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CONTAINING THE
PRINCIPAL TRANSACTIONS
OF THE VARIOUS
INSTITUTIONS FOR PROPAGATING THE GOSPEL:
WITH
THE PROCEEDINGS, AT LARGE,
OF THE
CHURCH MISSIONARY SOCIETY.

ALL THE ENDS OF THE WORLD SHALL REMEMBER AND TURN UNTO THE LORD;
AND ALL THE KINDREDS OF THE NATIONS SHALL WORSHIP BEFORE THEE.
PS. XXII. 27.

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Missionary Register.

JANUARY, 1854.

SURVEY
OF
THE PROTESTANT MISSIONARY STATIONS
THROUGHOUT THE WORLD,
IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

REMARKS ON THE SIGNS OF THE TIMES.

WE called the attention of our Readers, in the remarks introductory to our last Survey, to the opposition which had sprung up on the Continent of Europe to the distribution of the Scriptures. During the year just past the painful fact has been again and again forced on us, that the impediments to this important duty have been increased in number and become more formidable. There were 58,087 copies of the Scriptures conveyed, under the charge of a detachment of gendarmes, beyond the Austrian frontiers, in rigorous compliance with a requisition to the Austrian Government to send out of the country all the Scriptures in Güns, Pesth, and Vienna. At Chambéry, also, the police interfered to prevent the sale of Scriptures. Unhappy rulers! They remind us of those who besought our Blessed Lord, the Friend, the Physician, the Saviour of sinners, to depart out of their coasts, as though His presence would be injurious to them. Surely they are most deeply to be pitied who are so ignorant of the character of the Holy Bible as to be apprehensive that the reading of the Scriptures can either injure the peace of a commonwealth, or be dangerous to the soul. No doubt Satan has found his strongholds in danger, and therefore, with his usual subtlety, has stirred up ill-will to a work so directly threatening his power. Let us hope it is because he knows "that he has but a short time" that he has influenced men to adopt such stringent measures for excluding the Scriptures from some countries of the Continent. At the same time let Christians be encouraged by the success which has attended the efforts of the friends of the Bible in other parts of the world to persevere, and to increase their efforts to spread abroad among mankind the words of inspired truth—the records of redeeming love.

JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The British and Foreign Bible Society was commenced on the 7th of March 1804; so that from the 7th of March 1853 to the 6th of March 1854 is the Jubilee Year of the Society. It is now as-

Jan. 1854.

B

sisted by the co-operation of 8322 Auxiliary Societies or Associations: of these 3479 are in Great Britain, 503 in Ireland, 549 in the Colonies and Dependencies of Britain, and about 4000 are Foreign Societies and Branches. The Society has been the means, more or less directly, of translating the Scriptures into 150 languages or dialects, in addition to about 50 translations known at the time of the Society's formation. It has distributed 26,571,103 copies of the Scriptures, and has assisted other Societies in distributing 19 millions in addition. That is, it has been the means of assisting in the distribution of 45 millions of copies of the Scriptures in whole or in part. So that within the present century SIX HUNDRED MILLIONS of the human race may be said to have had the Bible made accessible to them, by translations and distributions of copies. In this the devout Christian may rejoice, and gather from it fresh vigour in prayer and effort in labouring for the extension of the knowledge of redemption through the Son of God. And assuredly much effort is required, for much, very much remains to be accomplished before the supply of the Scriptures is at all adequate to the requirements of the family of man. A Jubilee Fund has therefore been opened, with a view of making Special Grants for Colportage in Great Britain, and Special Grants for "the Colonies, India, China, and whatever other portions of the globe may in God's providence claim special assistance." It is proposed to print

A MILLION COPIES OF THE TESTAMENT FOR CHINA.

The British and Foreign Bible Society's attention has been called to the state of China. This immense country is "now the scene of a revolution which has no parallel in the history of any other country. A small band of men, in a remote province, formed the bold resolution of overturning the reigning dynasty, and taking possession of the Government. Their numbers have greatly increased; and, as they march throughout the land, victory attends their onward progress. The leaders appear to possess some knowledge of the Scriptures. And though there is a great admixture of error in their views, and a large amount of cruelty in their practices; still they seem to understand the leading doctrines of revelation, and rigidly enjoin the observance of many moral duties. They observe the Sabbath, destroy idols and idol temples, and offer worship to the one true God. They possess books containing large portions of the Scripture; and it is said that they have reprinted the Book of Genesis among themselves. They are not only willing to receive Christian Books, but they even ask for them. They also profess to regard Christians of other nations as brethren of the same faith and religion. The Missionaries look on with wonder: they watch the movement with hope, and are compelled to acknowledge that 'this is the finger of God.' Dr. Legge, one of the Missionaries at Hong Kong, remarks: 'The country will be opened to the dissemination of the Scriptures, and the preaching of the Gospel; opportunity will be given to go to and fro through it; and so knowledge will be increased. The true antidote to the errors that at present obtain

among the rebels themselves will be administered, and the whole population—hundreds of millions,—will hear the words by which they may be saved.”

NATIVE TEACHERS.

We have frequently laid before our Readers the importance of Native Teachers being prepared who can instruct their heathen fellow-countrymen in the truths of the Gospel, as the most efficacious means of promoting the knowledge of Christ. It is an occasion of great thankfulness to God to find that efforts to accomplish this desirable object have been made with very great success. The London Missionary Society reports “of the 6 young Hindoos of high caste received into the Church in Calcutta two years since, 4 have offered themselves and their services, in any department that may be deemed most suitable, to co-operate with the Missionaries in their works of mercy. From the Seminary at Bangalore about 30 students have been sent forth as fellow-labourers with our Brethren in Southern India; and from the Institution in Travancore a much greater number are now associated with our Agents in that province. In Tahiti, 6 or 8 of the young men who had the instructions of Mr. Howe are now ordained Pastors of the Native Churches, discharging their ministry with great Christian propriety, and to the edification and comfort of their Brethren. The number of students in the Institution at Rarotonga, under Mr. Buzacott, is 18; in that at Samoa, conducted by Messrs. Hardie and Turner, there are 68; and in the Islands of the South Pacific there are nearly 300 Native Christian Teachers, many of whom have often proved willing to lay down their lives for the sake of the Lord Jesus, and for the salvation of the savages and cannibals among whom they labour. The total number of students in the different Institutions sustained by the Society is not less than 160.” Other Missionary Societies are adopting similar measures with no less success. It is not easy to over-rate the happy effects which by God’s blessing may be expected from the labours of Native Teachers thus duly prepared for their work.

IMPROVED ASPECT OF THE MISSIONARY FIELD.

While there are not wanting many circumstances which occasion solicitude to the true Christian as he surveys the state, progress, and prospects of the Gospel in the world, the readers of our pages will surely be able to discover much to encourage and cheer the zealous disciple of the Blessed Saviour in his labour for the promotion of true piety. If we may affirm no more, we may adopt the language of one who says “Where formerly the messengers of Christ were received with scorn, their voices drowned amid the shoutings of the assembled idolaters, there they can now preach with comfort before large crowds of people, both high and low; and this can be distinctly traced to the circulation of the Scriptures and the attendant promulgation of the truths which they contain. The people everywhere appear prompted by a secret impulse to inquire after the true salvation.

The time is past when the leaves of the holy volume were torn before the Missionary's face and scattered to the winds. They now for the most part carefully fold them in their clothes." For this let us thank God, and take it as an indication that large additions are in no distant day to be made to the converts that have already been gathered by Missionaries out of the heathen world.

ROMISH MISSIONS.

The last Report of the Society for the Propagation of the Faith is for the Jubilee Year of the Society. More earnest efforts have been made, and the receipts are 199,602*l.* 16*s.* 8*d.* Those for the preceding year were 133,052*l.* 5*s.* 9*d.*

EXPLANATION OF THE FOLLOWING SURVEY.

Under each Division is first given an abstract of the chief proceedings of Bible, Tract, and Education Societies, where such are in action; and this is followed by a view of the Stations, Labourers, and Notitia of the different Missionary Societies. The Societies are placed in such order as the length or sphere of their exertions within the respective Divisions, or other circumstances, seemed to point out.

The Stations are ranged in their usual geographical order. Under each, the following particulars are noticed, so far as information could be obtained—A brief description of the Station, with the date when first occupied—The names of the Missionaries; and occasionally, those of Assistants, whether Catechists, Schoolmasters, or Artisans; with the number of the Native Assistants—Returns of numbers relative to the Ministry and to Education, with brief notices on the state and prospects of these two main departments of labour—Miscellaneous notices on Publications, the Press, and other matters connected with the Station; with references to the pages of the preceding volume where particulars relative to such Station will be found.

The Abstract of the Proceedings of each Missionary Society, given in the several Divisions of the Survey, is closed by extracts printed across the page, from the communications of the Missionaries or the Reports of the different Societies, whenever such extracts can be obtained as convey brief but comprehensive views of their proceedings or prospects. Such extracts as have reference, more comprehensively, to the state of that Division of the Survey are printed at the end of the Division.

. The references to pages are always to those of our last Volume, when not otherwise specified.

Western Africa.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

B F BIBLE SOC.—At the request of the Church Missionary Society 2500 copies of the book of Genesis have been printed in the Yoruba Language—A Grant of 300 Bibles and Testaments has been made to the Rev. J. Wheeler, of Fernando Po—The Basle Missionaries on the Gold Coast are proceeding in their translation of the Scriptures into the Gã or Accra Language. They express it as their decided opinion that in any reprint of the Gospels prepared by the Rev. A. W. Hanson, as well as in the printing of the new translations into

the Gā Language, the alphabet, or system of spelling, devised by the Rev. H. Venn, of the Church Missionary Society, should be adopted—P. 5.

It is with heartfelt gratitude that we inform you of the arrival of 148 copies of the Scriptures, or portions thereof, in various languages, granted us by the British and Foreign Bible Society. At the end of the first fortnight after their receipt, nearly one-half of the copies had been sold, and I could scarcely restrain the black people, with their glistening eyes, so long as to allow of the Bibles being unpacked. [*Bible Missionaries.*]

CHRISTIAN-KNOWLEDGE SOC.—The sum of 200*l.* was granted toward the erection of a church at Bathurst, which on the recommendation of the Bishop of Sierra Leone, after seeing the small church

already built, is to be applied to the enlargement of the present edifice. Books, also, to the value of 10*l.* have been granted for Bathurst; and to the value of 15*l.* for Sierra Leone. Bibles and School Books were granted to 24 Kroomen on their return from Woolwich to the Gambia; and Books and Tracts for Schools at Tangiers, and for distribution at Abbeokuta—P. 5.

RELIGIOUS-TRACT SOC.—Books of the value of 13*l.* have been granted at half price, and a Library, value 5*l.*, for Sierra Leone; and to the Baptist Missionaries at Fernando Po 25 Books each at half price. Also 5*l.* in Tracts and Children's Books to the Rev. B. J. Drayton of Cape Palmas—P. 5.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

CHURCH MISSIONARY SOCIETY.

Labourers.

The Rev. J. U. Graf, Mr. and Mrs. Allan; the Rev. Messrs. Hinderer and Paley with their wives, and Messrs. Gerst, Kefer, Maser, and Hensman, sailed in a ship that left Plymouth on the 5th of December, and reached Sierra Leone on the 27th of December—The Rev. A. Mann reached Sierra Leone on the 10th of August and Lagos on the 14th of December, and the Rev. C. Reichardt on the 12th of October—The Rev. S. W. Koelle, Mrs. Jones, wife of the Rev. E. Jones, and Miss Sass, left Sierra Leone on the 1st of February, in consequence of ill health, and arrived at Plymouth on the 28th of February—On Sunday, the 20th of February, at St. George's, Freetown, the Rev. E. Dicker was admitted to Priests' Orders, and Messrs. Gerst, Kefer, and Maser to Deacons' Orders, by the Bishop of Sierra Leone—The Rev. J. Beale and the Rev. N. Denton and

their wives left Sierra Leone on the 21st of April, and arrived at Plymouth on the 10th of May. The Rev. R. C. Paley died on the 1st of April. Mr. Hensman died on the 10th of April. Mrs. Paley died at sea on her way home on the 6th of May. The Rev. Thomas Peyton died on the 13th of June. Mrs. Peyton, and Mr. and Mrs. Allan, in consequence of ill health, left Sierra Leone and arrived in London on the 15th of August. Mr. and Mrs. Hammond sailed for Sierra Leone on the 24th of September.

Stations.

FREETOWN DISTRICT—1804—John Ulric Graf, *Sec. to Mission*, Charles Reichardt: Thomas Maxwell, *Nat. Miss.*—*Wilberforces*: Henry Rhodes—*Kissey*: David Henry Schmid: Wm. Young—*Wellington*: John Attarra, *Nat. Cat.*; 4 *Nat. Visitors*, 14 *Nat. As.* Communicants, 976—Baptisms in the year: Adults,

Church Missionary Society—

8; Children, 161—Schools, 13: Boys, 598; Girls, 454; Youths and Adults, 929—P. 6; and see, at p. 268, Account of the Pademba-Road Congregation.

Christian Institution, Fourah Bay—1828—Edward Jones, *Nat. Principal*; George Nicol, *Nat. Tutor*: Students, 17—*Grammar School*: James Quaker, *Nat. As.* Mr. George Allan, *Industrial Agent—Institution for Females*: Edward Dicker, in charge—P. 6; and see, at pp. 136—139, Accounts of the Institutions.

RIVER DISTRICT—comprehending *Hastings* and *Waterloo*, lying E and SE of Freetown—J. Bartholomew, J. C. Taylor, *Nat. Cat.*; Miss M. S. Hehlen, *Teacher*: 2 *Nat. Visitors* and 10 *Nat. As.* Communicants, 500—Baptisms in the year: Adults, 38; Children, 113—Schools, 14: Boys, 252; Girls, 209; Youths and Adults, 429—P. 6; and see, at pp. 196—203, 302, Baptisms, Visits to the Sick, and General Retrospect.

MOUNTAIN DISTRICT—comprehending *Gloucester*, *Leicester*, *Regent*, *Bathurst*, and *Charlotte*, and Out-Stations; lying S and SSE of Freetown, from 3 to 6 miles—Nathaniel Denton: Mrs. Clemens, *Schoolmistress*; Joseph Wilson, *Nat. Cat.*; 2 *Nat. Visitors* and 17 *Nat. As.* Communicants, 926—Baptisms in the Year: Adults, 21; Children, 111—Schools, 18: Boys, 481; Girls, 367; Youths and Adults, 729—P. 6; and see, at pp. 205—207, 236, 237, 305—308, many particulars of the Proceedings of the Missionaries.

SEA DISTRICT—*Kent*: the most Northern Station in the Colony, 14 miles from Freetown: Fred. Bultmann: Matt. T. Harding, *Nat. Cat.*—*Russell*: 1 *Nat. As.*—*York*: Charles F. Ehemann: 11 *Nat. As.* Communicants, 335—

Baptisms in the year: Adults, 11; Children, 44—Schools, 12: Boys, 248; Girls, 235; Youths and Adults, 227—Pp. 6, 7; and see, at p. 309, First Baptisms at York.

TIMNER COUNTRY—*Port Lokoh*: a Native Town, about 60 miles E from Freetown: Population, 2500: 1 *Nat. Teacher*, 1 *Nat. As.* in charge. Communicants, 6—Baptisms in the year: Children, 3—Schools, 2: Boys, 38; Girls, 7; Youths and Adults, 6—P. 7.

Pastoral Mission Work within the Colony—The reports of the pastoral work within the colony during the past year mark satisfactory progress. Mr. Beale has adopted measures for penetrating some of the remaining corners of the colony in which heathenism is still cherished.

The Rev. H. Rhodes has taken under his charge a group of villages surrounding Wilberforce, which had gradually sprung up unobserved in neglect and heathenism. In several of them Schools have been opened, and occasional services commenced, and thus the way prepared for their being placed under Native Pastors. The Rev. N. Denton has charge of the whole Mountain District, residing at Regent, with Native Catechists at each of the villages. [Report.

Education—The educational establishments of the colony are in a satisfactory and hopeful state. The number of students in the *Fourah-Bay Institution* has been seventeen. During the last year two students have been sent to the Abbeokuta Mission, and three appointed to labour within the Colony. [Report.

The examinations of the *Fourah-Bay Institution* and the *Grammar School* have both taken place. Of the former, I can only say it was quite satisfactory to my own feelings; but of the latter, which was largely attended by the parents and friends of the pupils and the Society—among whom were the Governor, the Chief Justice, the Colonial Secretary, and others—I have heard from all quarters exceedingly gratifying accounts. [Rev. E. Jones.

The *Female Institution* has been carried on by Miss Sam, who has accomplished the arduous work of first com-

mencing such an establishment. There are twenty-six pupils at present in the Institution, fifteen of whom reside in the house. Female education, especially in Sierra Leone, must have so important an influence upon the community that the Committee have received with much satisfaction a very favourable account of the *School of Liberated-African Girls at Charlotte*, from the devoted superintendent of that School, Mrs. Clemens.

Efforts to extend Christianity beyond the Colony—The *Timneh Mission* has occupied the anxious thoughts of the Rev. D. H. Schmid, who is in charge of it. Though he resides within the Colony, he visits Port Lokkoh each quarter, and inspects the School, which is under the charge of a Native Teacher, Mr. Macaulay. Mr. Schmid is well understood by the Natives when he preaches in the native language. But the town is Mahomedan; and here, as in every other place, that pernicious system appears to present the most formidable barrier against the reception of Christian Truth, both by the prejudice of mind and sensuality of heart which it fosters. "I go," writes Mr. Schmid, "to Port Lokkoh with a heavy heart, and return no lighter." Mr. Schmid has also visited the Great and Little Searcies, where the Rev. C. F. Schlenker sought to establish a new Station; but there also Mahomedanism opposed its stern front.

A ray of hope for future good appears, indeed, in the fact that three of the boys in the School have been thought worthy of being placed at the Grammar School, and that Mr. Peyton was able to speak well of them. Mr. Schmid mentions also, in his Journal, the interesting case of a little schoolboy, who was in the habit of going to his grey-headed grandfather, and his family, praying with them upon his knees, and admonishing them to follow the Lord Jesus. Nor were his efforts without effect, for the old man sent Mr. Schmid, when at Port Lokkoh, a bagful of smooth pebble stones, which he had been in the habit of using for divination, but which he appears now to have entirely given up.

One of the first matters to be considered in the Local Committee, after the Bishop's arrival, is the continuance of the *Timneh Mission*, or its transfer to some other locality.

At the close of the year Mr. Ehemann, who has been for some time engaged in

the study of the Sherbro Language, visited that country, and was able to converse with the people; but it does not present any promising field for a Missionary's Residence. The inhabitants are scattered over a flat district, extending seventy miles along the coast, and from twenty to thirty miles inland. They live in small villages, containing from 12 to 130 inhabitants each, with scarcely any political union, or commercial intercourse with each other. The Slave Trade has deeply infected the country with the degradation and miseries inseparable from that accursed traffic.

Native Languages—Some progress has been made during the last year in the translational department of the Mission. A *Timneh and English Dictionary* has been prepared by Mr. Schlenker; and the *Epistle to the Romans* has been translated into that language by Mr. Schmid. The Rev. S. W. Koelle has also completed his grammar of the *Vei* and of the *Bornu Languages*. The former is one of the most simple, and the latter one of the most fully developed languages of Africa. Mr. Koelle has also prepared a still more important work in this department, by collecting specimens of languages from the Natives of different countries in Africa who have been brought into the Colony of Sierra Leone. These specimens consist of 250 words and short sentences, translated into the native languages of 200 different localities. The results of the investigation unfold such a view of the multitudinous inhabitants of that vast continent, and of the variety of their languages, and such glimpses of their national peculiarities, as to fill the mind of a Christian Philanthropist with new thoughts of the work which lies before the Christian Church in the evangelization of Africa, of the vastness of the undertaking, and yet of the steps to be taken for its accomplishment. These discoveries shew that Sierra Leone is the asylum of the representatives of not fewer than 200 different nations, speaking 151 distinct languages, besides numerous dialects of the same. These nations lie scattered over the surface of Central, Western, and Southern Africa. The languages have been arranged under twenty-six groups; but there still remain fifty-four unclassified languages, more separate and distinct from each other and from all the rest than the languages of Europe are from each other. [Next.

Church Missionary Society -

YORUBA MISSION—*Abbeokutu District*—1845—Henry Townsend—*Christian Institution*: Thomas Macaulay, *Nat. Tutor*—Andrew Maser: Samuel Crowther, *Nat. Miss.*; Miss Apthorpe, *Schoolmistress*; Thomas King, Samuel Crowther, J. Barber, *Nat. Cat.*; 3 *Nat. Visitors*; 2 *Nat. Schoolmasters*—*Osielle*: 1 *Nat. As.*—*Ijaye*: Adolphus Mann: Charles Phillips, *Nat. Cat.*—*Ibadan*: David Hinderer, Theoph. Kefer: 2 *Nat. As.* Communicants, 233—Baptisms in the year: Adults, 51; Children, 31—Schools, 8: Pupils, 155; Youths and Adults, 357—P. 8; and see, at pp. 32, 36—38, 93—99, 321, 322, 343—354, many Incidents connected with the Stations.

COAST DISTRICT—*Otta*: W. Morgan, *Nat. Cat.*—*Lagos*: Charles Andrew Gollmer, George Fred. Gerst: 2 *Nat. Schoolmasters*—*Badagry*: James White, *Nat. Cat.*: 2 *Nat. As.*—Baptisms in the year: Adults, 4; Children, 2—Schools, 2: Pupils, 101—P. 8; and see, at pp. 313—315, 320, Cheering Results of the Abolition of the Slave Trade, Occupation of Lagos, Erection of a Mission House, and Opening of Schools.

The last year has been to the Yoruba Mission one of peace. The powerful navy of Great Britain has effectually kept the Slave Trade in check, and has protected the agencies of lawful commerce and Christian Civilization. The Committee have only to regret that their Mission has not been able to take full advantage of this favourable opportunity. Three out of its five Missionaries were during the greater part of the year absent from the scene of labour. The Rev. S. Crowther did not rejoin the Mission till June, and the Rev. D. Hinderer and the Rev. I. Smith returned to England in the early part of the year; so that there only remained a single European on the coast, and one at Abbeokuta, together with Native Catechists. Yet the Committee are thankful to say that this diminished force

was enabled to hold their ground, and that the Mission has now been effectually strengthened and enlarged. One Missionary, the Rev. A. Mann, arrived at the close of the year; and Mr. Hinderer has returned with four additional European Missionaries, together with a medical practitioner.

Immediately after the taking of Lagos, the Rev. C. A. Gollmer wisely determined to make that town the chief Station upon the coast, and to remove his own residence from Badagry. Lagos is a very important place. It is an excellent and well-built native town, near to the sea-coast, and accessible to vessels drawing as much as ten or eleven feet of water. It has water communication far into the interior, and for hundreds of miles along the coast. It is therefore a great commanding point, from whence Christianity may go forth into the interior, as well eastward as westward of Abbeokuta, carrying with it the promises both of "the life that now is, and of that which is to come." It is most desirable and necessary that it should be at once and strongly occupied by Missionaries, more especially as Akitoye is not a Christian but a Heathen, and in danger of falling under the influence of the Mahomedans, who are very busy endeavouring to proselyte in this part of Africa. The officers of Her Majesty's Squadron urged the Missionaries to commence Missionary Work at Lagos. Mr. Gollmer's first residence in the town was a large, deserted slave barracoen, which had been lately filled with the wretched victims of the Slave Trade, but now became the habitation of a Christian Household, where a little band of Native Christians also met together for prayer and praise. A Mission House was, however, quickly raised, on a spot given for the purpose by the king. Until the Mission Premises were erected, the king allowed a School to be held, and Divine Service to be celebrated, in his own premises. Here the Native Catechist, James White, conducted the Missionary Operations for several months before the arrival of Mr. Gollmer.

In the month of June Mr. Crowther returned to the Mission from his visit to Europe. He was accompanied by his son, and several native helpers. They landed at Lagos. It was not the first time of their being there. Several had been brought down thither as slaves many years previously. The little schooner in which they had come from Sierra Leone

anchored off the same place from whence they had been shipped. Many recollections of the time of slavery were awakened in their minds as they went over the spots where slave-barracoons were wont to be, now changed into plantations of maize and cassava, or covered with sheds filled with casks of palm-oil and other merchandise, instead of fettered slaves in agony and despair.

Abbeokuta.—In the early part of the year there were constant alarms of a Dahomian Invasion; but the Lord has mercifully protected the infant church, and the tribe to which it belongs, from the molestation of their enemies. Abbeokuta was put into a state of defence; and the Chiefs received the best counsel and encouragement from the temporary residence amongst them of one of the officers of the navy, Commander Forbes, who zealously undertook this important and benevolent work. He soon won the confidence of all parties at Abbeokuta; and his influence and talents seemed destined to place the civil affairs of Yoruba upon a firm footing, and also to develop her commercial resources. But it pleased God to frustrate these hopes. Commander Forbes was attacked with illness, brought on by his over-zealous exertions, which terminated fatally. His death was deeply deplored by the Missionaries.

Mr. Samuel Crowther, jun., is engaged in the practice of medicine among his countrymen, and is availing himself of the influence which he acquires over them, to bring them to the knowledge of "the truth as it is in Jesus."

Mr. Townsend visited, in August last, a large town called Ijaye, about two days' journey north-east from Abbeokuta, and containing about 40,000 inhabitants. It is situated in that part of the Egba Province called Bagura, and is one of the old towns.

Mr. Townsend has also been informed that there are two large rivers, larger than the Ogun, not much above two days' journey to the north-east of Ijaye, which flow into the Niger, one called the Obba, the other Egon.

Mr. Crowther has visited another important town, two days' journey to the west, called Ketu, with 20,000 inhabitants. Here he found an African king, opposed to slavery, and not permitting a slave-market to be held within his kingdom. The king told Mr. Crowther that

Jan. 1854.

he had longed to hear the word which he had brought to his countrymen—that he was willing to receive and protect forty Missionaries, if they should come to him. At this place, a large caravan of traders from a tribe upon the banks of the Niger was present, some of whose countrymen had been liberated in Sierra Leone. They listened eagerly to the words of Mr. Crowther.

As soon as the Bishop of Sierra Leone arrived in his diocese, he received a petition, signed by 100 liberated Africans of the Ibo tribe, stating that they had long pondered over the efforts made on behalf of the Yorubans, and they could no longer refrain from an earnest petition that Missionaries might also be sent to their country. To such a petition it was impossible to turn a deaf ear, and therefore the Rev. E. Jones and a Native Catechist of the tribe have been appointed to visit the Ibo country.

Yoruba Translations.—In the course of the last year a new edition of Mr. Crowther's Yoruba Grammar and of his Vocabulary, greatly enlarged, have been carried through the press. A valuable preface was added to the Vocabulary by the Bishop of Sierra Leone, on the genius and structure of the language, and its philological position among the languages of Africa.

The translations of Scripture and of the Prayer Book already printed are in much request among the Yorubans. A translation of the Book of Genesis has been sent home, and is now passing through the press at the expense of the British and Foreign Bible Society; and also a translation of St. Matthew's Gospel, by Mr. Thomas King. [Report.]

Summary.

(As given in the Fifth-third year.)

Stations, 22—Labourers, 123; being 23 Europeans, of whom 5 are at home, and 4 Native Missionaries, 4 Male and 4 Female European Teachers, 79 Male and 9 Female Native Assistants, beside the Wives of Labourers—Average attendance at Public Worship, 8433—Communicants, 2976—Seminaries and Schools, 69—Scholars: Children, 3145; Youths and Adults, 2677: Total, 5822.

C

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

Bathurst: on St. Mary's Island, at the mouth of the Gambia—1821: and *Barra Point*—George Meadows, *Gen. Superint.*—*MacCarthy's Island*: Joseph May, *Nat. Miss.* Communicants, 817—Teachers: Paid, 7; Gratuitous, 60—Schools, 3: Scholars: Male, 321; Female, 213—P. 10.

Since his return, Mr. Meadows has been so ill, as to prevent him from attending to his Missionary Work for four months, and this, with other circumstances, has militated against the prosperity of the Mission in St. Mary's. Yet there is much to encourage. The Prayer Meetings are nearly as well attended as the preaching, and the Society increases. A new Master has been sent out to take charge of the Day School, who, being a West Indian, will, it is hoped, be able to endure the climate better than a native of Europe.

In the neighbourhood of Cape St. Mary's is a small village in a forest, where a Chapel has been built by the Natives quite unknown to their Christian Neighbours. Application was then made to Mr. Meadows to go and preach in it. A people so evidently "prepared of the Lord" could not be refused, and a Society has subsequently formed among them. Though there has been much sickness at MacCarthy's Island, the Congregations continue steady and attentive, and upwards of 200 members testify, by their habitual conduct, that they have not received "the grace of God in vain."

[Report.

The children of the Schools with plain and simple questions to their parents, often surprise them when they are requested to join them in their evil deeds; and thus they have frequently convinced their parents, and resisted their heathenish customs, and the parents had their purposes sometimes effected only by the right of the strong over the weak. It is not very long since one of my Sabbath Scholars suffered severely for refusing to be given in concubinage, to which she was compelled to yield by continual beating from the parents. There have been other instances where the mild conduct of the children wrought powerfully in the minds

of the parents, and thereby taught them to "abhor that which is evil, and cleave to that which is good." [Rev. Joseph May:

SIERRA LEONE.

Freetown, with Out-Stations—1817—James Edney, *Gen. Superint.*, Richard Fletcher, Robert Gilbert, Lionel D. Reay: George H. Decker, *Nat. As.*—*Hastings* and *Wellington*: Charles Knight, *Nat. As.*—*York and Plantain's Island*: Joseph Wright, *Nat. As.* Communicants, 6192—Teachers: Paid, 56; Gratuitous, 255—Schools, 22: Scholars: Male, 1941; Female, 1667—P. 10.

It has been determined by the late District Meeting to divide the Freetown Circuit, and fix the residence of a Minister at Wilberforce, which, with Aberdeen and the other places allotted, will form a Circuit with nearly 800 members in Society; five Day Schools, and as many Sunday Schools. Of the spiritual state of the Freetown Circuit, the Superintendent reports favourably, with the exception of one or two places; and could Buxton Chapel be completed and finished, and one or two other places put into good repair, he would (it seems) have little left to desire. Since the rebuilding of the Chapel at Murray Town, the Spirit of the Lord has been poured out, and many backsliders have been reclaimed, and 37 idolaters have voluntarily given up their idols and idol worship, and commenced meeting in Class: 28 of these have found peace with God through our Lord Jesus Christ. The new Chapel is already too small; and the glorious triumphs of Divine Grace which have been witnessed here and at Aberdeen, have spread from them into Freetown. The Native Institution at King Tom's Point contains at present nine students, who are all of the first year. Four Catechumen Classes have been formed, which contain 120 pupils.

[Report.

Christianity here is very distinctly marked as a transforming agent. In contact with a debasing, talismanic superstition, it is consigning its wretched idols to destruction, by engaging scores and hundreds of its victims in the worship of the true God. It is developing a large

amount of physical and mental energy, hitherto useless. It is giving education, science, industry, and every element of improvement, to a race proverbial for its ignorance and helplessness; and, above all, it is forming a large and well-instructed community, animated by its own principles of love to God, and to the souls of men.

[*Rev. L. D. Racy.*]

GOLD COAST, AND KINGDOM OF ASHANTEE.

Cape-Coast Town, with 5 Out-Stations: 1835: Thomas B. Freeman, *Gen. Superint.*: John Ossu Ansah, J. Solomon, *Nat. Miss.*—*Anamabu*, and Out-Stations: Timothy Laing, *Nat. As.*—*Domonasi*, and Out-Stations: George P. Brown, *Nat. Miss.*—*James Town* (British Accra), and Out-Stations: Henry Wharton, Ebenezer A. Gardiner—*Kumasi* and *Juabin*: Joseph Dawson, *Nat. Miss.*—*Badagry* and *Abbeokuta*: John A. Martin, *Nat. Miss.* Communicants, 1012—Teachers: Paid, 70; Gratuitous, 23—Schools, 28: Scholars: Male, 911; Female, 289—P. 11.

Never has the work of God in this District been known to assume so cheering an aspect. The influence of Christianity is rapidly extending itself into the interior. All the Out-Stations, except, perhaps, Kumasi, are in a healthy, vigorous, and flourishing condition. Our pastoral visits to the Stations in the interior delight us much; they are seasons of special grace to ourselves. The openings now presenting themselves in this District are truly astonishing. We have teachers, but not the means of sending them to these places. May the Committee soon be enabled to increase the grant!

[*Missionaries.*]

On the 30th of October the King of Oyo, or Yoruba, sent two messengers to me, stating that Attiba, the King, had heard of the Wesleyan Missionary Society, from some of the Sierra-Leone Emigrants,

that they are good and loving people; he therefore said that he should like very much that the Wesleyan Mission be established in his kingdom. An ordained and a married European Missionary is very much required; the work here surpasses what a mere Agent can do; I do not mean the doctrines, for those every Agent must study; but because an Agent cannot baptize, and there are many children and adults for baptism; nor can he administer the Holy Sacrament; neither can he perform the marriage ceremony. Our people are destitute of all these privileges; they require one of their own Missionaries to do all these things for them. Beside all these, a European Missionary has a great deal of influence among the Chiefs and people. Oh let not the good Christians in England feel weary in their well-doing toward Abbeokuta; for she looks much to England in her infancy for help! Oh how highly do the people here like to see a white stranger, at least European Strangers, to come and live among them! They loved Mr. Townsend dearly

[*Edward Bokerroth—Native Teacher.*]

There is every prospect of our succeeding in opening a very satisfactory communication with the King of Dahomey. Mr. Dawson started on his Mission, and the day after his departure from this place, a most kind and friendly message reached me from the King of Dahomey.

[*Rev. J. B. Freeman.*]

Lagos has been again a scene of war, bloodshed, and destruction. Mr. Gardiner, on his return from Abbeokuta, which place he had recently visited, found himself burnt out of house and home; that part of the town of Lagos where his house was having taken fire during the struggle. The war was a civil war between native chiefs and captains. Mr. Gardiner says, "The number altogether that were killed and wounded cannot be ascertained; but the slaughter was great. During the war, that part of the town in which I resided was fired; and, of course, our Mission House and premises adjoining perished in the general conflagration."

[*The Same.*]

BAPTIST MISSIONARY SOCIETY.

FERNANDO PO.

Clarence—1841—Wm. Smith, Joseph Wilson, Thomas Horton, *As.* Communicants, 89—Scholars: in 2 Day Schools 140 children; in the Sunday School, 400

—*Cameroons*: 1843: Alfred Saker: T. H. Johnson, S. Johnson: George Roberts, *Coloured As.* Communicants, 30. In 2 Day Schools, 120 children, in 2 Sunday Schools, 250—*Bimbia*: Jo-

Baptist Missionary Society—

Joseph Fuller, Coloured As. Communicants, 3; Scholars, 20. Mr. Wheeler's health has made it necessary that he should relinquish his labours in the Mission—Pp. 11, 12.

Clarence—I baptized three converts in our mountain stream last Lord's Day. Our inquirers are increasing, especially among the young. In our Churches we have enough to make us thankful, in the steadfastness and piety of our members. That many endure so much and so well is a marvel. This is especially the case at Cameroons. That some are wavering, or worse, cannot be surprising. [Mr. Saker]

Cameroons—The Station at Bell's Town has been undisturbed now for nearly twelve months. A large Congregation is gathering there, and some are evincing signs that the Word is preached "with power" among them. A very earnest call for Schools is addressed to the Missionary from Dido Town, about two miles distant from the Station, with a population of 3000 persons; also from Preso Bell's Town, three miles distant, with a population of from 5000 to 10,000. Many calls for Teachers also reach the Missionary from various places up the river. At Bassa, four miles to the south, with a population of 15,000, the chiefs have ceased to ask for Teachers, feeling it to be useless. [Report.]

We have to mourn over constant quarrels, frequent fightings, and deaths at Cameroons. Two brothers still contend for supremacy in one town. In another there is jealousy maddening the chiefs against the chiefs of another town. All this fighting and fear much hinders our work; yet we have occasion to rejoice; our own people have been useful in preventing fighting often; and once in going between contending parties and planting a flag of peace, to the imminent danger of their lives. For this both parties were thankful. Our Congregations, though often interrupted by these frequent fightings, are generally good; but we do not make that impression on the mass of men we had hoped for. The Lord is still calling a few, and through dangers and trials of all sorts they are found steadfast. One

woman on returning to her home after baptism was cruelly beaten by her husband for changing her religion. The people are amazed at the constancy of the disciples of Jesus. They do not understand the strength of principle which results from the work and teaching of the Holy Ghost. Hence they exclaim, "What kind of religion is this! beating, killing, can't stop it; why, surely God does this." [Mr. Saker.]

Bimbia—The time of Mr. Fuller is chiefly occupied in printing the Scriptures and other useful works. [Report.]

On the 17th of December we printed the last sheet of St. John's Gospel; and we have now 100 copies of the whole Gospels stitched up for use. The grammar is nearly finished, as also the vocabulary. [Mr. Saker.]

At our daily services sometimes a few attend, at other times scarcely any; yet among the few who do attend, although they are way-side hearers, I hope some hear with a desire to grow thereby. Some of the inquirers are making but very slow progress, yet I feel greatly thankful that there are even some to listen to the message of mercy. [Mr. Fuller.]

Notwithstanding the reduction of Missionary Strength that has taken place in the African Mission, the blessing of God evidently rests on the enfeebled labours of the remnant. His strength is made perfect in weakness. At all three of the Stations there have been conversions, and the labours of the Negro Teachers rendered effectual to the salvation of many.

The care of the Churches has of necessity been committed to some of the converts themselves, whose labours evince no small amount of capacity and fitness for the office to which they have been called. Beside his evangelic ministrations Mr. Saker has done somewhat for the civilization of the people. A sugar and a cotton plantation, a lime kiln, a brick field, the gathering of palm-oil for the purposes of trade, himself taking the lead, and by personal toil instructing the people, evince the diligence, the zeal, the far-sightedness of the Missionary, and are a prelude to the elevation of the degraded races of Africa.

The Chapel at Clarence, which was levelled to the ground by a destructive tornado, has been nearly rebuilt, under Mr. Saker's direction, of brick. [Report.]

GERMAN MISSIONARY SOCIETIES.

Bâle Missionary Society.

Akropong: Mr. and Mrs. Widman. Scholars, 80 to 90—*Ussu* (*Christiansborg*), or *Danish Accra*—1845—Out-Stations. *Tessing, Labodei*: Native Communicants, 20—Scholars, 100 to 120 boys

and girls. In the Institution for Catechists, 7 Pupils—P. 13.

North-German Missionary Society in Hamburg.

Cape Coast—1846—*Peki*: Quinius, Dauble—P. 13.

JAMAICA PRESBYTERIAN MISSION.

Old Calabar—1846—The Mission is about 100 miles E of the Delta of the Niger. This neighbourhood is the scene of some of the most cruel and degrading rites of Africa. There are Stations at *Duke Town, Creek Town*, and *Old Town*, about 70 miles from the sea. A large trade is carried on in palm-oil: Hope M. Waddell, Hugh Goldie, Wm. Anderson, Samuel Edgerly: W. C. Thomson, *Teacher*; Miss A. Mil- lar, *Teacher*; Samuel Duncan, H. Hamilton, J. Haddison, G. B. Waddell, *As.* These are assisted by the wives of 5 of the Labourers—Schools, 3—P. 14. Mr. Waddell's state of health has rendered a visit home necessary.

Both Mr. Anderson and Mr. Thomson have been prostrated with fever, but, by the good hand of God upon them, both have been preserved. The work is slowly but steadily advancing. The truth is being diffused, and is producing its effect upon the minds and customs of the people. One

evil practice after another has been set aside; and there is little reason to doubt that the entire fabric of superstition will soon give way. Messrs. Goldie, Anderson, and Thomson, can now address the people in their own tongue. A considerable number of books have been prepared in *Efik*, and are in useful operation in the Schools and in the Public Meetings. Beside catechisms and primers, there are a system of Geography, a book of Scripture passages, illustrating the chief doctrines of the Gospel, a History of Joseph, and a New-Testament History. All these are read and appreciated. And Mr. Anderson has added a translation of the Gospel of John. The time seems obviously come for endeavouring to extend the Mission. Our Agents ask this. There are six Stations where Missionaries may be advantageously planted; all in promising localities, where health may be enjoyed, and which will form advanced posts, from which the Gospel will pass on to the vast regions of the interior. [*Report.*]

Human sacrifices offered for the dead, and the destruction of twin children are two of the cruel customs of this country.

AMERICAN MISSIONARY SOCIETIES.

Baptist.

LIBERIA—*Bexley*, six miles above Edina, which is at the southern extremity of Liberia: J. Von Brun, Goodman, Shermer. *Little Bassa*: L. Kong Croker. Communicants, 16—Sunday Scholars, 20—P. 14. Messrs. Goodman, Shermer, and their wives, accompanied by Mrs. Croker, arrived at Bexley on the 16th of January, who seem to have entered on their work with much devotedness.

If we ever wished to live many years of usefulness in the cause of Christ we

do now. It affects our hearts to see these poor Heathen without God and without hope in the world. If we had a hundred lives, they should all be spent in efforts to lead them to Jesus. [*Mr. Shermer.*]

Board of Missions.

GABOON—*Baraka*: Wm. Walker: Henry A. Ford, M.D., *Physician*—*Konig Island*—*Olandeben*: Jacob Best—*Nengenenge*: Ira M. Preston. The Rev. John Leighton Wilson and the Rev. Albert Bushnell were in America at the time of our last information.

American Missionary Societies—

Mr. Porter died on the 6th of July, and Mrs. Porter on the 16th of the same month. In 5 Schools there are 100 children—P. 14.

The Missionaries are anxious to extend their line of operation into the interior, where they expect to find a salubrious climate. Had the Mission the requisite strength they might advance steadily and successfully, with the Divine blessing, toward the high lands of Africa. It would seem that the highway for the preaching of the Gospel to the Pangwe is already prepared, as they are coming from their ancient homes, as if to meet the Missionary and learn the way of salvation.

[Report.

Episcopal.

CAPE PALMAS—*Mount Vaughan*—1836—John Payne, E. W. Henning, C. Colden Hoffman, J. Rambo: George A. Perkins, M.D., *Physician*; J. T. Gibson, *Teacher*; Mrs. Thomson, *Teacher*; and several *Nat. As.* At St. Paul's Church, E. W. Stokes. There are also Stations at *Fishtown, Cavally, River Cavally, and Rocktown*—The Rev. Samuel V. Berry, Wm. Wright, and Miss Sophia M. Smith have been appointed to this Mission—P. 14. No very recent information has reached us respecting these Stations.

Methodist Episcopal.

Robertsville and Heddington: James Byrd.

Millsburgh, on St. Paul's River, 25 miles N E of Monrovia; and *White Plains*, on the east bank of the river: John W. Roberts.

Upper Caldwell, 8 miles below White Plains: with New Orleans on the eastern bank, and Kentucky, with a wide circuit of Dey-towns, on the western: B. R. Wilson, A. F. Russell.

Lower Caldwell, Virginia, and New Georgia, on Stockton Creek. *Monrovia*, and Out-Stations: H. B. Matthews—Francis Burns—

Coker—Adolphus H. Strass, *Teacher*—*Cape Mount*: W. H. Payne—*Marshall*: 40 miles S E of Monrovia on the sea coast.

Edina, Grand Bassa, Bassa Cove, Bexley, and Peter Harris: 30 miles below Marshall—*Lanesborough*: Hanson—*New Cess*: John W. Harland—*Sinee* and *Reedsville*—P. 14.

The Rev. Francis Burns, the Superintendent of the Methodist Mission in Western Africa, writes—

The Brethren are now all at their respective posts of duty, and, as far as I have been able to learn, seem to be prosperous. For one, I feel that there are Christians enough in Liberia alone, if they will give themselves wholly to the Lord, to evangelize the continent.

As far as I have been round the District, I visited and examined all the Day Schools but two, and those, at the time, it was not practicable to examine.

On this District (Lower Caldwell), as far as I have had opportunity to go up to this date, we have in our week-day Schools 185 pupils in regular attendance. The cause of education is so vastly important to the interests of Liberia, and consequently to Africa, that it will require unceasing and careful attention. I often tremble and get weary in the herculean efforts being made by the Church, but dare not stop trying to do my poor best.

Presbyterian.

Liberia—*Settra Kroo*: 1841: Among the Kroo People, nearly midway between Monrovia and Cape Palmas: Washington M'Donough—*Monrovia*: 1842: Harrison W. Ellis: B. V. R. James—Communicants, 39—Scholars, 75. *Kentucky*: H. W. Erskine. Communicants, 18—Scholars, 24—*Sinee*: James M. Priest. Communicants, 33—P. 15.

Corisco: George W. Simpson, James L. Mackey—P. 15.

Southern Baptist Convention.

Cape Palmas: B. J. Drayton: Mrs. Drayton, *Fem. As.*—*Sinee*:

R. E. Murray: Mr. and Mrs. Lewis. *Teachers—Edina*: J. H. Cheeseman: S. G. Day, and 1 other *Teacher—Bexley*: John

Day, Joseph Harding: 2 *As.—Junk*: Solomon Page, *Teacher*—P. 15.

AMERICAN COLONIZATION SOCIETIES.

Pennsylvania Society.

LIBERIA.

Bishop Scott, of the Methodist Episcopal Church, having visited Liberia, has communicated some particulars, which we lay before our Readers.

The climate of Liberia is decidedly pleasant. The country being intertropical, and lying near the line, the weather is warm of course. As to temperature, summer lasts all the year, varied only by the wet and dry seasons; while as to vegetation, spring, summer, and autumn are strangely blended into one. Vegetation is always fading and dying, and always springing into new life. The sear leaf is ever falling, and the tender bud opening, while the fruit tree usually has on it, at the same time, blossoms, ripe fruit, and fruit in all stages of advancement.

The temperature of the air is singularly equable; the thermometer, so far as I observed it while on the coast, ranging between 78° and 86°; still the heat, during the calm between the land and the sea breezes—that is, between ten A.M. and two P.M.—is strangely oppressive and enervating, while the mornings and evenings are delightfully pleasant, as is, indeed, also the night. The climate, in my opinion, is healthy, much more so than that of our own southern coast. I never saw a more vigorous and healthy people than are the natives, nor did I ever see the human form better developed. The acclimated colonists, too, enjoy excellent health.

The appearance of the coast, as looked at from the sea, is that of a low, flat, level country, with numerous slight elevations, and here and there, as at the capes, an elevation of considerable height, all covered with a singularly dense and gorgeous vegetation. The monotony of the view is also relieved by an interrupted range of hills or mountains, which runs parallel with the coast some twenty or thirty miles distant, and extending from a few miles below Monrovia to the neighbourhood, if I remember rightly, of

Grand Cess. These hills, which present a beautiful appearance from the sea, are believed to be rich in mineral wealth.

The soil of Liberia is various, like that of other countries; but immediately on the coast it is generally a light sand, with a mixture, more or less dense, of black vegetable mould. It is, however, strangely productive, though I think it would be soon exhausted, by successive cultivation, without help. In the Bexley Settlement the soil is clayey and stiff, well adapted to the sugar cane, and, indeed, most growths, but not so favourable to coffee as a lighter soil.

The government of the Republic of Liberia, which is formed on the model of our own, and is wholly in the hands of coloured men, seems to be exceedingly well administered. I never saw so orderly a people. I saw but one intoxicated colonist while in the country, and I heard not one profane word. The Sabbath is kept with singular strictness, and the Churches crowded with attentive and orderly worshippers.

Brick-making has been introduced, and is prosecuted with some vigour on the St. Paul's. One kiln, also, has been burned at Cavalla. The bricks are good, though not as smooth as those made in this country. Brick houses are going up in Monrovia and in the settlements on the St. Paul's River. Many of these houses are neat, some of them large and costly.

Boat-building, too, is carried on to some extent at Monrovia. The colonists now own some eighteen or twenty small sloops and schooners, built in the country. They are engaged in the coast trade.

Among the embarrassments under which Liberia labours the first I shall mention, as it is the first that arrests the attention of a visitor, is that of the want of good harbours. There is not a river in Liberia navigable for vessels of even a moderate tonnage.

Another embarrassment is found in the want of suitable materials for fencing. While they have timber suitable for almost all other purposes, and an abundance of it, they have no rail timber. Hence few of their farms are enclosed, and the few domestic animals they keep are a

American Colonization Societies—

source of great trouble to their owners, and of dissatisfaction to their neighbours.

Their main resource is, I think, in live fences or hedges. They have several trees and shrubs suitable for this purpose, as the palm, the lime, the soap-tree, and the croton-oil shrub.

Another difficulty lies in the high price of lumber for building purposes.

Beasts of draft and burden constitute another and very pressing want in Liberia. I heard of one horse in the Republic, and saw one donkey, and one or two yokes of native oxen at Cape Palmas, though I understand they have seven yokes there. Burdens of all kinds are carried by the Natives. Among her other wants, Liberia very much needs a regular and frequent mode of transit from

point to point along the coast, for both persons and papers. As matters now are, if a man leaves Monrovia for one of the lower settlements, he may return in two or three weeks, he may not get back for two or three months. There is no regularity, no certainty.

A periodical observes—

Bishop Scott brings a most excellent report from Liberia. The various Churches and Schools of the new Republic are in a flourishing condition. The government is well established and prosperous. Colonists generally are pleased with their new homes; and the native tribes are seeking friendly relations with the city of Liberia, for the purpose of enjoying the blessings of civilization and the Christian Religion.

South Africa.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE South-African Auxiliary at Cape Town, notwithstanding some serious drawbacks, occasioned by the Caffre War, has had an encouraging measure of success. The books issued from the General Depository in Cape Town, are 1869 Bibles and 1577 Testaments, in all 3446 volumes; being 1444 more than the previous year. The receipts have been—Free Contributions, 256*l.* 12*s.* 6*d.*; for sale of Scriptures, 333*l.* 4*s.* 7*d.*, being an increase in both these items of nearly 200*l.* on the preceding year. The total issues of this Auxiliary, since its establishment in 1846, are 25,542 volumes. The remittances from this Auxiliary during the year amount to 510*l.*; and the orders for Books in Dutch and English have amounted to 2735 copies—A remittance of 34*l.* has been sent by the Graham's-Town Auxiliary, whose proceedings have been interrupted by the state of the country. The Salem Auxiliary has also greatly suffered from the same cause, but has sent 30*l.* 19*s.* 10*d.*

The Rev. H. Pearse, of Port Natal, has received a grant of 50 Bibles and 100 Testaments—The Rev. R. Moffat continues his unremitting attention to translating and printing the Old Testament in the Sechuana Language. The Committee have made a fresh grant of 100 reams of paper as well as of binding materials.

CHRISTIAN-KNOWLEDGE SOCIETY.

The Rev. J. W. Colenso, D.D., has been consecrated Bishop of Natal, and the Rev. J. Armstrong Bishop of Graham's Town. Two grants of 50*l.* and one of 30*l.* have been made for the erection of Churches, and one of 80*l.* for a Church and School at Cape Town. The Dutch Version of the Prayer Book being finished, 500 copies were placed at the disposal of the Bishop for distribution at the Cape of Good Hope. Grants of Books have been made for Graham's Town, the Zooloo Mission, and Stellenbosch—Pp. 15, 16.

RELIGIOUS-TRACT SOCIETY.

Cape-Town Tract and Book So-

ciety reports that 25,200 copies of Tracts in the Dutch Language have been published. The total number of new Tracts issued by the Cape-Town Society, since its last meeting two years since, amounts to about 103,000. The Parent Committee have granted 48 reams of paper for a monthly tract, and 3*l.* in casts of cuts, and 15,000 Tracts. Mr. Cowan, near Cape Town, has received Dutch Tracts, and a good supply of Books on reduced terms—The Rev. Henry Calderwood, of Alice, has remitted 10*l.* for the purchase of Books, to form a lending library. The Committee have granted 7100 Tracts, and 5*l.* in Books in aid of his library.

The Rev. R. Birt, of Caffraria, has succeeded in obtaining a translation of "The Pilgrim's Progress" into the Caffre Language, and the Parent Committee have voted 20*l.* in aid of printing and binding 1000 copies—To Mrs. Campbell, proceeding to Port Elizabeth, were granted Books on sale, value 20*l.*, and 2900 Tracts for gratuitous distribution, and to another friend 1200 Dutch Tracts—For Port Natal 3136 Tracts and small Publications have been granted, and for the Zooloos a Library, value 4*l.*, at half price—P. 16.

EASTERN-FEMALE EDUCATION SOCIETY.

Cape Town: Miss Tunstall. Scholars, 270—Miss Asten. Scholars, 200—*Alice*, in Caffraria: Miss Harding—P. 16.

I lately had a gratifying proof of their especial interest in religious instruction, when fifteen little girls came to entreat that a weekly Bible Class might be resumed, which used to be held from twelve to one o'clock, thus shewing that they preferred the Bible to their hour of play.

[*Miss Tunstall.*]

I have been at the Cape upward of four years, and it has been the happiest time of my life. I have 200 children in attendance, and often have 180 or 190 at one time. There are many Malays, some Mozambiques, not more than twenty-five whites, and the great majority are slightly coloured. In particular, the first class is making good progress, and often give me much pleasure.

[*Miss Asten.*]

In reply to the application of the Kirk Session of the Presbyterian Church, Cape Town, the Committee appointed Miss Henry to conduct their School, in which nearly 200 children receive education. Miss Henry safely reached her destination in April. The disorders attending the Caffre War have in a measure altered Miss Harding's occupation, and for some time no intelligence was received from her by the Committee or by the Glasgow Ladies' Society, by whom she is jointly supported. In addition to the instruction of the children under her care, she has the superintendence of a working school for poor native women, who were thus enabled to earn a pittance which saved them from actual starvation.

[*Report.*]

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

UNITED BRETHREN.

Groenekloof: 40 miles North of Cape Town—1808—*Brn.* C. F. Franke, H. B. Schopman, S. Christensen, A. H. Jannasch—Congregation, 1332—P. 16.

The general health in our Congregations is at present much improved, the measles having ceased about the end of October. Twenty-one children died of this disorder. One family has been almost entirely broken up by the epidemic, of eight children only two survived.

Jan. 1854.

Since the bottle-store, which formerly existed at a place about five miles distant has been closed, an event for which we cannot sufficiently thank the Lord, we have not witnessed any of those distressing excesses which formerly, owing to the drunkenness of the people, not unfrequently occurred.

[*Br. C. F. Franke.*]

The little flock at Goedverwacht has been hitherto regularly visited by me once every three months. Our faithful Saviour has owned these visits with His blessing. Souls have been awakened, in-

D

United Brethren—

structed, and edified, and have made evident progress in Christian Knowledge and practice. [Br. H. B. Schopman.

Genâdendal: 130 miles E by N of Cape Town; with an Out-Station at *Kopjes-Kasteel*—1736; renewed 1792—*Brn.* C. R. Kôlbing, D. W. Suhl, F. W. Kuhn, P. H. Brauer, F. T. Heinrich, Roser, Fritsch, Hartman—*Srs.* Teutsch, Stein. Congregation, 2932. Br. Teutsch has been removed by death.—Pp. 16, 17.

In general, I may observe, that our Saviour has refreshed our spirits during the progress of the year past with many tokens of the work of His Holy Spirit among the people for whose benefit we are called to labour. It is indeed cheering to behold, every Lord's Day, the number of men and women belonging to this otherwise heedless people, who come on horseback or on foot to attend our Services, many of them being Candidates for Baptism, who are eager to arrive in time for the Church-Litany. Now, if they are so desirous to hear the Word of God themselves, we have reason to hope they will not be less anxious to have their children instructed, when an opportunity is thus afforded them. [Br. C. R. Kôlbing.

Aug. 13—About 500 Communicants partook of the Lord's Supper; the previous declarations of most of them were edifying to us. One of them said: "I sigh day and night to my Saviour. Twice I was almost in the hands of the Caffres, but the Lord always saved me. I cannot, therefore, but be thankful to Him, for I see that He does not despise a poor sinner." Another said—"Jesus saved me from the slavery of sin by His sufferings and death, and He has also delivered me from the bondage of men; otherwise, I should not have been able to hear His Word; for my master would never allow me to go to Church, and used to tell me that it would be time enough to be converted on my death-bed. I would also exhort my former comrades to thank the Lord; for, since December 1, 1838 (the day of emancipation), every one must render an account of himself."

The spiritual state of our Congregation is at present much more satisfactory than it was a year ago, when the bottle-store in the neighbourhood was exercising its bane-

ful influence far and wide. At the last general speaking, in September, which was attended by 1200 to 1300 souls, a pleasing harmony appeared to prevail among the married people, and we were thankful to learn that family-worship is much more general than was formerly the case. We were likewise gratified to find that nearly all the single brethren and youths who attended were able to read; the single sisters also made a favourable impression upon us. Many of them evinced a deep feeling of grief at seeing some members of their choir relapse into their former sinful practices. One of them said—"That is the consequence of their pride and light-mindedness; and we are also to blame, not having been faithful enough in praying for them." [Br. D. W. Suhl.

Elim: about 60 miles from Genâdendal, and near Cape Aiguilla: with Out-Stations at *Hout-Kloof* and *Duinfonteyn*—1824—*Brn.* D. Luttring, J. J. Müller, A. Lemmertz, Stolz. Congregation, 1206.—P. 17.

The School and Meeting House in Hout-Kloof, which is under our superintendence, is too small to contain all who are in the habit of assembling every other Sunday, when we hold Divine Service there; we have therefore found it necessary to take steps toward the erection of a new Chapel, affording better accommodation. We have already opened a subscription among the inhabitants of Hout-Kloof and the neighbouring farmers, but cannot hope to collect much more than one-third of the amount required. Br. D. Luttring, who had faithfully ministered to the Hottentot Flock at Elim, with but little intermission from the date of its first establishment in 1824, has recently returned to Europe with his wife, accompanied by Br. and Sr. Schopman, the widow Sister Teutsch, and eleven children of different Missionaries. The whole party arrived in safety at Rotterdam, under the protecting care of God, about the middle of July, and have since proceeded to Germany.

[Ed. of Period. Accts.

We have much pleasure in reporting the quiet and orderly walk of the members of our Congregation. Church and Schools are well attended, and, we have reason to think, not without blessing.

[Missionaries.

Eron: on the White River, near Algoa—1818—Joseph Lehman, C.

F. W. Klinghardt. Congregation,
304—P. 17.

I am thankful to be able to inform you that, during the last week, our Station and neighbourhood have been blessed with the enjoyment of peace. In January the country was still infested by rebels, who were continually roving about at night for the purpose of plundering our gardens and stealing our cattle. The suspicions of the colonists, that our people are on friendly terms with the rebels, are not yet allayed, though they are wholly devoid of foundation. [*Br. C. F. W. Klinghardt.*]

Since something like tranquillity has been restored to this district, our lately scattered Congregation has been gradually assembling around us; and, at the present time, there are but few missing. We observe with real pleasure that many of those who have thus returned to us, have come with an earnest desire after the Means of Grace. They appear to have a real hunger for the instruction afforded, both at Church and School. The former is filled with devout and attentive hearers, who seem to devour the words that are spoken to them. The Lord grant, in mercy, that this new life may continue and increase. Some of the poor people are, however, it is to be feared, so deeply fallen that nothing but the voice of God Himself speaking to them can rouse them from their death-like sleep. Br. and Sr. Lehman were for some time in a very feeble and suffering state; but are now, thank God, considerably better. We all beg a continued interest in your prayers.

[*The Same—June 18, 1853.*]

TAMBOOKIES AND HOTTENTOTS.

Shiloh: on the Klipplaat River—1828—*Brn.* J. A. Bonatz, E. H. Kschischang, J. D. Schärf—Pp. 17, 18.

Permit me to renew the assurance of our sincere gratitude toward all the dear Christian Friends in Great Britain who so liberally remembered us and our flock with their gifts of charity during our late season of distress. The boxes with clothes, books, and other articles, have reached us safely, and are all most acceptable. Since the 1st of February, Shiloh has been again put into our sole possession. The strangers, who for some time past resided on our Mission Premises, are successively departing for the new places of abode assigned for them by Government. The

whole district to the north of Shiloh has been divided into small farms, and distributed among them. At some distance from Shiloh a new town, to be called Queen's Town, is in course of erection; thither most of the inhabitants of Whittlesea are removing, and the Assistant Commissioner with them. A body of horse-police, consisting of Englishmen and Fingoes, is stationed both here and at Queen's Town, to put an end to the depredations which are still occurring. Peace has been restored, but there are a few who think that it will not be of very long duration. General distrust prevails on all sides. Yet the Lord reigns; and He can preserve tranquillity, however unlikely it may appear to man. The Assistant Commissioner, Mr. Owen, visited Shiloh, and, entering into negotiations with the rebel Hottentots, advised them to surrender in good time. Most of the Shiloh Hottentots accepted this offer; only eight or nine men are still holding out. I cannot possibly describe our feelings when we saw these poor people. Many, especially of the women, came with tears to deplore their grievous fall, and very earnestly cried for pardon. Previous to the last enjoyment of the Lord's Supper on Maunday Thursday, they came to us, beseeching us, with many tears, not to exclude them altogether from our connection, but to allow them to come to us to the speaking. This we permitted, and they expressed themselves very grateful for it. We cannot, however, admit them to the Holy Communion till we have satisfactory evidence of the sincerity of their repentance. Shiloh is once again filled with people, and more so, indeed, than ever before. The Public Services are still held in the School House, and are well attended, so that there is scarcely room to accommodate all. Next week we purpose commencing the rebuilding of our Church, which is almost in ruins. May the Lord lay His blessing upon our undertaking! [*Br. Adolph. Bonatz.*]

Mamre—1848—*Brn.* C. Nauhaus, Th. Küster. This Station is temporarily forsaken.

Clarkson (the name given by Governor Napier to the New Settlement at Koksbosch, after the well-known opponent to the slave trade): on the Zitzikamma, among the Fingoes—1839—*Brn.* A. D. Küster, G. Scharf. Communi-

United Brethren—

cants, 85; Candidates, 25; Baptized: Adults, 9; Children, 114; Candidates for Baptism, 79; New People, 39—Total, 351—P. 18.

At the speaking with our Communicants, a Fingoo said: "I hunger and thirst after the flesh and blood of Christ, and pray that He would satisfy my soul and join me unto Himself in a perpetual covenant. Oh that He would prepare my heart, and enable me, through grace, one day to join Him at His table above! Ah, how glorious will that heavenly feast be!" Another expressed himself to this effect: "I cannot describe the greatness of my joy at the thought, that our Saviour has called me out of darkness and shewn me what we may possess in Him. Ah! His love is so great, that He does not forget me, but blesses me richly, especially when I draw near to His table at the Holy Communion." Another said: "Jesus is my Saviour. I know Him as the Atoner for my sins, and I believe that He will strengthen my poor heart by the renewed impressions of His love, and by the influences of His Spirit, prompting me to sincere thankfulness."

A report having reached us that the heathen Fingoes in the neighbourhood purposed holding a feast, which is generally disgraced by dancing and rioting, and other evil practices, Br. Küster went to prohibit it, and to represent to them the awful consequences of their continuing in the service of Satan. He told them that it was Satan's design to plunge their immortal souls into the pit of corruption; begged them to turn to the Lord with the petition, that He would open their eyes, and lead them out of darkness into His marvellous light; and called on them to come to Church and hear the Word of God, which was able to make them wise unto salvation. They promised to attend to his exhortation; and though we were sorry to learn that they had met previously at another place to celebrate their orgies, we trust that they will be true to their word, and diligently attend the Means of Grace.

June 14th was the funeral of our Communicant Brother Ezekiel Usuka. Though he had been ill but one day, he felt that

he was going to die. Having, therefore, set his house in order, he called his children to his bedside, and admonished them to be obedient to their surviving parent, because they could not be expected to obey the Lord if they proved disobedient to their earthly guardian. He then charged them to follow the Lord wholly, and to abide in His fellowship. Having thus delivered his dying charge, he gave out a hymn, during the singing of which he departed in the faith of the Son of God. [Diary.

Robben Island: off Table Bay —The Leper Hospital removed from Hemel-en-Aarde — 1822 — Br. J. F. Wedemann. Communicants, 14; Candidates, 4; Baptized: Adults, 10; Children, 4; Candidates, 23; Excluded, 2—Total, 56—P. 18.

During the first days of March we were engaged in the individual speaking, which was attended by sixty-two persons. The remarks of many of our poor lepers were truly edifying, and bore clear evidence to a solid work of Divine grace in their hearts. The extreme ignorance, however, of some of the old people, who are chiefly negroes from West Africa, gives us much concern. Having spent their early years as slaves in the colony, they were not allowed to go to church, and, consequently, enjoyed no opportunities of hearing the Word of God. In some instances, it is true, their masters allowed them to stand at the church door during Divine Service; but even the most favoured of their number were unable to obtain any religious instruction adapted to their capacities. Not a few of these people are sincerely grateful for the Means of Grace to which they have now free access; it seems to fill their hearts with joy, when we tell them, that they, too, are invited to partake of the inestimable benefits which our Saviour has procured for us by dying upon the cross; and we are favoured to witness many a striking illustration of the Apostles' words: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

[Diary.

LONDON MISSIONARY SOCIETY.

Cape Town—Wm. Thompson, Minister of Union Chapel, and

Agent for the Society's Missions in South Africa. Communicants, 25.

In 4 Schools there are 628 Scholars
—P. 18.

HOTTENTOTS.

Paarl: 85 miles N E of Cape Town—1819—with 5 Out-Station—George Barker—Communicants, 104—Scholars: Day, 104; Sunday, 200—P. 19.

The relations of interest and sympathy existing between the white and coloured classes at this Station have not been seriously impaired by recent political events. Prejudices may be fostered by individuals, but none of that bitterness of spirit so prevalent on the frontier has been exhibited. The general conduct, also, of those who stately attend the services of the sanctuary affords evidence of improvement. The members of the native church continue steadfast; and their piety, if less active and influential than could be desired, is apparently real and progressive. Divine Service has been repeatedly conducted at Great Drakenstein and at the lower end of the village.

[*R-report.*]

Caledon: 120 miles N E of Cape Town: 1811: renewed 1827—Daniel Helm: H. Helm, *As.*—Communicants, 243—Scholars: Day, 140; Sunday, 120—P. 19.

While the spiritual welfare of the people has been our chief concern, we have not been unmindful of their temporal interests, nor have our endeavours to improve their social condition been without success: this may be observed in the superior description of houses which they build for themselves, and the articles of useful furniture which they possess; contrasting strongly with their former habits of life, and shewing that they have learned to appreciate the comforts of civilization.

[*Mr. Helm.*]

Pacaltsdorp: 245 miles E of Cape Town—1844—Thomas Atkinson. The Rev. W. Anderson died on the 24th of September, having been labouring in the cause of Christ in South Africa more than fifty years. Communicants, 127—Scholars: Day, 140; Sunday, 125—P. 19.

The great Lord of the harvest has graciously condescended to visit us with

His favour, and to bless our efforts with a very encouraging measure of success: more than forty persons have been added to the Church during the year, and there are upward of thirty inquirers.

[*Mr. Anderson.*]

Dysalsdorp: 45 miles N of Pacaltsdorp—1838—B. E. Anderson—Communicants, 171; Scholars: Day, 70; Infant, 55—P. 19.

Hankey: near Chamtoos—1825—with an Out-Station at *Kruis Fontein*—T. D. Philip, George Christie—at *Hankey*, Communicants, 190; Scholars: Day, 524; Sunday, 460—at *Kruis Fontein*, Communicants, 40; Scholars: Day, 80—Pp. 19, 20.

The blessing of God has rested in a very remarkable manner upon this Station during the past year, and in its character has answered to the description of Old-Testament blessings promised to the children of Israel by Moses—"The Lord has commanded the blessing upon them in their storehouses, and in all that they have set their hand unto; and He hath blessed them in the place which the Lord their God gave them." The works undertaken for increasing the extent of irrigation, and for thus bringing a far larger quantity of land under productive cultivation, have been crowned with ample success. The spiritual condition of the people, though not without some drawbacks, is upon the whole very gratifying.

[*Report.*]

A spirit of earnestness prevails, and extends even to the school-children, many of whom, especially the boys, exhibit a consistency of conduct, a teachableness of spirit, and a desire for improvement, which shew that their profession is more than a superficial and transient excitement. Others, again, have shewn a lively faith in the Gospel amid the pain and weakness of mortal disease.

[*Missionaries.*]

At the Out-Station *Kruis Fontein*, under the superintendence of Mr. Clark, there are resident fifty families: about 200 adults stately attend Public Worship. Mr. Christie's health requiring a temporary change of scene, he proceeded in September with his family to Cape Town, to supply Mr. Thompson's place at Union Chapel, during the absence of the latter on a visitation of the Mission Stations in the interior.

[*Report.*]

London Missionary Society—

Bethelsdorp: 450 miles E of Cape Town—1802—Merrington. Communicants, 91—Scholars: Day, 91; Sunday, 160—P. 20.

Port Elizabeth: Adam Robson. Communicants added during the year, 12—Scholars: Day, 40; Sunday, 80. Mr. Passmore died on the 29th of May. Mr. Kayser has been labouring at this Station since Mr. Passmore's death—P. 20.

The charge of the English Church and Congregation at Port Elizabeth, being about to devolve upon a Pastor who has recently been sent out for that purpose, under the auspices of the Colonial Missionary Society, Mr. Robson will, in consequence of this arrangement, be at liberty to devote himself henceforth exclusively to the instruction of the native population. The removal of the English Congregation to their new Place of Worship has been followed by a large increase in the attendance of Natives at the old Chapel. The religious services, and also the Sabbath School, for the benefit of the Fingoes, conducted by Mr. Kayser, have been well attended. [Report.]

Uitenhage: 20 miles N W of Port Elizabeth—J. T. Paterson—Communicants, 241: Schools, 2; Scholars, 232—P. 21.

Our work has been uninterrupted, and the attendance of the people on the various public services of religion has been regular and encouraging. Nor have instances of deep, and, we trust, salutary impressions, under the preaching of the Word, been wanting. Many have been pricked to the heart, and led to inquire, "What must we do to be saved?" The attendance of the inquirers' weekly meetings has also been larger, while to many, as to myself, they have been seasons of refreshing from the presence of the Lord. Owing to the war, and other causes, the outward circumstances of the people have been trying; provisions have been and still are very dear, and labour has, in many instances, been scarce and precarious. Yet they have contributed willingly, and, all things considered, I would say, largely, to the funds of the Society. The sum collected for the year

ending December 31, 1852, was 125*l*. 13*s*. 7*d*. [Mr. Paterson.]

Grahamstown: in Albany District—N. H. Smit. Communicants, 214—Scholars: Day, 130; Sunday, 140—P. 21.

Notwithstanding the avowed and unrelenting opposition of numerous enemies, our Missionary Brother has been enabled to maintain his ground during another eventful year, nor have his labours been unaccompanied by some gracious tokens of the Divine approval. [Report.]

Graaf Reinet: Joseph Kitchingman: J. N. Campbell, Schoolmaster. Communicants, 67—Scholars, 167. Mr. Kitchingman has succeeded Mr. Merrington—P. 21.

With regard to the general conduct of the members of the Church, though there is not that high tone of piety, that fervent zeal for the Redeemer's Kingdom, and that self-denying activity in seeking the things of others, and the things of Christ Jesus, which would prove an abundant effusion of the influence of the Holy Spirit, yet there has been at least so much of consistent conduct, and such an absence of what is reprehensible, as to render the restraining and supporting grace of God visible. Five additions have been made to the number of Communicants, and the number of professed inquirers after the way to Zion is rather considerable.

[Mr. Kitchingman.]

Kat River—1829—With Tidmanton, formerly called Blinkwater, and other Out-Stations: James Read, A. Van Rooyen. The late Rev. James Read died on the 8th of May, after labouring at this Station 23 years—P. 21.

Mr. James Read, who had for a number of years shared with his honoured parent the duties and responsibilities of the Mission, has since his removal spared no efforts to repair the disasters occasioned by the war; and though it has not yet been found practicable to commence the work at Phillipon, all practicable means have been adopted for carrying on the work of instruction among the people connected with the late settlement, who are located at the neighbouring outposts.

[Report.]

Cradoek—1839—R. B. Taylor. Communicants, 32 — Scholars : Day, 39; Sunday, 92—Pp. 21, 22.

Of those remaining at home in the village, the attendance on the public Means of Grace, and at the Schools, has been regular, and among some a more than ordinary desire has been manifested to acquire the art of reading. Several have made respectable progress, and their success has encouraged others, formerly indifferent. Some also, previously under the special instruction of the Missionary, in the Assembly's Shorter Catechism, have for several months had regular classes of their own forming, at which they meet two evenings in the week. In regard to the Church Members, no case has occurred requiring the exercise of discipline beyond that of occasional admonition and reproof. Four have been called away by death, and the same number have been admitted to Church Fellowship during the year, and seven others stand proposed, and will probably be received in the course of a few weeks. [Mr. Taylor.

Long Kloof—1840—T. S. Hood. Communicants, 199 — Scholars, 105—P. 22.

Numbers have joined the inquirers from time to time, some have relapsed, but a considerable number have continued steadfast, and of these, as they advanced in grace and knowledge, fifty have been admitted to the rite of baptism, and subsequently (with two exceptions only) to the full privileges of the Church. The Church is apparently in a healthy state, and the attention to the Means of Grace very encouraging. Our Chapel is generally full, and on sacramental occasions overflowing. Another gratifying feature is the earnest and numerous attendance at the stated meetings for prayer. About five months since we commenced a Prayer Meeting for the female members, which is held monthly. About fifty have attended, and we have reason to hope it will be found a blessing to them.

[Rev. T. S. Hood.

The Out-Station, Matjis Drift, forty miles distant from Avontuur, has been regularly visited by the Missionary. The Congregation has so increased that it is in contemplation to commence a more commodious Place of Worship. Twenty adults have been baptized and admitted

to fellowship; while of inquirers there are about thirty, who meet on Sabbath afternoons. The Native Teacher, Abraham Pawles, continues to render valuable service at this outpost, and his labours have been eminently blest. [Report.

Colesberg—1840—T. S. N. De Kock — Communicants, 36 — Scholars: Day, 25; Sunday, 50—P. 22.

The attendance on the Means of Grace at this Station during the year has been encouraging, but owing to a concurrence of disturbing and obtrusive influences, the faith of the Missionary has been much exercised, and the progress of truth retarded. In addition to his trials in connection with the Mission, Mr. Kock has been called to sustain severe domestic bereavements, by the death of a beloved wife and child, who were cut off by an attack of fever. [Report.

Somerset : 3 Out Stations—1842 —R. T. Gregorowski. Communicants, 177—Scholars: Sunday, 150.

It is a subject of much thankfulness that, notwithstanding successive visitations of drought, a destructive thunderstorm, and severe sickness, in addition to the political disturbances on the frontier, the people of this Station have been mercifully preserved; all have remained faithful to the Government. The various Means of Grace have been sustained without interruption, and all have been well attended. Among the Fingoes and Caffres settled in this locality, a good work is in progress; some of them have been received into the Church, and others manifest a lively concern respecting the things of God. In his ministrations to the Dutch Congregation, i. e. Natives speaking the Dutch Language, the Missionary has also been much encouraged. [Report.

Fort Beaufort—Joseph Gill—Communicants, 164—P. 22.

Amidst the din of arms and strife of tongues which have so long and so ruinously prevailed in this quarter, there has been presented a very important sphere of Missionary Labour. The Services generally have been well attended, and, making allowance for the manifold social evils introduced by the war, the religious portion of the native community, both at the head Station and also at

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the outposts of Umxelo and Birklands, have been less affected by them than might have been anticipated. [Report.

Often, very often, have I had five full Services on the Sabbath, sometimes six, and two of these occasionally augmented by sacramental exercises, beside many other engagements in the week: to these must be added a Day School, in which, Native or European, I have spent daily four hours, five days out of seven. I must say that, when taking into consideration the many and grievous temptations to which the converts have been exposed, the elementary status of Christian Morals and spirituality which at present characterizes the people, and then look at them as a whole, I have cause to rejoice and give thanks. [Mr. Gill.

George Town: Wm. Elliott—Communicants, 32—Day Scholars, 50—Pp. 22, 23.

The effect of Mr. Elliott's labours had from the period of his arrival at the Station been much circumscribed for the want of a suitable Place of Worship, which has now been supplied. [Report.

Our new Chapel was opened for Divine Service on the 17th of October. The Congregations were overflowing, and the liveliest interest was maintained during all the Services. Since that time the public Services have been attended by crowded Congregations, and we have every reason to be thankful for the enlarged accommodation which we now enjoy for our worshipping assemblies. It is also our privilege to enjoy undisturbed peace. [Rev. W. Elliott.

CAPPRES.

Caffreland — Buffalo River: (King William's Town) J. Brownlee—Communicants, 72—Scholars: Day, 85; Sunday, 100—P. 23.

Knapp's Hope—P. 23.

The people belonging to this Station, since they were driven from it by the war at the close of 1850, have found a temporary asylum at Hankey Institution. While waiting there for the providence of God to make a way for their return to their own Settlement, by habits of industry, they have prospered in things temporal, and, under the instructions of Mr. Kayser, jun., they have also advanced in Christian Knowledge and piety. In the mean time our venerable

brother, Mr. Kayser, sen., who, in the first instance, after leaving Knapp's Hope found a refuge at Bethelsdorp, has latterly been ministering among the Fingoes and Caffres at Port Elizabeth. [Report.

Peellon—1848.

The people of this Station are still exiles from their homes by the war which has been so long protracted. In September last Mr. Birt, after a visit with his family to Cape Town, rejoined his people at King William's Town, for the purpose of resuming his labours among them, and of arranging plans for returning with them to Peellon so soon as opportunity shall offer for carrying that long-desired measure into effect. [Report.

With regard to their conduct, I can speak very strongly: not only has it been satisfactory, it has been most gratifying in every respect. One thing I may be allowed to state, which will better illustrate their character than any description I could give of them. They came into this place, King William Town, with only a few milch cows and one span of oxen, which the owners had obtained on credit. They have by their industry, coupled with sobriety and frugality, purchased at high prices eleven spans of oxen and ten waggons. They have also ordered eleven ploughs; and in addition to that, they have subscribed nearly 100*l.* for the rebuilding of a Kirk, and proposed, as a further donation, 80,000 bricks for Kirk and Schoolhouse. Such is the character of the Caffre Converts over whom I preside. [Mr. Birt.

GRIQUAS, CORANNAS, BECHUANAS.

Griqua Town: 530 miles N of Cape Town, with 8 Out-Stations—1801—Isaac Hughes. Communicants, 550—Day Scholars, 350—Pp. 23, 24.

With difficulty have the Griquas and Bechuanas of our district been prevented from declaring that the white man loves war and is determined on the extermination of the black man. With such a state of ruin around, and fear and suspicion within, it is matter of thankfulness that the Mission has been carried on without an outburst of popular feeling. I have had many an anxious trembling day lest the spirit of war should visit our district. Thanks to God, the year has nearly closed without such a curse coming on us. The Bible, the Sabbath, the Church of God in the land, have proved as an anchor

to keep the Griqua Mind to its moorings, in defiance of the storms and whirlwinds that have raged around. Hitherto the Lord hath helped us. [Rev. I. Hughes.

The Rev. W. Ross, since the destruction and abandonment of the Mamusa Station, has found a temporary home at Griqua Town, and rendered valuable service by ministering among the Bechuanas located in the district. [Report.

Lekatlolong: on the Hart River, among a branch of the Batlapi Nation—Holloway Helmore—Communicants, 460—P. 24.

Mr. Helmore represents that there is very urgent need of an additional labourer.

BOSJESMANS.

Philippolis: on the north side of Cradock River; with Out-Stations—1831—E. Solomon—Communicants, 324—Day Scholars, 250—P. 24.

From the first outbreak of the Caffre War to the present time, the Griquas of this place, as elsewhere, have maintained their character for loyalty and good faith to the ruling powers. As in former years they rejected the overtures of rebel Boers, so have they, during the present trying season, spurned the proposals made to them by those of the native tribes in revolt against the British Government. The Griquas, however, have their own peculiar grievances to complain of, for which they have for some time past been endeavouring to obtain redress. They are, moreover, under painful apprehensions, whether well or ill-founded, that measures may ultimately be taken for depriving them of the reserved or inalienable territory which has been pledged to them and their posterity by the British Government. The anxious and unsettled state of feeling among the people, caused by these circumstances, has of necessity operated as a drawback upon the prosperity of the Mission. Still, there have not been wanting evidences of progress and a certain amount of success. [Report.

BECHUANAS.

Kuruman: 630 miles N E of Cape Town—1817—Robert Moffat, Wm. Ashton—Communicants, 187—Day Scholars, 125—P. 24.

Jan. 1854.

The work of Scripture Translation is being carried on as fast as it is possible for our circumstances to allow. It will be enough to say, that every hour, not taken up in general Missionary Labour, is devoted to it. At present I have got to nearly the end of the first Book of Samuel, while the Book of Joshua is now going through the press. The present state of our Church and branch Churches, as compared with late years, is more encouraging, and is calling for increased efforts on our part. The people are more settled in their habits, while their minds are becoming better informed on subjects calculated to advance their temporal as well as their spiritual interests. The grounds on and near the Station are being more generally brought under cultivation, and thus many are not only able to obtain a livelihood from their gardens, but have also from the produce been able to procure for themselves tools and decent clothes. From among localities less favoured than the Kuruman for irrigation, numbers have begun to work the fountains, and lead out the water. The people who thus labour, though it be for the bread that perisheth, become settled on spots which their own hands have turned to advantage. Every thing about them assumes a permanent appearance, while they imperceptibly lose their native taste for removing from a locality, because, as they say, "It has become old." Beside, those who have made these efforts, chiefly from Lekatlolong and Bougélong, are such as can generally read well and conduct religious services on their different locations. [Mr. Moffat.

The children have for some time attended School better than formerly; the Public Worship is also better attended. The preparatory work is being carried on; and though we have much to discourage us in the lukewarmness of professed Christians, as well as in the unconcern of those who care for "none of these things," yet we are not without hope that "our labour will not be in vain in the Lord."

[Mr. Ashton.

Mamusa, to the north of Touns: on the Kolong or Hart River—1844—P. 24, 25.

Mention was made in the last Report of the breaking up of this Station, and of the flight of Mahura and his people to Taung, distant four miles from Mamusa. In the meantime, Mr. Ross joined Mr. Hughes at Griqua Town, where he has E

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since been fully engaged in instructing the Bechuanas at that settlement. In the autumn of last year Mr. Ross undertook a six months' journey, to visit all the Batlapi on the Kolong and Vaal rivers. He found the people at Taung reduced to great misery through the licentious courses of Mahura and his heathen associates. But Mahura's son, a member of the Church, with other members, had separated themselves and gone out to a fountain called Lithakoane, where, the water being abundant, and the land excellent, they intended to plough, sow, and build. Mr. Ross states that it is by far the best place for a Mission Station which he has seen in the land of the Batlapi. Being there on a Sunday, he had between forty and fifty people in attendance on Public Worship. A small School has also been opened, conducted by one of the Church Members. Both the Chief and the people are very anxious that Mr. Ross should commence a Mission in this locality; but the threatened encroachments of the emigrant Boers on all the native tribes in this quarter, may, it is apprehended, retard, if not prevent, the accomplishment of this design.

[Report.

Mabotsa: among the Bakhatta
—1844—P. 25.

Reference has been made in former Reports to the unimpressible character of the Bokhatta Tribe, for whose conversion Mr. Edwards has continued to labour in the "patience of hope" for a number of years past. Not only has the message of mercy been treated with coldness and unconcern, but they have returned the kind offices and zealous efforts of their Missionary with ingratitude. The rapid encroachments of the emigrant Boers very soon excited apprehensions for the safety of Mabotsa and the neighbouring Mission Stations; but all doubts on the subject were painfully dispelled, when, on the 14th of August, the Boer Commandant, Scholtz, sent a message to Mr. Edwards, recommending him and his family to leave the settlement for their personal safety. On the abandonment of his Station, Mr. Edwards and his family proceeded to join Mr. Inglis at Matebe. Mr. Edwards and also Mr. Inglis were subsequently brought to trial before the Dutch Authorities, and banished from their territory. Both of these Missionaries, with their families, have since gone

to Bloemfontein, until future plans can be arranged.

[Report.

Kolobeng — David Livingston,
D.D.—P. 25.

On the 28th of August 600 Boers and 700 Natives appeared in the Bakwani country. The Natives were compelled to accompany them. Before going to Sechéle's town, they sent a party with four waggons down the Kolobeng to my house. The town is eight miles distant, and, ever since the removal of the Bakwanis, the house was guarded by a few balala placed by it for that purpose by Sechéle. It remained in perfect security for two years, and gentlemen passing northward deposited a portion of their stores in it till their return. And, so far as the Bakwanis were concerned, their stores were as safe as if under Chubb's locks in London. Well, the Boers broke it open, tore all my books, and scattered the leaves all over the place, destroyed my medicines by smashing the bottles against the adjacent rocks, carried away all the best furniture, and broke the rest; took the smith's forge, all the tools, corn-mills, and certain stores of coffee, tea, &c., left by English Gentlemen, who have gone to Sebitsoane's country. The whole body of the Boers then went to Sechéle's town, and attended Church there, Meebelee, a Native Teacher, conducting the Service. After the Afternoon Service, they told Sechéle to send away his women and children, for they had come to fight with him, because, though repeatedly ordered by them to prevent Englishmen from going northwards, he had not only permitted, but encouraged them. He replied, that he was a man of peace, and asked why he should obstruct Englishmen, who had always treated him well. Next morning they commenced firing on the town with swivels. It soon took fire, and the flames having compelled the women and children to flee, and the men to huddle together on a small hill in the town, the Boers killed sixty Natives. The men, however, kept their position the whole day on the hill, and killed thirty-five of the Boers. The Boers, having horses, carried off all the cattle of the Wanketse and Bakwanis: they burnt or carried off all the corn of the three tribes. My cattle and those of three Native Teachers were also carried off.

[Dr. Livingston.

Undeterred by these trials and discon-

ragements, and cut off from the hope of rendering further service to the ruined and scattered Bakwanis, Dr. Livingston was, at the date of his latest communication, the 10th of November, on the eve of starting once more for the north, with a view to ascertain the practicability of introducing the Gospel to the people inhabiting the Lake region. [Report.]

Matebe—P. 25.

WESLEYAN MISSIONARY SOCIETY.

CAPE TOWN AND NAMAQUAS.

Cape Town, with Out-Station at *Rondebosch*: Wm. Moiser, *Gen. Superint.*, Barnabas Shaw, Richard Ridgill—*Wynberg* and *Diep Riviere*: Benj. Ridsdale—*Simon's Town* and *Elsey's River*: George Parsonson — *Stellenbosch* and *Raithby*: Edward Edwards — Teachers: Paid, 5; Gratuitous, 122—Communicants, 508—Scholars: Male, 411; Female, 504—Pp. 25, 26.

At Cape Town many circumstances are adverse to the prosperity of the work, among which are the excitement produced by the news of gold in Australia, and the emigration thither, and the unsettled state of the colonial affairs; yet encouragement is not wholly wanting. The Dutch Societies are generally in a satisfactory condition. At *Rondebosch* five Services are held weekly. At the Flats, about two miles distant, a small Chapel has been erected, which was opened on Christmas Day. The site of the Chapel having been given by a friend, and an additional half acre by the Government for a burial-ground, but a very small expenditure has been incurred, half of which has been already met. At *Wynberg* the Congregations continued to improve; and a Dutch Class has been commenced: most of the members appear to be advancing in the good ways of the Lord. At *Diep River* the Society is advancing encouragingly in every respect. At *Simon's Town* there has been an encouraging degree of liberality manifested, and the Means of Grace have been attended with much of the Divine Blessing; but a spirit of worldliness gives the Missionary cause to mourn. A new class has been formed at *Elsey's River*, where it is very desirable that a School should be established. At *Stellenbosch* many of the members have

Until the autumn of last year, Mr. Inglis was permitted to continue his self-denying labours among the *Baharuts*, not indeed under circumstances of encouragement, but without hindrance or molestation. His labours, however, together with those of Mr. Edwards, were brought to an abrupt close, through the unwarrantable proceedings of the Dutch Boers. [Report.]

been enabled to maintain their profession amidst much temptation and vanity: a few have rendered the exercise of discipline needful. At *Raithby* there is an increase of members, a marked improvement in their general conduct; and the state of the Schools is encouraging. [Report.]

We have some interesting cases of converted Malays in our Societies, both in Cape Town and in the villages adjacent, and a large proportion of Malay Children receive instruction in our Schools; so that something is doing, though nothing in comparison of the greatness of the work to be done. I have also heard of some whole families who were Mahomedans, but are now members of our Societies.

[Rev. Isaac Harding.]

Khamiesberg, in Little Namaqualand—1807—John A. Bailie—Teachers: Paid, 6; Gratuitous, 12—Communicants, 154—Scholars: Male, 134; Female, 166—*Somerset West*: Matthew Gedman—Teachers: Paid, 2; Gratuitous, 29—Communicants, 268—Scholars: Male, 160; Female, 180—P. 26.

Several members have been removed from the Station at *Somerset West* to their final reward, and some have been separated by discipline, but there has been a small increase to the Society notwithstanding. From *Khamiesberg* the Missionary writes—"I have been greatly encouraged by the general progress of the work of God." The religious instruction given in the School has been a blessing to several. One of the outposts connected with this Station is also doing well. Thirty persons are joined in Christian Fellowship. [Report.]

Whether we consider their steady, industrious habits, the extent of land which they cultivate, the quantity of stock which they raise, or their general moral conduct,

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—the tribe of Little Namaquas at this Station presents to our view a striking instance of the power of the Gospel to elevate the fallen sons of men, both with regard to this life and the life to come. I found about 900 people in the Institution, including men, women, and children. About 200 are united in Church Fellowship; and about the same number of children are receiving instruction in the Mission School. We arrived at Lily Fountain, near the top of the mountain, on Saturday evening in the midst of a snow-storm, and the snow continued ankle-deep during the time that we were there; so that the Services of the Sabbath were but thinly attended, most of the people having removed to Bethel. After inspecting the noble new Chapel in course of erection, and attending to other matters of business, on Monday morning we descended the mountain to Bethel's Klip, where we found quite a different climate.

[*Rev. W. Morster.*]

Nisbet Bath, with Out-Stations in Great Namaqualand—1834—Joseph Tindall—*Hoole's Fountain*: Henry H. Tindall, *As. Miss.* Teachers: Paid, 6; Gratuitous, 31—Communicants, 244—Scholars: Male, 167; Female, 206—P. 26.

The Nisbet-Bath Station has again suffered from drought, and the people having been scattered over a wide tract of country in search of pasture: many have suffered great spiritual injury, and some have altogether forsaken the right way. The abundant rains which have more recently fallen have, however, led them to return in great numbers to the Station, and indications of a better state of feeling are not wanting. Some of the children remained on the Station when they had neither bread, milk, nor flesh, literally nothing to subsist on but gum and roots.

[*Report.*]

ALBANY.

Grahamstown: Wm. Shaw, *Gen. Superint.* Henry H. Dugmore, George Green—*Salem* and *Farmerfield*: W. C. Holden—*Bathurst* and *Lower Albany*: Wm. H. Garner—*Fort Beaufort*, John Ayliff—*Port Elizabeth* and *Uitenhage*: John Wilson—*Cra-*

dock: John Edward—*Somerset*: John Smith—*Burgher's Dorp*: Purdon Smailes—*D'Urban* and *Fort Peddie*: George Chapman—*Newton Dale* and *Waterloo Bay*. Teachers: Paid, 17; Gratuitous, 241—Communicants, 1341—Scholars, 973—Pp. 26, 27.

The Missionary at Grahamstown hopes that the injurious influence of the war upon the religious state of that Circuit is beginning to subside. The Congregations increase, individual cases of conversion occur, and a sense of spiritual need is becoming more general among the English. The native Caffres and Fingoes have suffered still more than the English, but the opening of Wesley Chapel for their use has greatly increased the Congregation, more than 200 of whom regularly take sittings. The Dutch Congregation also has increased, but the Society does not improve. The Report from Salem and Farmerfield is highly encouraging. Notwithstanding the almost universal presence of an invisible and savage enemy, always ready to take advantage of a weak point or unguarded movement, to plunder and destroy, both Europeans and Natives have been most regular and exemplary in their attendance upon the Means of Grace; and the removals and deaths occurring in the Circuit have been balanced by the number of conversions from among the Heathen. At Salem the Natives have contributed about 10% during the year; while at Farmerfield the Collections reached the sum of 53*l*. 12*s*., being upward of 20% in advance of the last year.

The English Work in the Bathurst Circuit continues generally in a depressed condition, but the native department presents decisive indications of spiritual prosperity. At Clumber the Lord has been pleased to pour out His Spirit: the attendance on Divine Worship has greatly improved. At Bathurst seven have been baptized, all of whom have long manifested a desire to flee from the wrath to come; and at Barville Park a Class has been formed and a Day School commenced.

At Fort Beaufort the labours of Mr. Ayliff have for the last two years been restricted to the town, the country parts of the Circuit having been abandoned by the inhabitants during the war. The number of members in town is considerably in ad-

vance of last year. He justly remarks, "The people of our charge never had so powerful a claim upon our sympathy, labours, and prayers, as at the present time, suffering as they are from the loss of friends and property, and deprived as they have been of religious ordinances." It is a pleasing feature of the work here that there are eight Native Fingoo Class Leaders, male and female, whose kind and effective co-operation their Minister gratefully acknowledges.

Port Elizabeth has been recently visited by the General Superintendent, who reports that for some time past there has been a steady progress in the English Work; and that as soon as the people can wholly support their own Minister, aid should be granted them toward the support of a Missionary for the Fingoes, and other Africans in the town. At the Flats, a site for a Chapel has been given, and it is to be hoped that one will soon be erected. The Congregations at Uitenhage are still good. The English and Coloured Congregations and Societies in the Cradock Circuit have not yet recovered from the shock sustained in the late war, but the Caffre cause has been much revived of late.

In the District of Somerset East, many of our people have suffered severely. Harassing absence from home, loss of property, and bereavements have been the lot of many; but the Lord has wonderfully cared for His own cause. Every department of finance has exhibited an improvement, and the numbers in Society shew a small increase. At D'Urban and Newton Dale many have come to hear the Word of Life, and some have found it to be the means of their salvation. [*Report.*]

Recently several have been deeply convinced of sin, and have been led to the Saviour, in whom they have found redemption, even the forgiveness of their sins. The blessing of the Lord is evidently bestowed in the Means of Grace, and we have times of refreshing from the presence of the Lord. In the native department there are also signs of improvement, though, from the changing character of our population, there is often, no doubt, good done which we are not able to trace. The present arrangements of the country have led to the removal of many of the native members and hearers from this Circuit, who, however, we trust, will carry the Word of Life whither they are gone.

[*Rev. G. H. Green.*]

BRITISH CAFFRARIA.

Mount Coke, Wesleyville, and East London: Wm. Impey, Wm. Sargeant—*King William's Town:* John W. Appleyard — *Haslope Hills and Kamastone:* Wm. Shepstone — *Lesseyton, Invani, and Bonhola:* Ebenezer D. Hepburn—*Wittebergen:* Johannes Petrus Bertram — Teachers: Paid, 3: Gratuitous, 49 — Communicants, 323—Scholars: Male, 240; Female, 320—P. 28.

The Station at Mount Coke has been preserved in safety through the year. More than once has it been attacked by the rebel Hottentots and Caffres, and eleven Natives and one European have fallen victims to the violence of these misguided men; many have been wounded, and exposure and want have affected the health of many more; so that the year has been one of great sorrow and perplexity: yet the usual Services have been continued with increasingly large and attentive Congregations, and the Sabbath School has been well attended. The Watson Institution, now revived and placed under the care of Mr. Impey, contains eight youths; and as the printing-press is about to be removed from King William's Town to this place, some new buildings which will be required for carrying out this arrangement will be erected without expense to the Society. Colonel Maclean, Chief Commissioner of British Caffraria, has again laid the Society under deep obligations by his unflinching attention to its interests at a most critical period. In the Circuit Report is an honourable mention of the aid and protection afforded on various occasions by the Chiefs Se-wani and Umkye. The Scriptures, Hymn Books, and Sunday Services have been steadily proceeded with, and an edition of two thousand copies of the Caffre New Testament is to be commenced immediately. The Chapel has been repaired and beautified, and the Means of Grace have usually been well attended.

The brethren of the District, at their last Annual Meeting, judged it expedient to take immediate measures to recommence the Mission at Lesseyton, which had been suspended during the war; and Mr. Hepburn, accompanied by a body of faithful Natives, will probably by this time have

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proceeded thither. Recent political events have greatly enhanced the importance of that part of the country as a field of Mission Labour, and those who are in Christian Fellowship have commanded the admiration of all who have witnessed their steadfastness and consistency. The few people who are left at Haslope Hills are believed to be in a good state. Kamastone appears to have suffered less than might have been expected, as the numbers in society are nearly the same; and while the Congregation at Wittehergen has continued encouraging, the recent troubles have been sanctified to the increased spiritual profit of some of the members. A new Mission has been commenced in British Caffraria by one of the Brethren who has been set at liberty, in consequence of the disturbed state of the Bechuanaland District. He has every reason to hope that Burgher's Dorp will prove a field of useful labour. A plain Chapel has been erected for the English Congregation, and another is in contemplation. A place of Meeting for a Native Congregation has been kindly lent, free of cost, by the Dutch Church, and the Congregations in both places are good.

CAFFRARIA PROPER.

AMAKOSSE: Butterworth, *Beecham Wood*, Francis P. Gladwin. AMATEMBU: *Clarkebury*: J. Stewart Thomas — *Morley*: Charles White, *As. Miss.* AMPONDO: *Buntingville, Shawbury*. Teachers: Paid, 16; Gratuitous, 63 — Communicants, 499 — Scholars: Male, 490; Female, 619 — Pp. 28, 29.

The abandonment of the Butterworth Station, and its subsequent destruction, have now become a matter of history: — In January last the British troops, under the command of Lieutenant-Colonel Eyre, were ordered to bring out of the land the Mission Family, and as many of the Fingoes around the Station as were disposed to avail themselves of their assistance and protection; when a number, not less than four thousand, placed themselves under the care of the troops, and marched out of the land: thus was the Missionary a second time obliged to abandon his post, and leave to be destroyed by savage hands the work in which he had with so much delight been engaged. In our march out of the country we received

from Colonel Eyre, and the officers and men of his regiment, the utmost kindness and attention. On our arrival at King William's Town many were the difficulties and temptations which presented themselves to our people; and added to them all was the prevalence of disease and fever which carried many off, and from which the Mission Family did not escape. Of the people who left Krilli's Tribe with us, some have been killed, and others wounded; others of them have been obliged to seek employment in service in and around King William's Town. The labours of the Missionary have been divided between the Natives of his own charge and the English Congregation in King William's Town.

From Clarkebury we learn that in August last Krilli's Tribe and the rebel Hottentots had planned a combined assault upon the Station, and a large army was assembled to carry out the design. The Missionary and his friends made such preparations for their defence as the time allowed, and were for some hours kept in a state of most painful suspense, awaiting the commencement of the attack; but at the critical hour a division sprung up in the hostile camp, and in less than two days the expedition was at an end, and the force dispersed without having done the slightest injury to person or property. To God be the glory!

At Morley the Missionary has had to endure many privations, the war having interfered with his supplies of food and clothing; but he is content and happy in seeing the work advance. A short time since he baptized five adults at Morley, and twelve at Shawbury, and he states that a spirit of prayer seems to be poured out upon the people.

PORT NATAL AND AMAZULU.

D'Urban: Calvert Spensley, Joseph Gaskin — *Pieter-Mauritzberg*: Horatio Pearce, John Thomas, jun. — *Kwanqubeni*: unoccupied — *Indaleni*, Joseph Jackson, *Superaumerary* — *Palmerton*: Thomas Jenkins — Teachers: Paid, 13; Gratuitous, 101 — Communicants, 397 — Scholars: Male, 266; Female, 373 — Pp. 29, 30.

The present state of D'Urban Circuit is, on the whole, gratifying, though not so as the Missionary could desire. A de-

pressed state of trade and other unfavourable circumstances have severely tried many friends among the Europeans, and led to the removal of many of the Natives. But the Congregations are generally good, and there is a spirit of hearing among the people, while some few are inquiring what they must do to be saved.

At Pieter-Mauritzberg the English Congregation is larger than it has ever been, and devout attention is paid to the Word preached. The Chapel has undergone considerable alterations, including the erection of a gallery. The Sunday School has advanced in number and efficiency, and an Infant School has been commenced, toward which the Local Government contributes fifty pounds per annum. The Coloured Congregation has improved, and the piety of the members assumes a more healthy tone. The native work greatly needs additional help both in the Society and School Department. At York, where three acres of land have been given for a chapel site and a burial-ground, a small Chapel is to be built without debt, and the prospect is very encouraging. At the Kwangubeni Station the sphere of labour has been much enlarged. Regular visits have been paid to forty-three Caffre Kraals, by which the incorruptible seed has been widely scattered. A remarkable but painful feature of the year's history is the removal of all such Natives as have become impressed with the truth. No sooner does a Zooloo feel the power of the truth than he is ordered to reside in some place beyond the reach of the Missionary.

At the Imbubu a small native Chapel has been built and opened. One Hotentot has died witnessing a good confession. The village of Ashley has been added to the English Circuit, and nearly the whole of the small population attend the ministry of the Word. In opposition to the most earnest remonstrances and entreaties of the Missionary, the heathen children have been almost entirely withdrawn from the School, the parents assigning this reason, "We now see that if our children are taught at the Station they will forsake the Kraals."

At Indaleni one member has died in sure and certain hope, and thirty-three remain. Palmerton continues to be "as a field which the Lord hath blessed." The large and powerful tribe of Faku has remained in peace, notwithstanding the efforts of the Caffre Warriors, and

others from whom better things might have been expected. Faku's attachment to the servant of God, who has so long laboured in his tribe, was most affectingly shewn when it was proposed to remove Mr. Jenkins to another Station, and still more recently in another very important instance, which is thus described by Mr. Jenkins:—"Recently, Faku the Chief has been very ill; indeed, very near death. Great was the alarm of the tribe in consequence, knowing what might be the result. The 'Witch-Doctors' were applied to, to know 'who had killed the Chief?' They decided that he was bewitched, and, according to custom, the inhabitants of at least five or six villages, including some principal men, must be put to a torturing death, and all their cattle confiscated to the Chief. The whole country was panic-struck, and every one trembling for himself.

Late one night I heard that on the following day the 'Witch Doctors' would fix on their victims. Privately some chief persons had sent to me to help. Although, through God, I had often been the means of saving many lives, in this case I must say I despaired. It was the great Chief! My wife and myself applied to a throne of grace with groans and tears; sleep departed from our eyes during the night. I feared to move in the case. She, however, had stronger confidence, and begged me to go to the Chief and try. I could but make the trial. I yielded: and in the morning I went forth with one of our faithful men. With what fear and trembling did I proceed, but prayer was made to God. I arrived at the great place, and found a large concourse of people; many evidently paralysed with apprehension, but pleased to see me. The Chief was shut up in his house, with a few attendants. One of them came to meet me; and I desired him to convey my greeting to the Chief, and to say I had come to see him in his severe illness, and would be glad could I see him. He sent to say I must go and sit with his Amadoda (great men). The sun being very warm, I was pointed to a large house which was soon crowded with Amadoda. I soon introduced the subject of the Chief's severe illness, and expatiated on the effects of sin—"Death, with all our woe;" and dwelt also on the blessings of the Gospel, by which life and immortality had come to light. Never did I see greater attention and more interest manifested. Most

Wesleyan Missionary Society—

of what passed was conveyed to the Chief by one and another. This occupied from two to three hours, principally in questions and answers. The Chief was then conveyed to another house, and I was informed he was waiting for me. His brother and a principal man were with him; I saw he was very ill: brevity was needful: I sympathised with him: spoke of the effects of sin, the immortality of the soul, and of "Him who had appeared to put away sin by the sacrifice of Himself:" he listened with the utmost attention. I then told him that my principal object in now coming, as I had been there but two or three days before, was to entreat him to spare the lives of his people whom the 'Witch Doctors' had doomed to death on his account. He replied by saying, "But some of my people have killed me." I answered that could not be, as I was sure his people were too much attached to him to do so wickedly. After some silence he said, "Well, my teacher, I thank you for coming to see me; you must not be tired in coming: I hear what you say. I will not have them killed; that is my word." Oh, to have seen the brightness that appeared in his brother's face! for he feared he was to be one of the victims. I thanked him for his answer, and departed with a heart overflowing with joy and gratitude to God. This soon spread through all the people, and great was their rejoicing; their mourning was turned to joy. The Chief is now recovering; and not a few in the land now say, "This is none other than the power of God that could accomplish this; never was such a thing known before, when a great Chief was ill in this way."

BECHUANAS AND OTHERS.

BECHUANA COUNTRY: *Thaba Unchu*, among Barolong and *Lokualo* among Bassoutos: James Cameron—*Plaatberg*, among Newlanders and Bassoutos, and *Imparani*: Richard Giddy—*Lishuani* among Griquas and Bassoutos, *Umpukani* and *Mirametsu*: Gottlob Schreiner—*Colesberg*: The Superint. *Bloem-Fontein*: Purdon Smailes—*Tauane's Tribe*, among

Baralong. Joseph D. M. Ludorf, *As. Miss.* Pp. 31, 32.

Umpukani and Lishuani are both without Missionaries. Our Catechist at *Imparani* had to leave his Station, but he has returned to it. Mr. Cameron has come back with his family to *Thaba Unchu*. We are still here, and I trust we shall be able to keep our ground. Our people left the Station at the commencement of the war, and have not yet returned. They are at present near *Thaba Unchu*. During their absence from the Station, Mr. Cameron, whose residence is near the place where they took refuge, has done all he could in attending to them. I fear they have suffered much from their removal; but I am pleased to find that they still keep together, and are waiting until circumstances will allow them to return to their former locality. At *Plaatberg* we had a Society of nearly 200 members, a Day School, a Sabbath School, and a Sewing School; we had some twelve Native Class Leaders, and a number of efficient Native Sabbath-School Teachers; every thing was going on well, and we were looking forward to still brighter days, and planning out more efficient and extensive operations on the surrounding villages, when the war burst out; and in one day the whole of our people, with the exception of one that was sick, fled from before their more powerful neighbours. They are encamped near the *Modder River*, and I feel happy that they are sufficiently near to our Stations, *Thaba Unchu* and *Bloem Fontein*, to benefit by the visits of the Brethren who are stationed at those places. I have lately thought that, disastrous as our circumstances appear, God may bring good out of evil, and that we may ere long see better days. We have in the *Lesuto* a fine field for Missionary Labour, when our work is not hindered by the ravages of war. I am not disposed to abandon all hope. Satan is doing all he can, and we must do all we can, by preaching the Gospel, and in every other suitable way, to counteract his efforts, and to advance the kingdom of God. Our Printing Establishment on this Station has sustained but a trifling injury. With a few interruptions we have kept our press going during the whole time.

(The Survey will be continued at p. 65 of our Number for February.)

Biography.

BRIEF MEMOIR OF THE REV. GEORGE MUNDY,

CONNECTED WITH THE CALCUTTA MISSION OF THE LONDON MISSIONARY SOCIETY.

FROM the "Calcutta Christian Advocate" we have gathered a few particulars of the Rev. George Mundy, who died on the 23d of August.

In October 1819 Mr. Mundy embarked for India, and landed in Calcutta in March 1820. He was appointed to the London Missionary Society's Station at Chinsurah, whither he proceeded immediately on his arrival. Owing to failure of health, Mr. Mundy was obliged to return to England in 1828. In 1837 he returned to the scene of his labours. In 1843 he was again compelled to visit his native land in search of health. In 1849 he once more returned to India, when he was appointed to labour among the Heathen in Calcutta, and to take the oversight of the Church and Congregation at Cooly Bazaar, which duties he continued to discharge till the very day when the sickness, which was unto death, fell upon him. On Tuesday, the 16th of August, he preached with his usual vigour to the Heathen; and on Wednesday evening the 17th, to his people at Cooly Bazaar for the last time: so that he laboured to the last in that cause to which he had been devoted, more or less in India, for thirty-three years.

Mr. Mundy early acquired a knowledge of Bengalee, in which he was a diligent preacher of the Gospel and teacher of youth. In both these departments of labour, while at Chinsurah, it is evident he took deep delight; nor was he ever weary, amid all the trials connected with that Station, in preaching a crucified Saviour to perishing sinners. For many years he maintained a circle of Schools for the benefit of the Heathen at Chinsurah and its neighbourhood. In those Schools the truths of the Bible were from the first fully taught; and to these Schools may be traced, to a great extent, that preparedness of the people for miles round which gave such success to the Government College at Chinsurah at its commencement. Added to his labours as a Missionary, Mr. Mundy presided over the English Church and Congregation connected with the London Missionary Society at Chinsurah. His labours in this department were signally successful in the conversion of sinners and in the edifica-

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tion of believers. Among the military especially was he made the instrument, under the Divine Blessing, of turning many from the error of their ways to serve the living and true God. Since his last return to India, he was privileged to see the Congregation at Cooly Bazaar materially improve, and also to him was granted the happiness of forming the first Christian Church at that Station. To the Heathen, so far as his bodily infirmities would allow him, he preached, as we have previously stated, to the end of life; and in both departments never did his ministrations appear more calculated to be the means of good to his hearers than during the last few months. Nor was Mr. Mundy unemployed with his pen. In Bengalee he published "Evidences of Christianity," "An Exposition of the Gospel of Mark," "Letters on the Evidences of Christianity," "A Catechism on the Christian Religion," "A Tract on Providence," "Christianity and Hindooism contrasted," and other smaller works. As a man, Mr. Mundy possessed many excellent qualities; and as a Christian, those excellencies were sanctified and laid under tribute to the highest and most hallowed purposes. As a Missionary, he was observable for his untiring compassion for the Heathen, and for his constant and unwearied labours for their spiritual welfare, though often under circumstances of discouragement.

The close of Mr. Mundy's career, like his Christian life, was peaceful and full of hope. When the fever first came upon him he appeared to have an impression that he should not recover, and as the disease made progress this feeling increased; but he was not disturbed by it. He knew in whom he had believed, and was confident, that if the earthly house of his tabernacle was dissolved, he had a house not made with hands, eternal in the heavens. In his conversations with the friends who attended him in his sickness, he often expressed his hope and happiness in Christ. On Sabbath even-

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ing, speaking with him about his religious state, he said, "It is all right; I am quite happy. It is a good thing to have Christ as our portion. Nothing but the atonement will do for a dying sinner; but that is sufficient.

In conversations with friends, and so long as memory did its office and the faculty of speech was left, his mind rested firmly on Christ, and he expressed his

entire confidence and hope in Him. During the last few hours that he could articulate he often spoke in Bengalee, the language in which he had for so many years been in the habit of speaking and preaching. After lingering on without much suffering for six days, he breathed out his soul into the hands of his Saviour almost without a struggle or a groan.

OBITUARY OF AN AGED FEMALE CONVERT,

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S STATION AT HUAHINE.

WE present a brief sketch of the holy life and happy death of a venerable female disciple, a native of the South-Sea Islands. Such testimonies to the identical effects of the Gospel upon the natives of different countries and races, widely separated from each other, cannot but be highly encouraging to the friends of Missions, while they serve to illustrate the truth of the inspired declaration, that in every nation he that feareth God and worketh righteousness is accepted with Him. The Rev. Charles Barff writes—

Taamatu was removed to her rest December 6th, 1851. She was very far advanced in years, having been about ten or eleven years of age at the period of Captain Cook's visit to the islands in 1777.

When the Missionaries reached Huahine, in 1818, Taamatu became one of their most diligent scholars, and soon made very good progress in learning to read and write. In 1819 she presented herself among the first Candidates for Baptism, and in January 1820 she was admitted to that ordinance as a hopefully converted character. In the month of May of the same year she was one of fourteen who were united in Church Fellowship at the Lord's Table.

On account of her eminent piety, and the progress she had made in reading, writing, &c., she was selected to accompany Mr. and Mrs. Ellis to the Sandwich Islands in 1822, where she remained upward of twenty years. While residing on that group she was very usefully employed in instructing the females to read the Word of God, and in urging them to seek the way of salvation. On returning to Huahine in 1845 with her husband, a pious Native of Haavalia, the Missionary of the island, the Rev. Dr. Baldwin, gave her a most excellent character for piety, consistency, and diligence in every good word and work.

During the years that have elapsed since her return to her native island, Taamatu has continued the same course of

active and consistent piety. So long as her strength remained unimpaired, she was constant in her attendance on all the public Means of Grace, Bible Classes, Meetings for Prayer, Christian Experience, &c. When mingling with those of a kindred spirit in the exercises of devotion, she was in the element most accordant with her best feelings and desires. The Bible and the Pilgrim's Progress, which constituted her library, she read with prayerful diligence, and had stored in her memory a large portion of their contents. She was very useful in visiting the sick and aged females at their houses, to read to them the Word of God, and pray with them. For almost two years before her death she had become too weak to walk any distance, but she continued to do what she could in visiting those near her own dwelling. Christ crucified was the great subject of her conversation and her glory.

Excepting when prevented by unavoidable circumstances, the Missionary made a point of visiting her every Saturday, and always felt his own spirit refreshed by her pious conversation and sound Christian Experience. He visited her about noon on the day of her death, read with her the twenty-third Psalm, and engaged in prayer. She conversed on that occasion very feelingly on the excellences of the Psalm and the happiness of having God for our rod and staff in passing through the dark valley, and in the joyful prospect of being for ever with Jesus.

In the evening of the above-mentioned day, the monthly Prayer Meeting was held in her house, her husband being one of the leaders. At her special request the Meeting was conducted in the room in which she lay, and was protracted for an hour beyond the usual time. Though

weak in body, she joined in the sacred exercise with unusual earnestness of soul. She was quite free from pain, and calmly and piously took leave of all present. Almost immediately after the close of the Meeting her spirit departed to join the saints above.

Proceedings and Intelligence.

Inland Seas.

EASTERN AFRICA.

CHURCH MISSIONARY SOCIETY,

General View—Continued Trials.

IN our last review of this Mission it was stated that Dr. Krapf had accomplished a second journey to Usambára, and had been favourably received by king Kmeri. We have now to record, with deep regret, the further diminution of the Missionary force on the East-African coast. In consequence of the privations and hardships to which he was subjected in his journey to Ukambáni in 1851, Dr. Krapf's health has become so seriously affected that he has been compelled to return to Europe. His last letter dates from Cairo, November the 14th.

Meanwhile, no reinforcement of Missionaries has been sent from Europe during the past year. With the exception of a student in the Institution, who presented himself as a candidate to the Society from Bâle, with a special view to this Mission, our appeals to the wide circle of God's professing people have met with no response. No one from the United Kingdom has offered, and the East-Africa Mission, once so full of promise, is in a completely crippled state. Of the two remaining brethren, the Rev. J. Rebmann is alone on the coast at Kisulutini, and the Rev. J. Erhardt has commenced, single-handed, the arduous Mission to Usambára, and has a claim on us for the most

fervent prayer that as his days are so his strength may be. In East Africa it is manifest that a Missionary ought not to be alone, especially in the interior. Two Missionaries, strong in faith and in health of body, are now urgently needed, to go forward to the help of the brethren. May the great Head of the church, whose work this is, raise them up!

Letter from the Rev. J. Rebmann.

The documents we have to place before our readers are very few. The following extracts are from a letter of Mr. Rebmann's, dated Kisulutini, Sept. 15, 1853—

Aspect of the Mission.

Soon after we had despatched our last letters to Europe we heard the war-horn sounding near our quiet abode, in consequence of some disturbance which had taken place between the Rabbai people and the neighbouring Wakamba. The tidings we have to give you, after the lapse of another half-year, will bear the usual character of, outward at least, apparent security, with an exceeding slow and almost imperceptible development of the order of things. My dear fellow-labourer, Dr. Krapf, was refused some days ago, by the Turuma people, permission to pass through their country on his road to Kadiáro, and thus experienced what may be termed an hostility; the whole uproar being traceable to an influential man belonging to that tribe, who had been disappointed in not being employed as bearer and guide.

Our dear Abbegonja is now living with his family on our ground. I have lent him a room in one of the cottages, which were originally constructed for our servants and a few animals,

until he shall have built one himself. Thus an opportunity is given me of imparting to him a more thorough, because regular, instruction. Another middle-aged man, one of his neighbours, who, in consequence of the alarm of April last, was comparatively left alone with Abbegonja, was induced to join him in his prayers, and spending the Lord's-days with us, but without having truly left the service of sin and Satan, facts being soon disclosed which proved that he was still living in adultery, for which the punishment usual among these heathen—the paying of a cow—was awarded him. Both Dr. Krapf and myself went after him, if possibly we might turn a "sinner from the error of his way." But all that I can say is, that he at least suffered himself to be spoken to, and that, in a degree, he felt ashamed. From a mere heathen, entirely untouched by the Word of God, you cannot even expect so much, the sin being as common among them as lying and drunkenness. They tell you to your face that there is nothing bad in fornication and adultery, as long as you are not discovered, and then it becomes bad only because they must pay for it. To the idea that the Mulungu (God) hates it they seem to be perfect strangers. Oh, into what filthy darkness the Holy Spirit must stoop with these wretched heathen, in order to convince them of sin and righteousness! Faithfulness between man and wife is entirely unknown to them. They are all, from the first to the last, adulterers and adulteresses. The man referred to—his name is Dena—was here on Sunday last, professing at least his willingness to hear "the book;" and our prayer to God is, that he may be fully "delivered from the power of darkness, and translated into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins."

Foul between the Rabbais and Wakamba.

It seems hardly worth while to give you the particulars of the disturbance referred to above, as it is, in fact, nothing but a relation about a few head of cattle. But this is truly characteristic of the Africans in these quarters, that nearly all their quarrels and fightings are about nothing higher nor lower than cattle. They either begin with them or end in them. To any friend of Missions, or indeed to any European, it would, however, have looked serious enough to inquire

into the cause, if he had been here one evening in April, and seen our court-yard crowded with women and children taking refuge with us, and bringing all their rough and simple furniture, thinking all to be safe with the Msungu (European). Dr. Krapf himself felt so alarmed about Mrs. Rebmann, that on two successive mornings he came over to us very early, urging me to take her to the Rabbai Mpia cottage in the Kaya, while he, in the mean time, would take charge of our house, Mr. Erhardt being absent at the time. She, however, had presence of mind enough not to be frightened by appearances, rightly concluding, that, when the women and children of both contending parties took refuge with us, nobody could mean to injure us. Actual fighting there was very little. Of the one party two were wounded; of the other—the Wakamba—two were killed by guns. Want of food compelled both parties to abstain from protracting the hostilities; and so the Wakamba, being afraid of the Rabbais, retreated further into the interior; and the Rabbais, dreading a sudden attack from the Wakamba, took refuge in their Kaya—Rabbai Mpia. For several months we had no more visitors from the Wakamba; but now the whole affair has been peaceably settled by one of the Wakamba, who had not fallen in the attack, but had been killed in rather an arbitrary way, having been paid for in two young slaves. The cause of all this disturbance was a somewhat influential Suaheli man, called Jagga, or Chagga, who, in demanding an old debt in cattle from an Mkamba, engaged the assistance of the Rabbais. It is usual in these wretched countries that the first step taken in demanding a considerable debt is, "ka fungu," i. e. to bind or put in fetters any man belonging to the tribe of the debtor. The same means Chagga had recourse to, and the Rabbais had the business of binding. Soon some innocent individuals were secured; but no sooner had their relatives heard of it than they came to their release; and, on their being refused, bound two Rabbai men. When this miserable work had been carried on for some time, the Rabbais at length urged Chagga to engage a number of soldiers in order to frighten the Wakamba. Chagga, with his men, was stationed scarcely a mile from here; and when he at last heard that the Wakamba, who had originally been put in fetters in his behalf, had made their escape, he deter-

mined to catch others in an open attack, when the Wakamba took to their arrows, and the engagement ensued, with the results mentioned above.

The Usambára Mission.

Mr. Erhardt left for Usambára on the 9th of August, and we have since had the pleasure of hearing of his safe arrival. Most of his bearers came back on Sunday last, with a letter dated August 31st, in which he tells us of the highly favourable reception he met with from the king. Mount Tóngue having been taken possession of by Said-Said,* the king named to him two other districts which he might choose for his abode. In Fuga itself, Mr. Erhardt says, a Missionary could not live, without having some friend on the coast. He will therefore, no doubt, choose a district nearer to the coast. It has been my conviction, ever since I returned from my last unfortunate journey to Jagga, that Usambára is the country from which your Missionaries must start, if they are to explore more of the interior. From here we have gone as far as the natives themselves are in the habit of going for the purpose of trade, and further we have seen we cannot force our way. But it is from the countries opposite to Zanzibar that the roads into the interior branch out and reach furthest, and Usambára is therefore the country to which the eyes of the Committee ought to be specially directed, now that a footing has been gained in that country. The first labourer you can obtain ought to be sent there. If we only have faith and patience, and neither run before nor remain behind the footsteps of Providence, great things will still be accomplished in these dark regions, in the time which He has appointed, who has "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him"—Acts xvii. 26, 27.

Mrs. Rebmann, who, thanks be to God! has, during this half year, enjoyed almost uninterrupted good health, unites with me in kind remembrances, and commending ourselves to your Christian sympathy and prayers.

In one of the last sentences of the above letter we heartily con-

cur—"If we only have faith and patience, and neither run before nor remain behind the footsteps of Providence, great things will still be accomplished in these dark regions." But faith and patience are both needed; faith, to settle the church in the conviction that the East Africans are not excluded from the command, "Go ye into all the world, and preach the gospel to every creature;" that "the set time" to commence the work of evangelization amongst a people is when we have had access to them afforded us; that difficulties and discouragements should not avail to turn us back from the path of duty, but that "in due season we shall reap, if we faint not."

Communications from Dr. Krapf—His illness, and departure from the Mission.

From Dr. Krapf, also, letters have been received, dated Rabbai Mpia, August 30, 1852.

Of the first of these we only present an abstract,

A little band of Wanika had been accustomed to meet Dr. Krapf regularly every morning, to hear the Word of God explained to them; and the opportunity had continued to be prayerfully improved, although, in the lives of these people, little fruit was yet visible. They were much moved by Dr. Krapf's departure. May the seed sown now manifest itself!

A Wakuafi slave, from the upper banks of the Pangani river, with whom Dr. Krapf became acquainted at Mombas, afforded him the opportunity of learning the elements of that language, of which a vocabulary has been collected. Dr. Krapf adds, that three new African languages had now been gained, viz. the dialect of Kisambára, Kipáre, Kiteita, and the Kikuaifi language, altogether new.

A caravan from Kikuyu, to the west of Ukambáni, had reached

* Better known as the Imam of Muscat.

Mombas, with five natives of that country, from whom Dr. Krapf learned that their tribe, Kizu, had avenged on the people of Mbé the death of Kivoi, who had been their friend and ally. It is thus that the law of retaliation keeps these tribes in perpetual distraction. They invited him to return with them to their country, and with the aid of an influential Mkamba, who lived in the vicinity of Kisulutini, Dr. Krapf was disposed to do so, but the death of this man, and his own illness, prevented the execution of this purpose.

At the time this letter was written—August 30—Dr. Krapf was preparing for his projected mission to the Kadiaro country. But the following letter, dated Aden, November 4th, and Cairo, November 14th, makes us acquainted with his inability to carry out this plan, and his return homeward.

When I wrote my letter of the 30th of August, I was not aware that I would soon be the bearer of it myself.

The thoughts, desires, and prayers of my heart were then fixedly directed towards the Mission on Mount Kadiaro; but the thoughts of the Lord are generally far different from our plans and wishes. I tried to start from Rabbai in the middle of September; but when I, with my little caravan, entered on the Turuma territory, I met with a band of Wanika, armed with clubs and poisoned arrows. They forced us to return to Rabbai without delay. It was in vain to appeal to the Imam of Muscat's authority, who claims the Turuma territory as belonging to his dominions. The enraged people said that they cared nothing for the Imam; that I must pay sixteen dollars in every village, in order to obtain permission to proceed through their country; and that I must take half of my baggage-bearers from the Turuma tribe. I of course could not and would not submit to these conditions, but laid my complaint before the governor of Mombas, and meditated upon some other route which I could choose in proceeding to Kadiaro.

But whilst my thoughts were engaged in these matters, my complaints alarmingly increased, and compelled me to

take some decisive step. I had previously been in hope that my journey to Kadiaro would do me good, but this hope failed. The only expedient I could choose was to leave East Africa with the native boats which sail in! October to Arabia. For some time I resisted the idea of leaving East Africa; but considering that my evil was of a chronic nature, which required a radical cure; and thinking that, after the departure of the boats, there would be no other opportunity until May next, when it might be too late for me, I resolved at once upon leaving Africa, praying the Lord to overrule this mysterious dispensation for my own real good, and for the benefit of those among whom I had laboured. The little band of Wanika, who, every morning, came to hear the Word of God, were much grieved at my leaving them so suddenly.

Before leaving Rabbai I received the cheering news of Mr. Erhardt's arrival with king Kmeri, who received him very favourably. The king seems to be still in good earnest to have a Missionary in his country.

I left Mombas on the 11th of October, and reached Aden on the 2d instant. I cannot express what I suffered on this voyage; and even now, after I have found, as it were, a quiet home at Aden, I am far from being well, some lingering fever, &c., with other complaints, beating on my poor earthly vessel. But in all these tossings of body and mind I seize upon my never-failing anchor, Jesus Christ, "the Captain of our salvation." I throw myself entirely on Him for life or death—for returning to Africa, or for removal from it for ever. He does not want such a miserable and sinful being as I am. He can carry out His designs without me. My pride, self-confidence, and ungratefulness, have no doubt provoked Him to anger, to lay me aside, and shew me that He does not want me any more. May He only give me grace to search my heart and past life, to repent of my evil ways, and to find pardon in the blood He has shed for me!

With the next steamer I purpose to proceed to Suez, and thence to Cairo, where I wish to stay for one month or so, before I go to Europe.

P.S. Cairo, 14th November 1853—By God's mercy I have arrived at Cairo, coming up from Aden on the steamer "Akbar." My bodily troubles were at times very great. Immediately after my arrival I placed myself under medical

advice and regulations. Mr. and Mrs. Lieder have received me into their house with the greatest affection, and they continue to have all possible care for me. I am sorry I did not meet Mr. Knight. He had already left Cairo.

Ceylon.

CHURCH MISSIONARY SOCIETY.

General Observations.

NOTHING of a very striking character has occurred in this Mission during the past year. Nevertheless, we feel persuaded that it is not without progress, and that preparation is being made for a work of conversion similar to that which we have been permitted to witness in other of our Mission-fields. We would mention the following features of encouragement. There has been a decided improvement in the working of the school department; and the measures which have been adopted for a more systematic visiting of the schools have brought the Missionaries into nearer contact with the people. There has been an increase in itinerating labours, and in cottage meetings among the Singhalese for scriptural instruction and prayer. The press at Cotta has been continually employed; and a small monthly periodical, in Singhalese, for the purpose of communicating Missionary intelligence to the native Christians, is in circulation. Contributions of an encouraging amount to the funds of the Society have been realized by the Colombo Association, through the Ladies' Committee, under whose direction a girls'-school has been commenced in Slave Island. We are thankful to be enabled to add, that, a site having been procured for a Mission church at Colombo, that building is at the present time near its completion.

COTTA INSTITUTION.

This institution, up to the spring

of the present year, has been conducted as usual. Changes are contemplated, but they had been deferred until the return of the Rev. C. C. Fenn from India, whither he had proceeded in December last, for the purpose of visiting the Missions in South India, as well as those in Bengal, and, by the inspection of the principal schools, acquiring as large an amount of practical experience as might be possible.

During Mr. Fenn's absence the institution remained under the direction of the Rev. A. D. Gordon. The following are extracts from his

Report for the year ending Sept. 1852.

At the time when the last report was written I was in expectation of the immediate re-modelling of the institution on Mr. Fenn's arrival. In anticipation of the change of system contemplated, I have given up a greater portion of time this year to the study of Singhalese. Every afternoon the boys read with the pundit: on Wednesday they write an essay, in both English and Singhalese, on some practical religious doctrine; such as an explanation of one of the Ten Commandments, the duty of Christians to the heathen, the duty and advantages of prayer, or on some subject which has been explained in the lecture at morning prayer.

Among the elder boys, four are communicants: there is reason to hope favourably of their spiritual state. With but few exceptions, my work of instruction has been easy and pleasant as respects the desire of the pupils to learn.

The usual annual examination of the institution was held at Cotta on the 14th of July. It was attended by His Excellency the Governor, the Colonial Secretary, and several other influential friends of the Society.

COTTA.

This Station is divided into two separate districts, under the several charge of the Rev. A. D. Gordon and the Rev. I. Wood. The Rev. E. T. Higgins has been also located at this Station. The portion of the district under Mr. Gordon's charge contains 11 congregations, in con-

nection with which 14 services are held on the Sabbath and 18 during the week. The number of persons attendant on these services is stated to be 445 adults, of whom 92 are communicants, and 500 children. Information with reference to some of these village Stations is afforded in the following extracts from Mr. Gordon's

Report for the year ending Sept. 1852.

Pita Cotta—This village includes the Cotta Station compound, and contains a large population, most of whom are professing Christians, but careless and indifferent about the privileges of the gospel, so much within their reach. We have often had to complain in our reports of the smallness of the congregation assembling at Cotta.

At the morning service in the church the average attendance of adults, including the institution youths, is now 85, being an increase of 20 over the past year; and at the afternoon service, in another part of the village, there is an increase of 10. This general improvement throughout my district, in attendance on public worship, I attribute partly to the more frequent presence of an European Missionary among the people, the Rev. Messrs. Fenn and Higgins, and Mr. Clarke, having rendered me essential assistance in this respect.

The English service on the Sunday evening at the Cotta church has been conducted by Messrs. Fenn and Higgins. It is attended by the institution youths and the Mission families. We have thought it better to substitute for the Saturday church service a Missionary prayer-meeting, attended by the Mission families, catechists of the Station, and the institution boys. This has accordingly been done, we hope with benefit to all.

The usual Saturday instruction of my catechists has been kindly undertaken of late by Mr. Fenn. This set me at liberty to attend to my schoolmasters, some of whom, it is feared, are not very decided Christians—many, extremely ignorant of the requirements of the gospel.

Talangama—It is specially gratifying to observe the effect which the opening of a church here has had upon the people. The double service on the Sabbath allowing both husband and wife to attend, nearly twice the number that were for-

merly instructed now come under our ministry, while the improvement of all in decorum and serious attention in the house of God is clearly manifest. The administration of all the rites of the church in their own village gives it, in the estimation of the people, more of a Christian aspect, and tends to separate it more widely from heathenism.

Three very interesting deaths, testifying to the grace of God and the progress of His gospel, have occurred in this village during the year.

The first was that of a little boy eight years old, the son of heathen parents. He attended the boys'-school at Talangama, where he learnt by heart the Creed, the Lord's Prayer, and the Ten Commandments, and nearly the whole of the shorter Catechism. He was always anxious to go to his school, and to church on Sunday. On his return from school, he was in the habit of getting his grandmother and others in the family to kneel down and repeat the Lord's Prayer with him, as was done by the master at school. During his illness he earnestly requested that the catechist should be sent for to pray with him. To this, however, his father objected, and performed a devil-ceremony instead, but against the child's remonstrances. On the day of his death the schoolmaster visited him, and remained with him to the last. The parents were in the greatest agony on account of his severe sufferings. They implored the master to do something to alleviate his pains. He immediately knelt down, and commended to God the soul of the dying boy; and scarcely had he concluded, when the sufferer was released by death. This event produced a happy effect on the family. The parents have placed themselves under Christian instruction, and have attended church pretty regularly. They have also been frequently visited by the catechist. The grandmother, having expressed a strong desire to be baptized, has been prepared for the ordinance, and was admitted into the church about a month ago.

Another most interesting case deserves to be recorded. This was the death of a boy eleven years old, a pupil of the Talangama school. His father, a widower, and a member of the Talangama congregation, was once a notorious drunkard, and otherwise bore a bad character. Since his conversion—for I trust I may speak of him as truly converted—he has become sober, peaceable, and industrious. He is

scarcely ever absent from church and the Lord's Supper. About three years ago he lost his eldest boy, who also died a happy death. He was so persecuted by the Buddhists during the continuance of the Dharma Samagamas that he was obliged to leave the village for some months. The second boy, who was his only care, was remarkable for his great diligence and teachableness; and living close to the catechist, he was frequently with him. During his illness, when urged by his father to take a little food, he reminded him in reply that Jonah was three days and nights in the whale's belly, preserved by God's power without food; and that the same power could even then preserve him, though he was too ill to eat. During the ten days of his sickness he was visited frequently by the catechist, whom he often asked to pray for him. He often said he was prepared to go, whenever it should please God to take him hence. A few minutes before his death he begged his father to repeat the Lord's Prayer, and, as he was feebly following, he breathed his last with the words of prayer upon his lips.

In Mr. Wood's portion of the district divine service has been performed, every Sunday, in each village where there is a congregation. Adult classes are held for candidates for baptism and the Lord's Supper. Evening prayer-meetings have been also commenced in some of the villages, which are, for the most part, well attended. Little Missionary Associations have been formed in several parts of the district, which are useful in promoting union amongst the people, and in stirring up a zeal for the evangelization of their countrymen. In the schools of this district there are under instruction 999 boys and 448 girls. In these services Mr. Wood has been assisted by the Rev. E. T. Higgins, the Rev. C. Senanayaka, and Mr. E. R. Clarke.

KANDY.

At this Station there are nine congregations. The first, and most important, of these assemblies on the Mission premises at eleven o'clock

Jan. 1854.

on Sunday morning, the average attendance being about 70 adults and 30 children. The number of the communicants is 35. A Missionary meeting is held in the schoolroom on the first Wednesday in each month. It is conducted in Singhalese, and attended by several members of the Singhalese congregation, who appear to feel considerable interest in the details of Mission work which are thus brought before them. The Rev. W. Oakley continues to be assisted by the Rev. C. Jayesinha.

Largeness of the field

Mr. Oakley, in his report for the year ending Sept. 1852, thus speaks of the large field of labour around Kandy, which waits to be brought under cultivation—

In the districts around Kandy there is a wide field for Christian exertions—200,000 without the knowledge of the gospel. But the people are scattered about, each family living in a separate garden surrounded by fields. The work of itinerating would therefore be difficult, and, without the occasional assistance of the native headmen, almost impracticable. But there is at present, in most districts, so little regard for Buddhism, that it is not very difficult to persuade the people, at least occasionally, to listen to the preaching of the gospel; and several of the headmen, and others in office under government, are educated men, and, in consequence, have little or no regard for Buddhism, while some are even favourably disposed towards Christianity. But the distance to be travelled, the extreme apathy of the people to every thing connected with religion, and the prejudice, so natural to the natives, to cleave to the religion of their forefathers, merely because it was their religion, render it very desirable that, at least for a time, two Missionaries should be appointed to itinerate together.

Ratnewella.

Two Kandian villages, Ratnewella and Ampitia, in which a commencement of Missionary labour has been made, were referred to in our last review of this Mission. The following notice of Rat-

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mewella occurs in Mr. Oakley's journals—

Sept. 12, 1852: Sunday — This is the second Sunday which I have spent in this village; and I have been as much gratified with this visit as with the former one, although the number of persons who were present at the service to-day was not so great as on the former occasion. But the day was wet, and the season is a very busy one: the people are now engaged in cultivating their fields, and the Sunday is with them as the other days of the week. There were, however, 55 persons at the morning service, of whom 14 were women, and at the afternoon service 30 were present, of whom 15 were women. At Abraham's house, where I conducted family prayers soon after I reached the village, about 20 persons were present; and again, after the morning service, an equal number were assembled, with whom I kept up a conversation until the time of the afternoon service.

On my last visit to this village I appointed the eldest daughter of Abraham to act as a schoolmistress, or female catechist, for the purpose of instructing some of the women in the village, who have recently expressed a wish to learn something about the Christian religion. This afternoon several of her pupils were present; and I was much pleased to hear one old woman, apparently upwards of fifty years of age, repeat very distinctly the Lord's Prayer, which she has learned during the past month. Two or three of the younger women are beginning to learn to read.

One of the young men whom I baptized last month told me this morning, that some of his friends and neighbours are very angry with him for having become a Christian, and have threatened that they will no longer assist him, as heretofore, in the cultivation of his fields.

It appears somewhat remarkable that a people so apathetic as the Buddhists, and especially the Kandians, should ever attempt to persecute those who have forsaken a religion for which they themselves shew so little regard; yet this is not the first time that the Christians have been persecuted by the Buddhists, even in this district. The devil will never allow his captives to escape without trying his utmost, either to bring them back again or to destroy them, and he can raise up the enmity of the atheistic Buddhists, or of any other

class, to do his work. But it is our consolation to know that when the enemy comes in like a desolating flood, the Spirit of the Lord can lift up a standard against him. In former years persecution among the Buddhists was unheard of; but the Spirit of the Lord is, we trust, at work now among this people: hence the opposition of the enemy. But we know that the Lord reigneth, and that His cause will eventually prosper. "He will work, and who shall let it?" The Lord Jehovah is our strength, therefore will we "trust, and not be afraid." May He strengthen the faith and encourage the hopes of these who here are now "looking towards Zion, with their faces thitherward." They call for an interest in our prayers, and I trust their appeal will not be in vain.

Dec. 12: Lord's day—Another wet Sunday. At morning prayers there were 28 present, and at the mid-day service 80. A greater number would undoubtedly have been present if the weather had been more favourable.

The number of females who attend the services held in this village is one of the most remarkable features connected with this people. This is the only Kandian district in which I have ever known the females attend our services with any degree of regularity. The class of young women now instructed by Abraham's daughter amounts to thirteen, most of whom were present this morning, and several of them gave very satisfactory replies to the questions which I proposed on subjects which they are now learning.

There are in this district 8 schools for boys, and 3 for girls. In the former there are 196 pupils in attendance, and in the latter, 56. Mr. Oakley thus speaks of the

Kandy Female Boarding-school.

From this establishment we still continue to receive much encouragement. The conduct and improvement of the girls are very satisfactory; and we are happy to be able to speak very favourably of those who have been married from the school.

The following paragraphs refer to the

General results of educational efforts in this district.

The education which has hitherto been given in our day-schools seems not to have been productive of very satisfactory

results. Whether or not a more educated class of schoolmasters can be obtained, or a different kind of education imparted, with more of English, which is now so much desired by the Kandians, will deserve serious consideration.

The educated natives, even among the Kandians, who are still heathen, have withdrawn from all public participation in the rites, and ceremonies, and worship of Buddhism, while the uneducated, even among the nominal Christians, are frequently found in the heathen temples and Buddhist processions. Education, even though it be not strictly a religious education, withdraws men from the grosser forms of heathenism; but it often leaves them almost as far from God and from heaven as the heathen: and in this country the education hitherto imparted in our Mission-schools seems, with very few exceptions, to have had no better or more lasting effect.

China.

CHURCH MISSIONARY SOCIETY.

General View.

SINCE the receipt of the communications which we now present, the political aspect of China has completely changed. The insurgent movement adverted to last December has by this time, in all probability, reached Peking, and revolutionized the empire; and the few Missionaries located on the outskirts of China may soon find the whole of its interior provinces open to them, and the few outposts be summoned to become an army of occupation. Meanwhile it is necessary that the arrears of intelligence should be brought up, which we now proceed to do, so far as our limits will permit.

FUH-CHAU.

Opposition to the establishment of schools.

The disturbances referred to in our last review of this Mission, and which had for their object the expulsion of the Rev. W. Welton from his position in the city of Fuh-chau, having failed, he was in the

hope of being permitted to remain without further disturbance. He engaged a Chinese house, with the intention of fitting it up as a school-room, and employed some workmen for this purpose. Two literary men were also engaged to form and conduct the schools. These men were suddenly seized, in April 1852, by the authorities, severely flogged, and cast into prison. It would appear that, in so doing, the authorities were acting in the spirit of instructions received from Peking, the young emperor having resolved to pursue, with respect to foreigners, a policy the reverse of the liberal one which had characterized the latter proceedings of his father's reign. A protest was lodged by the British Vice-Consul; but the authorities stated they had referred the matter to Peking, and must wait a reply from thence. The men were not liberated until many months subsequently.

The Chinese house was eventually given up, Mr. Welton finding it impossible to retain it in the face of the opposition with which he had to contend. In a letter dated December 15, 1852, he thus writes—

It gives me pleasure to state that we are at the present time in a state of great tranquillity. I was looking forward with some anxiety, when I last addressed you, to the then approaching 20th of October, which is the day of celebration of an annual festival among the Chinese, and observed on the hill in the city upon which my residence is situated, when several thousands from the city and country assemble: it was upon the corresponding day and occasion last year that my residence was attacked and outraged. This year I am glad to say that the Chinese mandarin of this district took the precaution, and that spontaneously, of putting forth a proclamation to the people, admonishing them not to molest or injure our property or residences. This has had a most salutary effect, not only in preventing depredations upon my premises and the consulate, but also in securing for us greater regard and respect from the people gene-

rally. The literati are untiring and ever watchful to oppose me, and have so far prevailed as to prevent me repairing the Chinese house in the city for the purpose of an hospital and school; and so determined and strenuous have they been, that I feel it better for the cause not to persist in holding it, and accordingly I now cease to pay rent for it. Every attempt that I made to get the building repaired was the cause of so much excitement and clamour on their part, that the Chinese authorities dared not go counter to their wishes, as they put forth inflammatory and threatening placards against any workmen who should dare to do the work. I have reason to hope that, by a little patience, I shall be enabled to hire a small house just outside the city gate, in which to conduct my operations.

The Insurrection—Aspect of Missionary Operations.

In this letter he again refers to the rebellion now progressing in China.

The general affairs of China are ominous, I cannot but think, and I find that the public prints in England have had their attention drawn to them. When we consider the length of time—now over two years, I believe—since the rebellion commenced in the province of Kwang-Sze, its progressive extension to the neighbouring province, the repeated defeats of the imperial troops, and the *prestige* the rebels have gained, we must conclude that they have a latent organized power and system that enables them to maintain and extend their advantages. The most recent news is, that a large band of rebels are on their way to Nanking, which they intend to attack, and afterward other places, purposing to make all China south of the Yang Tze Keang, a Chinese kingdom, and entirely throw off the dominion of the Tartars south of that river; and the Ming dynasty, it is hinted, will be restored, and all Chinamen south of that great river will let their hair grow, and so lose the badge of their subserviency. Whether Providence designs any great change of this kind for this vast empire, or not, time will shew; but the reported dissipation of the young emperor, and the fears he has manifested of the rebellion increasing, coupled with the great want of money, and which the officers in the different provinces are afraid to collect as taxes, shew that the government is weak, and has but a slender hold on the affections

of the people. Hitherto they have been taught, and been accustomed, to regard the emperor as a sacred person—a divine person—the viceregent of heaven. When once this superstitious reverence is weakened by the increasing light and knowledge of western nations, then we may expect a change may take place. Whatever changes may occur, we may be assured that they will be overruled for the good of our cause by the great Head of our church. It is for us, I apprehend, to wait and watch the course of events, and the order of Providence. Sir J. Davis's recent work on China will give much valuable information respecting the present state of things. Dr. Gutzlaff's life of the late emperor, Taou Kwang, is a very instructive work, furnishing an insight into the native customs and notions, especially at the court of Peking. I have read both works with deep interest and much instruction.

Our last letter from him is dated July 13, 1853. The following are extracts from it—

I have endeavoured from time to time to transmit such facts as I have deemed would be of interest in the present most momentous crisis of this empire; and I am desirous on the present occasion, so far as my opportunities afford, of adding to those facts others, corroborative of the great work which the providence of God is effecting towards the still further opening up of this vast empire to the introduction of the gospel, in all its fulness and purity, and to the commerce of the world. I prefer giving facts, inasmuch as they are more conclusive as to the real state of things here; and I cannot doubt but that, when they become fully known to our Christian friends in England, they will kindle a fresh and growing interest towards the spiritual well-being of these perishing millions—a people, I verily believe, destined to be the means of a great spiritual regeneration in the east. The labours of Morrison, Gutzlaff, and other early Missionaries, are now beginning to shew them not to have laboured in vain. In the accounts which reach us of the religious tenets of the patriots—for so I must call them—at Nanking, we find the fundamental doctrines of Christianity to be held: the Trinity is worshipped by them, and they have the Decalogue as a rule of life. They distinctly reject and forbid the worship of angels or any inferior agency, and are iconoclast Christians;

and I must believe that there are some sincere, faithful believers among them. From the accounts which reach us at different times, they are entirely free from the errors of doctrine and practice of the Roman-Catholic Missionaries. This is a most important fact, as it is an encouragement that we may not have to combat the errors of Popery in the same degree that we otherwise should have to do: besides, it is an evident proof that the doctrines and elements of their religion have been derived from and through Protestant Missionaries and their books, especially from the Bible. It appears to me, conjointly with preaching and schools, that the surest and best way of planting and establishing a true Christianity among this people is to give them the pure unadulterated Word of God. This will be the greatest and surest guarantee against the errors of Popery, and the sooner this is done the better. The Bible Society will not long hold back their funds for this work, when once they have clearly seen the importance of the present crisis. The Roman-Catholic Missionaries, with their staff of bishops, &c., exceed, I believe, 300, about threefold, or more, than the Protestant Missionaries of all denominations. The best counter-active seems to be the Bible, for it will find its way wherever the Roman-Catholic Missionaries can and do penetrate; and they, adopting the dress and customs of the Chinese, contrive to penetrate into the interior—the work of M. Huik and another, and their travels into Tartary, is a proof of this. The number of persons from the interior of China, literary and others, who resort to the Five Ports in matters of their calling, afford us favourable opportunities of circulating the Scriptures in the interior; and I have endeavoured to avail myself of this, as far as circumstances will admit, but not to the extent that I should desire. The literati from these two provinces resort to Fuh-chau-foo yearly in July for the purpose of undergoing examination for the first two literary degrees, corresponding to our B.A. and A.M. Some 7000 or 8000 is about the number; and if these parties were furnished with copies of the Scriptures, who can tell what a leaven it might prove to the twenty or thirty millions of the inhabitants of these two provinces? I have endeavoured constantly to keep before me the importance of supplying the sick, who resort to me for medical aid

from the interior, with the Scriptures. I have by them, on their return, circulated a considerable number of copies of the Scriptures and religious tracts.

The revolution is making rapid progress, and it seems that it may be completed in as many months as it seemed probable, a short time ago, it would be years. The Chinese authorities no longer conceal the desperate state of the imperial dynasty, and no longer attempt, as formerly, to deceive the people by false statements. The whole island of Formosa is in a state of rebellion, and the viceroy of this place has no means, or very little means, to prosecute the war against them. The present intense heat of summer, which lasts till the middle of September, will paralyse in some degree, probably, the efforts of both the contending parties.

New Zealand.

CHURCH MISSIONARY SOCIETY.

MIDDLE DISTRICT.

WE introduce reports from the various Stations of this district. We regret that, from the absence of journals, our review of this district will want that minuteness of detail, and reference to individual instances, which is alike interesting and instructive.

AUCKLAND.

The following are extracts from the

Report of the Rev. G. A. Kissling for the year 1852.

The natives of Orakei, Porewa, and Okahu, have continued to come to my church when the holy communion is administered. They have also consulted me on all occasions, not only in spiritual matters, but also in those little concerns which affect their temporal welfare. More than this I could not do for them, because the duties connected with St. Barnabas, the natives at the colonial hospital, and the jail, together with our institution for native girls, have occupied so much of my time.

1. Native Girls' school.

We had, during the year, no fewer than 51 native and half-caste children under our charge, 38 being the average number for the whole year. I am happy to state that the expenditure of the establishment, though greater than usual, has been fully covered by Government grants, 200/.

the Society's aid, 100*l.*, and by voluntary local contributions, 51*l.* 1*s.* 5*d.* This is the first year, since 1846, that there has been no deficit in the accounts of our school.

So far we have cause to be thankful; but troubles of another nature have arisen, which sorely try our faith, and seriously becloud our prospects. We have had much sickness in our school during the winter: four of our girls have died, and others are still on the sick-list. Their parents and relatives have become alarmed, and have unceremoniously taken many of the children away; so that, at the close of the year, we have, out of 51, only 24 left under our roof. Moreover, we are in daily fear to see even this number further reduced. Deaths which take place at a public institution strike the attention of natives much more than those which occur in their scattered habitations over the country. An unfavourable impression is thus made on their minds, and this impression is likely to operate against the cause of education, till they are better enlightened on the subject. The reason which they assign is, that our house is too cold. I must confess that experience in a measure confirms, in this respect, their apprehension. In order to remedy this evil, and to complete the various apartments of our institution, I have applied to His Excellency Sir George Grey for an extra grant of 250*l.*, which sum, I am happy to report, he has, with his usual kindness, at once directed to be issued to meet this urgent want.

Those of our school-children who have died during the year, "yet speak" in the hearts of their surviving playmates, and among their relatives and neighbours. Their end has been so peaceful, their faith in our blessed Saviour so clear and strong, their desire to be with Him so longing, that we have felt abundantly rewarded for all our toil and labour. What else is the Missionary's object than to train souls for heaven? and where can these little lambs more safely and more sweetly repose, than in the arms of the Great "Shepherd and Bishop of our souls?"

2. St. Barnabas, Auckland

The services have continued regularly as reported last year, viz., two native services, morning-school, and a service in English on Sundays. There is also a weekly service when the weather permits.

It is in the course of nature that our congregations fluctuate, as the greater part consists of natives resorting to Auck-

land for the purpose of trade. The average attendance is therefore with difficulty to be ascertained: we have the church sometimes quite full—that is to say, between 150 and 200—and at other times not half that number.

HAURAKI.

The Rev. T. Lanfear, the Missionary in charge of this Station, has forwarded the following

Report for the year ending December 31, 1852.

The bishop held a confirmation at this Station on the 25th of April, to which fifty-seven persons were admitted. A second confirmation was afterwards held by him at Te Poka, Coromandel harbour, in this district, to which forty-eight were admitted.

The religious state of the natives in general is much as it was in the past year—sometimes I am almost ready to think, "neither cold nor hot;" yet again, when occasions arise, the influence of religion is felt. Numbers, are still unbaptized, though of these many, perhaps the greater part, attend the services: of the others it may be said, "All are not Israel who are of Israel." Here, as at home, it is still the few who walk in the narrow road. Have we any right to expect it to be otherwise?

The natives shewed great moderation and good sense at their meeting with the governor to treat concerning the letting of their lands for gold-digging. From later accounts the gold discovered has not answered the expectations entertained, which is, I think, matter for thankfulness to God.

The following interesting extract is taken from Mr. Lanfear's journal.

Visit of the Rev. W. C. Dudley to his old Station at Hauraki.

Dec. 28, 1851—We set off together [from a pa in the island of Waiheke] for Hauraki, and, after a three hours' walk, came to Raro Hara. The people were very glad to see their old minister. When we were for moving on, Paratene, the teacher, urged us to stay, saying that "if the eggs were left too long by the old bird, they would grow cold and be spoiled: so also, if they were left without a minister, their faith might grow cold." Although sorry, we were obliged to take

our leave, the people continuing to look after us as we ascended the hills, which on all sides, except towards the sea, surrounded their romantic little village. We arrived at Huruki, where I had left my boat, in the evening. Mr. Dudley took the service and preached, the people being delighted to see him again.

Dec. 29—We sailed to Te Kauakana, and found most of the people gone to Auckland and Waibeke, where, indeed, we had seen some of them. After some conversation with Paora, the teacher, we embarked again, and landed next at Wabaraui, where, after some refreshment and conversation with the people, we once more set forward, and reached home at ten P.M. As we drew near to the house, some natives came to ask who it was, and it did one's heart good to hear the cheerful and affectionate tones in which our crew replied, "Te Tutere! Te Tutere!" (The Dudley! the Dudley!)

Dec. 30: Lord's-day—Hauraki. The people early crowded up to welcome their old minister. Some were moved to tears. Our hearts were also full. Mr. Dudley conducted the services and preached.

WAIKATO.

The Rev. R. Maunsell has been enabled, with much encouragement, to carry forward the various departments of labour at this Station. The following is his

Report for the year ending Dec. 31, 1852.

The beginning of the year 1852 found me at Tauranga, attending the local Committee. On my return from Tauranga, and from my circuit of the Otawhau and Kaitotehe districts, I proceeded, on the 9th of February, to Auckland, to attend the meeting of the Central Committee. On my return from Auckland, in March, I devoted myself to the care of my school. My people having made us a grant of land, comprising about 100 acres, we proceeded immediately to get a portion ready for crop, cleared off the timber, took out the roots, ploughed it, put up an excellent fence, and, in the course of five months, had a portion of land—containing, according to the surveyor-general's estimate, about thirty-five acres—under various kinds of crops. If our good Master continue to bless our labours this coming year, I hope to have enough food from our farm, in future, for the support of my school. Having succeeded in getting in our crops, I proceeded, in October and

the following months, to make the circuit of my immediate district—I should rather say a double circuit, for I first visited the people to converse with the candidates for the Lord's Supper, and afterward went to administer that sacrament.

Mr. Völkner, the schoolmaster, has diligently attended to the boys' school, which is under his charge. The confidence with which I can now leave my Station in his care has enabled me to pursue my ministerial duties with greater ease this year throughout my district.

On the whole, I have reason to regard with much pleasure the state of my district. The number of communicants in it during the year has been 251; the sacramental collections have amounted to 14*l.* 15*s.* 4*d.*; and 100 have been baptized—viz. fifty-two adults and forty-eight children. The number of boarders now in my institution is 100. A debt of 159*l.* having accrued from the inadequacy of our income, which is only 200*l.*, Governor Grey, without any solicitation on my part, ordered that sum to be paid to me from the colonial treasury. Thus, through the good hand of our God upon us, we are starting afresh, with good hopes and renewed resources. To Him would I entirely look for the future, and Him would I most devoutly recognise in the past.

My labours at translation have been continued at all leisure intervals. I am thankful to report that I have now advanced far into the book of Job. The printing has reached to the second chapter of the book of Ezra.

I have to acknowledge the receipt of a very useful donation of clothes for my school from Mrs. Diplock, Hastings, and five pounds for the same object from the Wolverhampton Association.

TAUPIRI.

The Rev. B. Ashwell continues in charge of this Station. The following is his

Report for the Year ending Dec. 1852.

On the review of the past year we have much reason for thankfulness and praise to our heavenly Father, who has been better to us than our fears, and exceeded our hopes. War has been prevented, peace made, 200 natives have been confirmed by the bishop, among whom were four girls from our boarding-school, and children have been baptized, with the assurance that they should be

brought to school at a proper age. Our institution had increased to seventy-five boarders, chiefly girls; but in consequence of the large debt already incurred by the school, I have been obliged to reduce our number to fifty-six. It is exceedingly painful to refuse children, much more to dismiss them from the school, for want of funds. I believe that the natives generally are becoming more alive to the importance of educating their children: they are much more disposed to assist our institution, by the contribution of food, than formerly; but they are not able to do much, having so many claims on their little property. The Ngatiwauroa tribe, who are living near our old Station at Pepepe, have offered the Society more than 100 acres of land, on condition that a boys' school is commenced there. The land being only two miles distant from our present Station, I should be able to give daily attendance, and to carry it on with the assistance of efficient native teachers, two of whom have offered their services. I am not, however, able to commence operations for want of funds. The sum of 100*l.* has been kindly given by the governor towards the present school debt, in addition to the allowance of 100*l.* per annum. A building will be necessary, and agricultural implements: a certain sum also must be allowed the first few years, till the institution shall become self-supporting.

I have been especially encouraged by my native teachers, whose regular attendance on the Fridays, to prepare for the Sabbath services, and their increased interest in our Missionary Prayer-meetings on the first Monday of each month, shew that they are in earnest to spread the gospel; whilst I am thankful to add, that their consistent conduct induces the hope that they themselves are not strangers to its power on their own souls. One of our oldest teachers died suddenly in the midst of his usefulness, his last address being given on the day previous to his death, from the words, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

The third anniversary of the Taupiri Missionary-meeting was held in the last week of the year, and was attended by 300 natives, two of whom have offered themselves as teachers for the Solomon Isles. The collection at the meeting amounted to 10*l.*; and at the request of the natives half is to be given to the Church Missionary Society and the other half to

the Northern Mission. God often chooses "the weak things of the world to confound the things which are mighty." The gospel may yet be spread by our New-Zealand brethren—sometime cannibal—to the cannibal isles of the Pacific. It is "not by might, nor by power, but by my Spirit, saith the Lord."

The outposts of the district, viz. Opuatia, Kirikiriroa, Whatawhata, and Makiri, have been regularly visited. I have spent sixty nights in my tent.

Mrs. Ashwell has been fully engaged at our boarding-school.

From Mr. Ashwell's journal we select the following account of the teacher mentioned above—

Samuel Wahapa.

On Wednesday, May the 26th, Samuel Wahapa, one of the oldest native teachers of this district, died suddenly in the midst of his usefulness and labours. He had for twelve years fulfilled the duties of native teacher at Tukropoto Pa with fidelity and zeal. His greatest infirmity was an irritability of temper, which now and then displayed itself in unguarded expressions; but which I believe he deeply felt and secretly mourned over. His clear views of the work of Christ, his attendance on the means of grace, and anxiety to do good, were remarked by all. I much regret his loss, especially as his services had been transferred to Rangiriri, a pa twelve miles distant from the Station, and just at this time in want of an efficient native teacher. The circumstances of his death are as follows—

On Tuesday evening, the 25th, he spoke to the natives from Matt. xxv. 13. His words were, "Death may surprise while walking, eating, or in the midst of our work. To-night or the coming day may be our last. Are we prepared?"

The next day, whilst taking his evening meal, he said to his friends, "I must go out into the air. I have much headache." He went out, and did not return during the night. The natives supposed he was sleeping at another village, at a short distance. The next morning Sydney, also a native teacher, went out to ring the bell for morning prayers, and found Samuel with his head leaning on the bush, quite dead. He had been engaged the early part of the week in cutting posts for a chapel, and had purposed, with Sydney, attending the teachers' meeting on the 28th at Kaitotehe.

On the 28th the teachers assemble

A deep seriousness prevailed. We all felt Samuel's death. I trust God was with us, and that we earnestly desired to work "while it is day."

On the 1st of June I committed the body to the grave, in the glad hope of a joyful resurrection. The teachers carried the coffin, and the school-children and about a hundred natives followed, among whom were several influential chiefs. It was a solemn, and, I trust, profitable season. We sang a hymn at the conclusion of the service, and felt much cheered by our delightful burial-service.

OTAWHAO.

Report for the year 1852.

The following report from the Rev. J. Morgan is important, not only because of the details connected with the Station which it presents, but because of the information it affords as to the dangers and temptations to which the natives are at present exposed.

We have not to record any special awakening amongst our people, nor any particular cases of backsliding, except towards the close of the year, arising from the temptations placed before them by European traders. The congregations have, as a body, been steady in their attendance upon the means of grace, and I have often been cheered at the sick bed by witnessing the steady faith particularly of the middle aged and some old people.

The bishop visited Otawhao, and held a confirmation on the 20th of March. The number confirmed, men and women, was 138. The bishop also administered the Lord's Supper to 161 native communicants. The number of baptisms during the year has been—adults, 36; children, 46; total, 82. The number of communicants, 180.

In reference to our boarding-school, for the year ending June 30, 1852, the average number of children in the institution was thirty-eight half-castes, and two married teachers and their families, making a total of forty-five. In reference to the erection of school-buildings, the proposed wing, mentioned in my last report, has been erected as a wing to the Mission-house, for the accommodation of the girls, instead of being added, as contemplated, to the boys-school. This arrangement has given us much satisfaction.

In reference to the school funds; we Jan. 1854.

have received, to June 30, 1852, the usual grant of 100*l.* from government, and other sums from the parents of the children. In consequence, however, of the heavy expenditure for the erection of buildings, &c., the school was in debt, on the 30th of June, to the amount of 241*l.* 17*s.* 8*d.* As soon as Sir G. Grey heard of this debt, with his usual kindness, and with the interest he has at all times evinced to forward the cause of education, and assist us in our work, he wrote to Lieut.-Governor Wynyard, directing the amount to be immediately paid to the credit of the institution. Thus have we been relieved, by the goodness of God, and through the kindness of the governor, of this heavy debt, and we feel encouraged and enabled to press forward afresh in our work.

Two of the eldest girls in the school have married respectable squatters, and another is about to be married.

About fifty acres of the school farm are now under cultivation with grass and crops of wheat, oats, potatoes, &c. We shall raise this year, on the farm, all the supplies required for our school. I beg leave thankfully to acknowledge the receipt of several parcels of clothing for our school, from ladies in England. Such donations are very acceptable and valuable. These articles are of a better and more useful description than most articles of the kind formerly received, being larger and stronger.

The progress of civilization has been rapid during the year, and the aborigines appear anxious to advance in civilized life. The growth of wheat is spreading through the district, and the plough is being introduced into nearly every village: its use will soon become general. Several new mills have been built, or are in the course of erection, by which the natives will be much concentrated. Prone to wander and scatter themselves, they will, by the growing of wheat and building of mills, be drawn together to certain favourable localities, within twenty-five miles around the Mission Station, by which the visiting of each tribe will become more regular and easy. As each mill will secure a resident population, it will form the nucleus of a settled Maori village; and, by the blessing of God, we may hope soon to see the little farms clustered around them, the village church, with its spire, surrounded with neat boarded cottages, and the aborigines enjoying all the comforts of small English

farmers. The steady advancement of the aboriginal tribes in Christianity, education, and civilization, appears to me to be the only chance, under God, of saving them from destruction by the onward rush of European colonization.

Introduction of ardent spirits.

Mr. Morgan enters fully into the evils to which his natives have been exposed in consequence of the introduction, by English settlers, of large quantities of ardent spirits into the Maori village of Rangiaohia. In order to facilitate their sale, the importer proposed to the Europeans the formation of a racing fund, to be contested for by the aborigines on their own horses. Hori te Waru, the chief of the Protestant party, opposed this scheme, refusing to allow the horses to run on his land; but the principal chief of the Popish party sanctioned the race on his ground. Much drunkenness and Sabbath desecration ensued. Some of the Maories, we regret to say, were intoxicated—a sin from which, as a nation, they have been hitherto remarkably free, and would probably continue so but for the seductions of wicked Europeans. An attempt has been made to procure a licence for a public house in the centre of Rangiaohia, against the granting of which the government has been memorialized.

TAURANGA.

Of this district Archdeacon A. N. Brown has transmitted the following

Report for the year ending Dec. 31, 1852.

My travelling duties have occupied three months of the past year. When at home I have attended to the Missionary work of the Station and its outposts. That work has been much increased by the removal of the Rev. C. P. Davies from Tauranga, and the absence of our most efficient native teacher at Cook's Straits. The baptismal candidates and communicant classes have engaged much of my attention; and for nearly six months I have devoted daily some portion of time to instructing two native teachers, in addition

to the general class of native teachers who assemble every Saturday for instruction, preparatory to their addresses at various villages and pas on the Sabbath. These teachers now average fourteen, being double the number of those who were accustomed to attend last year.

The congregations have maintained the average of the past year, while the number at the Sunday-schools has steadily increased. The daily afternoon and Sabbath-schools on the settlement have continued in charge of Miss Baker. I have baptized during the year 117 adults, and 44 children, at different parts of the archdeaconry. The communicants now number 709.

The mills, vessels, horses, cattle, and corn-fields, in the district, would probably mislead a passing traveller as to the advance of these natives in civilization, for there is no correspondent improvement in their houses, or attire, or habits of cleanliness; and their progress heavenward has, I believe, been retarded rather than advanced by their intercourse with Auckland.

We have also had other causes of anxiety. Popery has been unremitting in its assaults; the discovery of gold in the Thames has produced a restless anxiety in the native mind; and "rumours of wars" have interrupted that peace which for the last seven years had subsisted between the Tauranga and Rotorua natives. A principal chief of Tauranga has lately re-occupied an island to which a portion of the Rotorua tribes also lay claim; and although no actual hostility has yet taken place, there are preparations going on which make us fear that the painful scenes of past years may again be permitted to make our hands hang down and our knees wax feeble. The coming year will prove a sifting-time to the natives: many may disappoint our expectations, and for a season our work may be checked. But "the foundation of God standeth sure;" "the Lord knoweth them that are His;" and the work in which we are privileged to labour must ultimately triumph, whether its opponents be war, or wealth, or popery.

MAKETU.

The admission of the Rev. T. Chapman into priests' orders, in July 1852, has relieved him from that crippled position as to the administration of Christian ordinances in which he had long been. His

report is important, as referring to the greatness of the change which has taken place in New Zealand, and yet, at the same time, clearly exhibiting the greatness of the work which yet remains to be accomplished.

Report for the year 1852.

During the early part of the year I visited Kenana, Otamarakau, Otamarara, Pukemaire, and Ahimanga, baptizing the children, examining classes for baptism, holding Bible-classes, and preaching "the word." No material change, whether of a social, moral, or religious nature, has taken place among the *wharekura** of these places since my report of last year. They still live in the same one-roomed houses, with few exceptions, and exteriorly have made no advance whatever to a bettering of their social condition. Their moral state generally, to give it its best feature, consists more in the absence of former systematic turpitude, than in any rising into that higher order of Christian virtues which are essentially "the fruits of the Spirit." Their religious state is, an attendance upon the daily and Sabbath services with a pleasing regularity; their visiting and holding prayers with the sick, and, on the part of the sick, much regularity in requiring this attendance upon them; their general knowledge of all the leading doctrines of the gospel, familiarized to them from preaching, reading, and hearing the word and catechizing. Yet, with all this, their habits are little changed: their customs are in most kinds still essentially native; their children are uncared for; and many of their grosser deviations from morality are continually occurring. And yet, again, vast is the change which has taken place. The native priest, with his incantations and charms, is almost defunct; the cruel and unnatural custom of infanticide is almost unknown; the heart-burnings of polygamy are seldom heard of; the horrors of a stormed and fallen pa are matters only of story on a winter's eve; and the devastating ravages of predatory and murdering fights have passed away. What, then, is the real condition of the Christian party in New Zealand? Little differing from any large body of Christians in our native land. Usages, and errors, and deviations from Christian simplicity, have different names there; and the knots, being varnished, do not so much offend the eye;

* *Catechumens.*

yet, if we take our rule from Luke xii. 47, 48, it may be that the denouncing voice which will reach many a Christian professor in New Zealand may rest also upon thousands in more civilized countries, whose gifted opportunities, abused, have left them to answer for privileges they possessed but never used. As instruments under God we have planted the gospel, raised up infant churches, sought to build up the church of Christ in the integrity and spirit of the New Testament; but hitherto we have not satisfactorily attained.

What, then, remains, but to urge upon the consideration of that branch of the Christian church to which we belong more comprehensive measures than have hitherto been adopted for evangelizing New Zealand? And, to be effective, these measures must include the organization of a system that shall gather into the bosom of the church—not negatively, but operatively—the thousands who, having received baptism in infancy, are growing up in ignorance and disregard of all that belongs to their baptismal vow. This must soon be done, or we shall have done nothing. Everywhere, where first steps have been taken, first-fruits have been gathered in: but the harvest has not been secured, and the seed-corn for the coming season is left to mildew, if not to perish.

In the month of October, at the request of Archdeacon Brown, I visited Wakatane, and the Opotiki district as far down the coast as Te Kaha, and administered the Lord's Supper to 135 men and 99 women. From Opotiki I was accompanied by the Rev. C. P. Davies. I everywhere saw in this district more satisfactory features of Christianity and civilization than in most others I have visited. Two of the chapels are finished in the highest style of native architecture: and one was covered throughout with matting of the most beautiful description. During November and December I visited Kenana, Otamarakau, and Pukemaire. The Christian parties of these places have "a little strength," and have not denied their Saviour's name; but they little adorn their profession, and their light burns but dimly.

I desire to record, with thankfulness to my heavenly Father, the increased measure of health granted me since my removal to the sea side. I am still ailing, and, as may be expected, am not likely again fully to recover health once so broken down. Yet I am enabled to attend to my daily labours, and find that I

have been prevented only four times during the present year from attending to my Sabbath duties.

OPOTIKI.

Report for the year 1852.

This Station lies at the base of the eastern cheek of the Bay of Plenty. The Rev. C. P. Davies, who has been resident there since January 1852, thus reports of its general aspect—

The general state of the district is on the whole satisfactory. In most places day-schools are regularly kept up, and the Sunday-schools are well attended. Many papists and heathen have joined the services of our church. There has been a great deal of sickness amongst the natives.

Attendance on divine worship in this district has averaged 1078, and the attendance at Sunday-school 584. The candidates at present under instruction for baptism are 224. I trust through the whole district there is an increasing desire after scriptural knowledge. Would that I could say that vital godliness was on the increase also! The desire of this world's wealth has in too many instances "choked the word." I cannot close my report without bearing testimony to the efficient state in which I found this district, and trust I may have grace and strength imparted to watch over the flock committed to my charge. The baptisms have been—adults, 20; children, 107. The communicants number 206.

ROTORUA AND TARAWERA DISTRICTS.

Report for the year 1852.

The following brief report of these districts has been received from the Missionary in charge, the Rev. S. M. Spencer—

The congregations mentioned in the last report have been visited as usual, but little interrupted by necessary attention to the new building at Tarawera. The classes for baptism maintain their usual interest by accessions of those who come in to fill the places of those who have satisfactorily passed the final examination of the archdeacon. The examinations for the sacrament of the Lord's Supper are not relaxed in strictness, and the number of the restored is encouraging, as compared with those who, through indifference or perverseness, remain suspended from that holy ordinance. A conscien-

tious observance of the Sabbath, and attendance upon the public Sunday and week-day services, is in most places well maintained. There is an increasing attention among the teachers to the instruction of the young, and children are acquiring a knowledge of the Scriptures, and of general reading, at an earlier age than formerly.

WHAKATANE AND TE WAITITI.

The unhealthiness of Ahikereru has caused the removal of the catechist, Mr. Preece, and his family to this place. His report will shew how seasonable his arrival has been, and how useful the location, not only of a catechist, but of a Missionary in full orders, successfully to deal with the crafty proceedings of the Popish priests.

Report for the year 1852.

In taking a review of the past year, I would desire to return my humble and hearty thanks to Almighty God for His kindness in continuing to me sufficient health and strength to attend to the duties of this extensive district. The health of my family, also, is greatly improved by their residence at Whakatane.

My visits during the year have taken up 216 days. By thus being constantly out amongst the people, I have hitherto been enabled to prevent many of them from joining the apostate church of Rome. Five priests are alternately going through my isolated district, and are very active in endeavouring to baptize both the children and sick of our flock. They take great pains to tell the natives, that, as I am only a layman, all that I do is without any authority or sanction even from our own church, and, as I have no commission, all is irregular. They therefore propose to baptize both the sick and the children, assuring them that, if baptized, they will be sure of salvation. By these means they too frequently succeed in drawing some to embrace their pernicious tenets.

I have to lament that a few, who once appeared to walk consistently, have fallen into sin; and there are others who are careless and dead to their spiritual interests. Yet, on the whole, I have much to cheer me, and to encourage me in my work. I believe that there is a good work going on in all parts of the district. Go where I will, I find a great desire for spiritual instruction.

During the year 40 adults and 36

children have been baptized, and 58 have been confirmed. The communicants number 95. The number of Protestant natives scattered over the district, which is about 125 miles in length, is about 1200. These are divided into 36 congregations, ranging in number from 10 to 120. I am assisted by 36 native teachers and assistant teachers. May the Lord bless our humble efforts for the extension of the Redeemer's kingdom!

North-West America.

CHURCH MISSIONARY SOCIETY.

General View.

THE work of the Lord continues to prosper in these remote regions. The older stations, once the extreme points of Missionary enterprise in the land, have now become permanent centres of operation, from whence new efforts for the relief of the poor perishing Indian race are being actively pushed forward in different directions. Our Missionaries are becoming more conversant with the Indian languages, and better fitted to hold intercourse with the people; and instruction in gospel truth is thus facilitated. The Spirit of the living God is blessing the means employed, and some are being brought in from heathenism, and others transferred to that betterland above. The reports and journals of our Missionaries are replete with interesting facts, and encourage us to abound in prayer for the evangelization of the Indian tribes.

GRAND RAPIDS.

This station continues in temporary charge of the Rev. T. Cockran. The European schoolmaster, Mr. W. W. Kirkby, is also stationed here, to whose letters and journals we now refer.

Ordination at Grand-Rapids Church.

Dec. 19, 1852: *Lord's-day*—We had no school to-day, in consequence of the ordination. The bishop, one of the candidates, and one or two others, came down yesterday afternoon, so we had the

pleasure of their company for the evening. The morning being fine and clear, soon after nine o'clock the jingling of the bells with which the harness of the horses is decked announced the arrival of the anxious spectators; and by half-past ten, the time of service, the number and appearance of the horses and carioles which had assembled were most interesting and curious. Doubtless many more would have been there had it not been for the great severity of the weather during the last week, and also for the intensity of the cold to-day. The church, however, was well filled with people from every part of the settlement. The bishop preached a sweet and faithful sermon from 2 Cor. iv. 7, upon which, I trust, God will command His blessing to rest. There were two candidates—Mr. M'Donald, who has been for some time under the bishop's training, and Mr. Corbett. After the services, the bishop, Mr. Cockran, and about ten others, came and partook of our humble fare; and then returned home. I pray that those young men set apart for the ministry of the gospel of Christ to-day may be constantly baptized with a baptism of the Spirit, for without it they will never have half love enough for the dying souls of men—they will never endure the privation needed to rescue many of the scattered Indians from eternal ruin.

Visit to Portage la Prairie.

Portage la Prairie is a station westward about seventy-five miles from the Red-River settlement, commenced by the Rev. W. Cockran in 1850. We shall have occasion again to refer to it in connection with Mr. Cockran's journals. The following is Mr. Kirkby's account of a visit to this place in December 1852, on which occasion he was accompanied by Mr. T. Cockran—

Dec. 28 — The day has been beautifully fine, though dreadfully cold; and I am sorry to say that, owing to a delay in the morning, occasioned by waiting for the cariole, we could not get more than thirty miles on our way. Towards evening we came to what is called the White-Horse Plain, in the centre of which stands a church, dedicated to St. Paul, belonging to the Roman Catholics. Near to it stands a house, in which live the priest and two nuns. By the

side of that is a school, kept by the nuns : the number of children that attended it, as far as I could ascertain, was about twenty-seven. Poor things! it must be great weariness to them, and dreadfully dull and uninteresting; for the sum total of all the intellectual training they receive is a few prayers in Latin!

It was about seven o'clock when we reached here, and, finding it impossible to reach the house we had intended, we determined to remain at the first which seemed to offer means of shelter for us and our horses. Presently we came to one, occupied by a Mr. Grant, who is a magistrate and chief man among the Roman Catholics, and of the Plain, though we neither of us knew him; yet, on being assured by our guide that he was a very hospitable man, we made bold to call upon him. He was not in, but, after waiting a short time, he came, and at once gave us a cordial welcome, assuring us, as Rebekah did Abraham's servant, that there was room for us, and provender for our cattle. We thankfully accepted his kind offer.

Dec. 29, 1852 — We rose between five and six this morning, intending to go as far as the house which we thought of reaching last night, before breakfast; but our kind host, hearing us on the move, arose, and ordered the domestics to prepare breakfast for us; and by the time we were ready, a hot, comfortable meal was prepared, which was very welcome before setting out in the cold. We then, in dependence upon God, set off, and journeyed across the Plain, till about four in the afternoon, when we came to a point of woods which our guide told us he considered to be ten miles from the Portage. Our horses were very tired, only going a foot's pace; our course lay across the Plain to the next point, and we were rather apprehensive of a snowstorm; and as there was a woodman's hut about two miles in the wood, we determined to follow the track to it, and, if practicable, remain with him all night. After wending our way for some time through the path, which was overhung by the branches of the underwood, bending beneath their load of snow, we came to the hut, which was one of considerable dimensions. The occupant was a man who belonged to the Rapids. He and his sons had been there for some time, and expected to be employed the whole winter in cutting wood to raft down when the rivers break

up. They appeared delighted to see us. Their oxen were taken out of their house, and our horses put in and well fed with hay, and we were ushered into the hut, in which a cheerful fire was blazing on the hearth. After warming ourselves, and partaking of some refreshment, they asked Mr. Cockran to baptize a young child, which he did. There being thirteen of us in number, we thought the best way to spend the evening would be to have a short service, to which they gladly consented, and at once the father handed round three Bibles, and the same number of hymn-books, which we were glad to see they had brought with them. We then united in singing that beautiful hymn, "Come, let us join our cheerful songs;" after which we engaged in prayer, and then, as far as God enabled me, I explained the 1st Psalm. I selected that because of the apt and beautiful emblems it contains. After again supplicating God's protection for the night, and His blessing upon our efforts, we sang the Evening Hymn, and retired to rest.

Dec. 30—After prayers and breakfast, we prepared to commence the remainder of our journey. The night had been thick and cloudy, but fortunately no snow had fallen, so that the track was not covered up, except in places where the wind had drifted it. We wished the woodman and his family all the blessings of the season, and then set off, and reached the Portage about twelve o'clock. The people were delighted to see us. A nice little room was prepared for us, and a good fire was soon placed in it. After dinner we visited several families, and some of the Indians, especially Muscagoo, who had, some few weeks ago, written to Mr. Cockran to inform him that he wished to change his erratic mode of life, and become a settled and civilized man, but had nothing to build his house with, or any food to eat. He and his two sons, who are grown up to manhood, are still of the same mind: all three expressed a great desire to have a house and cultivate some land, that they might not again be reduced to the starving condition they were then in. We left them about seven o'clock, and returned to our lodgings, where we found a few people assembled to join with us in prayer and praise.

Dec. 31—We felt ourselves much refreshed by a comfortable night's rest. About ten o'clock Mr. Cockran went to baptize two or three infants, and I com-

menced a survey of the place. I visited all, both settlers and Indians, taking at the same time a census of both. There are, at present, ten houses, in which live sixteen families, in number 112 souls; and seven Indian tents, inhabited by ten families, altogether thirty-three souls. The Indians have their tents nearly all together: the houses of the settlers are some distance from each other, stretching for about three miles along the margin of a kind of lake, which Mr. Cockran calls the ancient channel of the Assiniboine, each having fixed upon the spot he thought best. It would be impossible, even if I were to try, to describe the varied emotions of my mind as I entered, one after the other, those tents, and conversed with the poor benighted Indians. What before had so often presented itself to my mind I now saw verified: exciting antipathies was changed into stern reality. One felt in the very heart of heathenism. With one exception, they received me willingly, and conversed freely. They expressed a desire to settle, to build houses, cultivate land, and put their children under instruction. Their own souls they seem perfectly careless about.

The exception I refer to is a painful exhibition of the principles of heathenism, and set them in striking contrast with the free, unbounded, disinterested benevolence of the gospel of Christ. It was an aged blind man, who, as is common, had been left by his friends and relatives. He was quite alone, just wrapped in a tattered blanket, which, together with his tent, was too offensive to be described. There he lay, dirty, cold, hungry, wretched, and, worst of all, immersed in heathen superstition. The only thing in the tent with him was a small vessel, in which was put some snow for him to drink. A little girl from the next tent usually performed this office, as well as lighted a fire occasionally. I went for her to make one then. The reason she had not made one that morning was, that he was so wild and boisterous they were afraid he would, as he had often done, get into it and burn himself. Fain would I have poured the balm of consolation into his wounded spirit, but he would not hearken. "I have," said he, "just been holding converse with the invisible world," &c. I gave him some assistance, and then returned to my lodgings, it being about four o'clock.

We had a full service in the evening, in the schoolroom, when nearly all the settlers were present. Mr. Cockran preached from Acts xi. 23; after which a few joined with us in prayer at our lodgings. Thus we ended the day and the year, the latter of which has been to me a most eventful one. It has been one of trials, joys, and mercies: trials, in leaving home, friends, and country; joys, in my entering the Mission field, and my marriage; mercies, in being watched over and preserved in the long and perilous journey here, and twice saved from sudden death. "The Lord hath done great things for me," therefore will I rejoice.

Jan. 1, 1853—As we were sitting at breakfast this morning, we were a little startled by five or six Indians, who suddenly fired their guns just at the door of the house; though we had no reason to be, as it was their mode of wishing us a happy new year. They then came in and smoked their pipes, which we filled. As the chief was not there, Muscagoo acted as chief man. After promising to meet us in the schoolroom at four o'clock P.M., they left. At eleven o'clock we had service in the schoolroom: all, I believe, were present. Mr. Cockran preached from Gen. iv. 4, 5. The service terminated about one o'clock. We were then engaged until three in measuring and giving out flannel, calico, cloth, handkerchiefs, combs, &c., which we had purchased with the proceeds of a subscription which Mr. Cockran had made a few weeks before. Seldom had I been more satisfactorily employed, their gladdened countenances causing such a thrill of delight to run through my mind. We then read to them a beautiful fatherly letter, sent to them by the bishop in reply to their petition for a clergyman. The bishop assured them he would do what he could for them. We then asked them what they would do towards building a church, and getting a house for a minister; and read them a paper, drawn up by the Rev. W. Cockran, containing the dimensions of the church, the number of logs, posts, couplers, &c., required for it; when, to our delight and satisfaction, they cheerfully undertook to cut the wood, dress it and place it on the spot. Every one came forward to take his share; and, lest we should think they would not fulfil their engagement, they have fixed upon next Tuesday as the day when they are all

to meet, take their axes, and go into the woods to commence felling.

They then went home, and the Indians, according to arrangement, came. They filled their pipes with tobacco which we brought them, and then squatted down on the floor and listened very attentively for about half an hour, during which time Mr. Cockran gave them, through an interpreter, a plain and simple address; at the close of which Muscagoo laid aside his pipe, and made the following reply—

“Tell the praying-masters that we are pleased with their coming to see us: we thank them for what they brought us, and for what they promise to do for us. We waited a long time, and you did not come; so I wrote to father Cockran,* to tell him I was naked, and wanted a blanket, and an axe to cut wood to build a house; and now you have brought me a blanket and two axes. I will open my mind to you. I have said I would settle, but I have not opened my mind yet: this will be the first time. Once the buffalo was near, all round here: we had then plenty to eat, and we could get furs to sell; but the white man came and drove them all away, and now we cannot get any thing to eat, or to sell. I am old, my head is getting white; but I have not that much”—measuring the tip of his finger—“spite against any one. If you will help me, I will build a house and farm, and my three sons too: nothing but another flood shall stop us. I am tired of hunting: I cannot hunt now. If I die soon, I will persuade my sons to farm and be settled; but I will not promise they will. When I get a house, I will hear more about the Great Spirit, and of that book He has given you. But He gave the red man a book too: we have a sacred book too, and we pray to the Great Spirit, and the Great Spirit has taken care of me till now. But you think the red man not so good as the white man: you dislike us; but we do not want to hurt you, &c.

“You ask us for our children. If you think the Great Spirit will not be angry with us for giving them up, and leaving the customs of their forefathers, they shall go to school. I have now opened my mind for the first time.”

After a promise to visit them again in their tents, they returned, and we went to dinner.

Jan. 2, 1853: Lord's-day—I rose in excellent spirits, my body being refreshed by my night's rest, and my soul from the blessed watering which it received yesterday. We laid our plans for the day, and then implored Omnipotent aid to assist us in discharging them aright. Mr. Cockran performed divine service at half-past ten o'clock. He preached from Ps. lxxxix. 15, 16. I believe every one was present, and that our Heavenly Father was in our midst. At two o'clock we had a Sunday-school, when thirty-three were assembled. We taught them in classes till three o'clock, when I gave them a short address. God only knows whether I reached the heart, but their interest was excited, and their attention perfectly secured.

They promised to attend regularly now that they had a schoolroom. At five o'clock we had evening service, when I gave the parents an address on the necessity and method of training their children “in the nurture and admonition of the Lord,” taking as the basis of my remarks Prov. xxii. 6, and making free use of the tract on these words by that truly excellent man, the Rev. J. C. Ryle. Little did he think, I dare say, when he penned it, that so soon many of the striking remarks it contains would be reproduced here in the wilderness. The subject being one in which I take the deepest interest and delight, and to which my life is devoted, I spoke with great freedom and plainness.

Jan. 3—We saw the Indians again this morning, and bade them farewell: they all again promised to cut wood, build houses, cultivate the soil, send their children to school, and, when a praying-master should be sent to them, to listen to his instructions.

Anniversary Meeting of the Church Missionary Association.

Jan. 14—I attended the anniversary meeting of the Society, which was held in the upper church. It was well and respectably attended. The governor occupied the chair. The sight was pleasing to the eye and cheering to the heart.

Course of Lectures.

March 11—I gave, this evening, the concluding lecture of a course which has been given to the young people. The bishop gave the first one, Feb. the 4th, on “God in Nature,” which was followed, at

* He got one of the settlers to do it for him.

his request, by one from me on "God in History." The Rev. W. Cockran gave the next, on "Political Economy." The next one was by the Rev. G. O. Corbett, on "The Reformation." The week following, one by the Rev. R. M'Donald on "Remarkable Death-beds." My own, to-night, was on "Education." Whether from the novelty of the thing, or from a felt interest in the lectures, I know not, but certainly they have been far better attended than we ever anticipated. The room was every evening crowded to excess: people came from almost every part of the settlement. Drs. Bunn and Cowan, and several of the Company's officers, have been constant in their attendance; and this evening Mr. Thom, the recorder, was present. Several remained behind to thank me for my efforts in establishing the lectures, and to request their continuance; but as the days are now getting longer, and we expect the river to break up, which would make it impossible for them to attend, we have thought it better that they should terminate now, at least for this winter. I trust they will answer the end designed; that the young people will have gained and imbibed a taste for knowledge, which may tend to diminish the sin that exists among them for want of employment, and stimulate them to shake off that fimsy indefiniteness that there is about them, and cause them to be less common-place.

Confirmation.

May 8: Lord's-day—The bishop held a confirmation here this morning. It was a gratifying sight to see about ninety young persons step forward, and, in the presence of the whole congregation, ratify their baptismal covenant. The bishop preached a beautiful sermon from Isa. xlii. 3—5. The service throughout was solemn and impressive. I trust it may prove to all of them a blessed season, and it will, if they came exercising faith in the Lord's will towards them; for in proportion to our faith does God meet and bless us in every ordinance or service in which we engage.

Sunday and Day-schools.

To this we add the following extracts from a letter of Mr. Kirkby's, dated Red River, July 30, 1853, affording information respecting his school—

You will see, by a reference to my Jan. 1854.

journal, that in March last I was led to change my plan in my Sunday-school. I am happy to report that the one I now pursue works remarkably well. The young people appear to appreciate the boon thus afforded them. They are pretty constant in their attendance, and attentive when present, which gives me great encouragement. They are just the class for whose best interest I feel the deepest solicitude, because upon their conduct depends the state of the settlement in the next generation.

The school I have from nine till eleven is still flourishing, at least outwardly. The teachers, though not very competent, are constant, and appear in earnest; and many are the testimonies I receive from the parents of their children's attachment to the school. May it really prove a nursery for their immortal souls!

The same remarks apply pretty much to my day-school. All I can report is an outward change. That certainly has been effected. The children have made considerable progress in every thing that has been taught them. They are more respectful and courteous, and do not dislike order and discipline. I have had three young men in the school for some time now, preparing to become masters; and it gives me great pleasure to report, as well the progress they are making, as the just views they appear to have of the work in which they wish to be engaged.

INDIAN SETTLEMENT.

This Station remains under the charge of the Rev. W. Cockran, whose letters depict very vividly the character of a Missionary's labours amongst the Indians, his encouragements and reverses. We extract largely from a letter dated Aug. 4, 1853.

General View—Disappointments.

I find myself very short of interesting matter this season. During the past year I have undertaken rather too much for my strength, and consequently am fairly prostrate both in body and mind. The weather is oppressively hot, and I am obliged to make very long days. Our hours are from five to seven. I have none but Indian labourers to serve the masons who are building, and they forget their duty the instant I withdraw from

them—not from any wish to offend, but from the peculiar constitution of their minds. They seem to carry with them the thoughtlessness of children to extreme old age. This is what forms the principal part of the burden of a Missionary's life amongst them.

I have no complaint against them as an irreligious, immoral people. They are regular in their attendance upon religious ordinances, and harmless in their conduct, but we cannot stir them up to act with prudence and economy for the welfare of themselves and families. We labour to put them in possession of property, that they may be comfortable and respectable; but they never learn to appreciate the value of it: they will part with it for any trifle which may please their fancy or indulge their vanity.

In the month of March last several families said they wished to settle on the banks of Netley Creek, about twelve miles distant from the Indian Settlement. Here I assisted three families to fell and collect as much timber as would build them houses, and furnished them with seed-wheat, barley, potatoes, and Indian corn. For about two months they went on prosperously: the prejudices against Christianity seemed to soften, and the old men thought they would send the children to school to be educated, and learn to say prayers, but for themselves they thought they would follow their ancestors. They said God had made both the red man and the white man, and He had given them both religions suitable to their natures; and it was His intention that they should each follow their kind, like the different species of birds—the ducks, geese, &c.: all kept in bands, and each picked up his morsel when he could find it; and it was the same with the human family. The Indian is poor and naked, crawls along, and must pitch his tent and gather his food where he can find it.

About three weeks ago one of the leading men of this party drew the whole band away from their farms to attend a conjuring feast at a considerable distance, and I hear he has fallen dangerously ill, and is likely to die.

Portage la Prairie.

In the spring of 1850 you authorized me, by the sanction of the Committee, to commence a station towards the west, to the south of Fairford. In the month of March I sent tobacco to the principal In-

dians who wandered over that quarter, to meet me at certain places in the month of May. In the beginning of this month I set out, with a certain party who were well acquainted with all the rivers and creeks which run into the Assiniboia. We travelled as far west as Beaver Creek, and found no suitable location beyond Portage la Prairie, about seventy-five miles west of the Red-River Settlement. To this place we turned our attention, and determined here to plant a settlement.

I went in June 1851, and fixed on a location, and contracted for a schoolroom. The timber was then cut, and hauled to the place, but owing to heavy rains and sickness, with the want of provisions, the original schoolroom was not built, but a smaller one, sufficient to accommodate forty children. In the winter of 1851-52, the bishop kindly came forward, and assisted to keep the school together.

Having sown the Mission farm at the Rapids, I had a good stock of grain, which enabled me to be liberal to the most needy of the settlers, and children who were attending school. In the spring of 1852, though the flood had deprived us of many of our resources, I was still able to extend sufficient help to keep the needy in their houses, and turn their attention to the cultivation of the soil. This spring I furnished them with a liberal supply of seed-wheat. In the winter of 1852-53 the settlement and school held together. At Christmas Mr. T. Cockran and Mr. Kirkby visited it; in February, Mr. Corbett; and in March, Mr. Chapman. The Indians and settlers have therefore lived in the hope of soon seeing a Missionary placed among them, and they have prepared all the timber for a church and a grist mill.

I herewith inclose their petition to the Committee of the Church Missionary Society,* believing that you will tenderly sympathize with them in their spiritual wants. The cordial support which I have given to it, through so much opposition, is the best testimony that can be given of my conviction that it is for the glory of God, and the good of man, that Portage la Prairie should be occupied as a Missionary station. There are already 213 souls, who would all profit, and many of them be ultimately saved, through the grace of God, if a Missionary were placed

* Pp. 60, 61.

there who would labour for their souls as one who "must give account."

New Church at the Indian Settlement.

The only thing of consequence going on in the Indian Settlement is the new church. In October and November last we quarried about eighty cords of stone: a cord is twelve feet long, six feet broad, and three feet high. These the Indians hauled from a distance of eight miles, during the months of January, February, and March, and made a comfortable subsistence by the price paid per cord. They also hauled 1686 bushels of lime, and an equal quantity of sand. All went on harmoniously as long as our provisions lasted; but in April we were poverty-stricken, and then a spirit of dissension began to manifest itself, and little assistance was rendered: however, the work has never stood. The masons were kept all the winter dressing stones for the corners, door, and windows; and in the beginning of May were so far advanced as to begin to build the foundation, which was four and a-half feet deep and three feet thick. On the 23d of May our worthy bishop laid the foundation-stone, delivered an appropriate address to the inhabitants of the Indian Settlement, and assigned the name of St. Peter to the new church. The work has been regularly progressing under great difficulties, owing to the scarcity of provisions and lack of masons. John Black, Esq., the Company's representative, has kindly favoured us with the services of one of their own masons for one month, by paying his month's salary. This, with the two I had previously engaged, has enabled me to get the whole building about twelve feet above the ground. It is seventy feet long and forty feet broad. Should the weather prove favourable, and health and success attend us, we hope, through the blessing of God, to have it ready for the roof by October.

Neither my tongue nor pen can express the gratitude of my heart for the liberal grant of 200*l.* by the Committee to aid in the building of this church. You will oblige by tendering my warmest thanks to the Committee. Only conceive my position: beginning to build a large house to the honour of God, on the strength of the bishop's donation of 100*l.*, and fifty or sixty promises from Indians, who seldom know where the bread of to-morrow is to come from. We had

wrought up our money, our strength, our provisions, and our patience was at its last gasp. We had got all the materials upon the ground, and one very hot day a raft of large timber came down for the building—pieces twenty-five feet long, and eight inches at the side of the square—and no hands to take it out of the water! I was pacing to and fro, wishing that I had the strength of a giant, that I might take it out myself, when, lo! down comes a note from Miss Anderson, saying that the Committee of the Church Missionary Society had granted 200*l.* towards the new church. That moment the mist of my mental horizon cleared away; my heart leaped for joy; and the work in which I was engaged assumed such a degree of importance, that I felt as if I could do the whole myself. Their liberality thawed the selfishness of many hearts, and provoked us to abound in good works. The original zeal, which toil and necessity had extinguished, was kindled afresh in our hearts, and we felt as light and easy as if we were only beginning to engage in the good work.

Pastoral Work.

During the past year there have been 41 baptisms, 17 deaths, and 4 marriages. Forty-seven persons were confirmed by the bishop on Trinity Sunday. The greatest number who commemorated the death of our Lord and Saviour at the same time was 120. One Saulteaux family has been received into the church during the past year, and been baptized. Two of this family appear to have their hearts converted to God.

In the winter, being called upon to visit a sick relative about to die, the sick person spoke his mind freely, and told me why he had sent for me to administer the sacrament to him. He said, "I have often been told by you that I am a great sinner; that we are all great sinners; and that we must be washed by the blood of the Son of God before we can obtain pardon. This I did not understand; but now I feel that I have been a great sinner;" and, looking round, he said, "I can see my sins as clearly before me as I can see all these persons who are sitting in the room. They trouble me—they distract my mind. I feel my need of a Saviour: I desire to obtain pardon through His blood. I have sent for you to administer the sacrament to me while I am strong, and able to think

of what the Son of God hath done for me when He suffered death for me upon the cross." The sacrament was administered, and the sick and dying man was comforted, and reminded of the power and willingness of God to save him; and as the Saviour had died for him, and taken away the sting of death, he had nothing to fear from it: it was a reconciled friend, a messenger of peace, sent by God to take his soul home to his Father's presence, where there is "fulness of joy," to the society of angels, and "the spirits of just men made perfect."

The sick man having spoken his mind freely, another of his relatives immediately began to tell us his experience. He said, "I have often gone to church, and heard many things told of the goodness and kindness of the Christians' God. I sometimes believed, and sometimes not. Last autumn my mother fell sick, and I had to nurse her. I prayed to God that He would enable me to do my duty to her as a good son ought to do, and that if she died He would enable me to endure the whole with the calmness of a Christian. My mother was sick long: at last she died. I waited upon her during her last moments, saw her buried respectfully, and returned home with a quiet mind, satisfied that all had been done well, and that it was God that helped me. After this was over, one day I said to myself, 'I have often heard that God changes the hearts of men. He has granted me all I asked respecting my mother: I shall pray that He may change my heart, and make me feel the power of religion.' I began to pray for this change. I prayed many days. At last I felt something within that made me feel serious—that made me think that God was near. My sins troubled me, and made me anxious. I continued to pray for mercy. At last my heavy heart became light as a feather. I was happy: I was always in the presence of God. Whether in the woods alone, or in company, by night or by day, God made me happy." He then related how he had lost his peace of mind. He went up the settlement, and became inebriated: the sting of angry conscience tormented him: he felt, for a time, as if the devil were at hand, ready to push him into hell. I reminded him that God was merciful. He must seek His favour again by fervent prayer, and look to the blood of Jesus, which still continues to cleanse from all sin.

At Easter the same person came to be admitted to the table of the Lord. He said, "I desire to be a full member of the Christian church: I wish to do all that it commands. When religion first entered into my heart, I found it a little thing: it was weak, and scarcely restrained me: but now I find it fills my heart: I cannot rest unless I follow it up." He of course was admitted, and continues a faithful member of the church of Christ.

Gifts of Clothing from home.

I cannot conclude without tendering my most sincere thanks to the Committee, yourself, and also to those kind Christian friends, for the many favours which you have so generously conferred on me and the Indians of this station. Permit me particularly to notice the many useful articles of clothing which our Christian friends sent for distribution among the poor and needy of our station, and for the 54 from Mrs. D—, for the relief of the poor sufferers. We can make no return for your kindness. We can only pray that God may abundantly bless you all in the work of faith and labour of love in which you have been engaged. But I am assured you will feel more abundant satisfaction from the reflection, that in this you are following the injunction of our Lord, St. Luke xiv. 12—14. in bestowing your charity on the poor, who cannot recompense you, but "you shall be recompensed at the resurrection of the just."

To conclude. May the Holy Spirit, the Comforter, the Lord and Giver of life, prosper and bless your endeavours in sending the gospel to this and other heathen lands, until countless multitudes be brought to fall down at Jesus' feet, and acknowledge him as their Saviour and their Lord.

Petition from Portage la Prairie.

We add the petition of the inhabitants and Indians of the Portage la Prairie to the Church Missionary Society.

Portage la Prairie, July 25, 1853.

To the Committee of the Church Missionary Society—The humble petition of the inhabitants and Indians of the Portage la Prairie—

Humbly sheweth—

That your petitioners have been residing at the Portage la Prairie for

nearly two years; that it now contains a population of 213 souls, Indians and half-breeds; and that, during the above said period, we have been almost entirely deprived of the means of grace and of the ordinances of God's house, which we most sincerely lament.

That, after nearly two years' residence, your petitioners are of opinion that the Portage la Prairie affords many facilities for, and promises ere long to become, an extensive Missionary station, it being of easy access; having an inexhaustible supply of wood and hay; the soil being superior, and capable of cultivation to any extent; and having a goodly number of Indians around, who are really willing to give up their native habits, and to adopt those of the civilized man, and who are anxious that a praying-master should be sent to them.

That your petitioners do earnestly beg of you graciously to consider our case. We acknowledge that we are but few in number at present, and doubtless there are equally pressing calls made to you from other parts of the world, where there are thousands, but we dare not delay longer. The Roman Catholics have for some time had their eye upon this place, and they have now promised that if twenty families of their persuasion will settle here they shall have a priest. We fear the results, as we know too well the paralyzing tendency of Popery. The Indians want an English praying-master, like father Cockran. We have, in a measure, been brought up under the nurture of the Church Missionary Society. We are emphatically their children. We do not wish to be torn from our friend.

That the Lord may bless and guide you is the prayer of your humble petitioners,

Maakagoo.	Moessons.
Pahketahoond.	Missahkut.
Necannechewan.	Ohskennawayah.
Capayontang.	Nahcanwawetang.
Cahwetawaywetang.	Appetowececkwap.
Kehtochean.	

And several other Indians, as well as many Half-breeds.

CUMBERLAND STATION.

Visit of the Bishop to Cumberland and English River.

This station, some thirteen years

ago the extreme point of our labours in North-West America, has now become the grand centre of the stations to the north-west of Lake Winnipeg, and of which, in addition to Cumberland, the following may be enumerated—Moose Lake, the Nepowewin, and Church Missionary Point, English River, to which last-mentioned place Mr. Hunt's station has been transferred from Lac la Ronge. Two of these stations, Cumberland and English River, were visited by the Bishop of Rupert's Land in the summer of last year. The following are extracts from a letter dated Cumberland, August 3, 1852, addressed by him to the Honorary Clerical Secretary, in which he has kindly communicated details of this journey—

Here I am, in the mercy of God, so far on my homeward journey, and from this spot I must write a few lines to be forwarded by the ship, or I shall lose the opportunity.

The good hand of God has again blessed me by the way. Over the great lake we had a very stormy passage in the canoe, and were, in consequence, detained much later than I had anticipated. But ever since, from the Grand Rapids hither, up the English River, and down again, we have gone on rapidly. It has refreshed me much: it has given me a greater idea of the vastness of the country, and the importance of even a single church and village as a centre of light.

The labour and toil are now over at this station. All is fixed and settled, and, in great measure, parochial. It was my happy privilege to admit Mr. Budd to Priests' orders on July the 10th, in the church here, on which occasion I preached from the words, "We do hear them speak in our tongues the wonderful works of God," Acts ii. 11. I am much pleased with Mr. Budd. He more than justifies all my expectations; and I am sure the Committee will peruse with much pleasure his journal, which is compiled with very considerable discretion and sound sense. I have confidence in him for the charge of the Nepowewin station, and, from lengthened conversations with him, have full hope that the Indians will gather

around the spot, and that it will become a strong centre of operation.

Of Mr. Hunter's progress in the language I cannot say too much. His translation of the Prayer-book will speak for itself. I should much like that the Society should undertake the work, either now, or without the advantage of Mr. Hunter's presence, if the Committee grant him leave of absence for the next year. Much as I wish the syllabic system carried out for the immediate use of the poor Indian, who is with us to-day and off to-morrow, still I feel that we shall want the Prayer-book in the Roman character also. It exists in the Ojibway, and we also shall want it in the Cree, in order to deepen our acquaintance with the tongue, and carry out the analysis of its component parts. The spheres of the two systems are quite distinct, and each will have a great use.

Mr. Hunter is now endeavouring to communicate some knowledge of the syllabic system to his own people; and in this way it has been, perhaps, one happy fruit of my visit, that the use of that system, as witnessed by myself, has been brought prominently forward, so that any little prejudice has been softened down. It has been thus a delightful period for social and Christian intercourse, and conference regarding the prospects of this mighty land and its poor scattered inhabitants.

With Mr. Hunt I saw the labours and toils of an infant station—that which Mr. Cockran endured at the Red River, and Mr. Hunter at this spot. His labours, and those of his admirable wife, are beyond all praise. They are engaged in the work "in season, out of season." My chief fear is for their health, and lest they should overtax their strength. Mr. Settee has come in with me, with a view to some training at the Red River, as in the case of Mr. Budd. I was willing to have ordained him deacon above, and left him in Deacons' orders for two years, labouring in the English River; but he felt that his mental powers required sharpening. Mrs. Hunt will now take the entire charge of the school. I thought it might be too much for her, but she says it is her delight, and quite a refreshment to her. I would only say that the school is in excellent order. The Sunday-school I saw, with forty-two children. It had quite an English aspect. The seventeen senior pupils repeated the first chapter of St. John in English almost

without missing a word, and then they commenced the same in Cree. Mr. and Mrs. Hunt can now speak the language with facility in their intercourse with the natives. Other particulars I must reserve until I reach home and complete my journal, which I have kept as before. Let me not, however, forget to mention that I trust we are now in contact with the Chipewyans. It was my happiness to see more than a dozen of that tribe, and they ask eagerly for a teacher. I have nearly promised one for next spring. When I reach home I must think of the most suitable instrument. One of the tribe will spend the winter with Mr. Hunt, and get some knowledge of the gospel, and be of use in assisting to spread the truth among his countrymen. My affections are much drawn towards them from what I have seen, and I hope that a strenuous effort on their behalf will be one fruit of my present journey. Mr. Hunt seemed encouraged by my visit, and will now set about the erection of a church, which was found the great instrument, here, in leading the Indians to build and settle.

I forgot to say that the number confirmed by me here was fifty-two; the number at English River forty-two; but at the latter many were absent, unable to wait so long.

CUMBERLAND.

Report for the Year ending July 31, 1853.

The report of the Rev. James Hunter for the year ending July 31, 1853, will make us at once acquainted with the present interesting aspect of this station.

General Remarks.

It is with feelings of lively gratitude to the great Head of the church that I again present you with my annual report of the state and prospects of the Mission placed under my superintendence. It is my pleasing task now to report that this station is completed and organized; the church, school-house, and Mission-house, have been finished some time; the population around are converted, baptized, and 162 confirmed. Mr. Budd, a native, is now in full orders: he is well qualified for the office of a preacher of the blessed gospel among his countrymen, and is active and zealous in the work. His two sons, Henry and John Work West, educated in the Mission-school here, are about to be prepared to follow

in the steps of their father, and become native preachers to their countrymen. I am also preparing Peter Erasmus, my schoolmaster, for the same work. Indeed, I hope to supply from this Mission five, if not more, native pastors for the work of the ministry. The language is now reduced to writing, and the translation of the Prayer-book finished, and waiting to be printed. All the services are conducted in the Cree language, and I am now able to preach and pray extempore in the native tongue. During the nine years I have been engaged in the above labours, it has been my privilege to baptize more than 600 natives, and to commence and carry on three branch stations, viz. Lac la Ronge, Moose Lake, and the Nepowewin, of which the two latter still continue under my superintendence. From thirty to forty houses have been built by the Indians around this station, who have now land under cultivation, and also cattle and horses. Our church is well filled every Lord's-day, and we have an

average attendance of seventy children in the school. The work at this station now assumes the character of regular pastoral duties. The sound of the heathen drum here has now ceased, and the gospel of peace and love is heard in its place.

In temporal and spiritual things there is advancement and improvement from year to year. The gospel has now taken firm root in the land, and in a very few years the work will be carried on principally by native agents. In my own district I hope I am raising up a native agency that will carry the gospel far and wide; and as they are acquainted with the habits and language of the Indians, and are accustomed to the privations and hardships incidental to the country, they are the best qualified to be employed as agents for the conversion of the Indians.

The bishop purposes, on his return here from English River, to visit the Moose-Lake station, where there are several candidates awaiting confirmation.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. J. Huber embarked at Liverpool, Nov. 24, for Beyrout—The Rev. N. Denton, Mrs. Graf, and Miss Wilkinson, embarked at Plymouth, Dec. 1, for Sierra Leone.

United Brethren—Br. Paul Hansen sailed for the Australian Mission in October last.

Wesleyan Miss. Soc.—The following departures have taken place:—October 14, the Rev. Thomas Hodson and family sailed for India; October 25, the Rev. John Bridgart, for St. Mary's, Gambia; November 2, the Rev. J. H. Cheeswright, for Porto Plata, St. Domingo; November 17, the Rev. William Bannister and family, for Barbadoes. On or about November 21, the Rev. John Fordham and William Wilson, with their wives, are expected to have sailed for the Feejee Islands; and the Rev. John Vercoe and Mrs. Vercoe for the Friendly Islands.

EASTERN AFRICA.

Church Miss. Soc.—Dr. Krapf's health has

become so much affected that he has been compelled to return to Europe.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The crippled state of this Mission, in consequence of the failure of health of several of its Missionaries, demands the sympathy of the friends of the Society. The Rev. N. J. Moody, as stated in a former Number, will be obliged to leave for England. The Rev. Sept. Hobbs is unable to attend to his duties; and it is probable will be obliged to leave Tinnevely for a time. The Rev. P. P. Schaffter has been ordered to the sea for a few months. The Rev. J. E. Scharkey has been obliged to leave Masulipatam for Bangalore, and the Rev. T. K. Nicholson has also left the same Station for a short time to recruit their health. The Rev. J. Harding, on account of his health, has gone to the Nigherries, where it will be necessary for him to remain for several months.

Miscellanies.

IN the singular group presented in the engraving are some dancing dervishes of Turkey, engaged in what they consider to be religious worship. The dervish holds the same place among Mahomedans that the fakir does among the Hindoos, or the mendicant friar among the Romanists. Arrayed in a sugar-loaf cap, and a coarse serge cloak fastened round his waist, his thick black hair matted and hanging about his face in wild disorder, the dervish wanders through the country, visiting the villages and cottages.



HOWLING DERVISHES AT SCUTARI, CONSTANTINOPLE.

Missionary Register.

FEBRUARY, 1854.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS

THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 32 of the Number for January.)

South Africa.

(Continued.)

FREE CHURCH OF SCOTLAND.

Cape Town: Wm. Gorrie —
Pietermaritzberg: Wm. Campbell
—*Pinetown*: C. Scott—P. 65.

Lovedale, 90 miles from Grahamstown: James Laing—Wm. Govan in charge of the Seminary: Mrs. Weir, Miss Harding, *As.*; 1 *Nat. As.*—At *King William's Town*: John Ross. Communicants, 88. Of these, 12 were admitted on the 4th of September. —Catechumens, 28—P. 65.

Burnhill, 17 or 18 miles E of Lovedale — Alex. M'Diarmid: Miss M'Diarmid, Teacher—P. 66.

Pirie, 19 or 20 miles E of Burnhill — Mr. Ross and Joseph Williams, *As.* retired for a time to King William's Town in consequence of the war—P. 66.

The lamented death of Dr. M'Farlane has led to a long interruption in the communication of information respecting the Mission of our Church in Caffraria, the last intelligence being that of 1852. The following are extracts from a journal of Mr. Laing's, dated so far back as February and March last; they indicate the onward progress of the work in that part of the Mission Field. The ordination of native elders and deacons, and the more complete organization of our ecclesiastical order in that land, are surely tokens for good, calling us to thanksgiving and praise, and encouraging us to go forward. We trust that in future we shall have it in our power to furnish more regular information respecting this Mission, of a nature

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calculated to stir up the sympathies and call forth the prayers of the Lord's people in the midst of us. [Board.]

The Session has finally agreed to proceed with the election of two elders and two deacons from among the native members of the Church. Means have already been used to instruct the people as to the offices of ruling elders and deacons in the Christian Church, and ere they are called to use the privilege of elders, they will be further addressed on the manner in which their services ought to be given. In the good providence of God the election—and a very orderly and harmonious one it was—has taken place. A number of years ago we took some steps as to the appointment of elders, but from some cause the election was delayed. Now we have been enabled to take this important step, and to prepare the way for the further introduction of Church Orders on the Presbyterian Plan. One elder from among the Caffres was chosen, and one from among the Fingoes. The same distribution was made as to the deacons. The voting was *viva voce* on the roll being called, and it was most gratifying to observe the decorum with which it proceeded. It was made imperative that those to be elected should be able to read. The ordination will not take place till the usual time between elections and ordinations has elapsed. The Head of the Church will, I trust, smile on the proceedings of this day, and carry forward His own work by the men now to be specially appointed to labour in His vineyard [Journal of Rev. James Laing.]

The elders and deacons have since been ordained. [Board.]

K

UNITED SCOTCH PRESBYTERIAN CHURCH.

The Stations held by the Society before the war were *Chumie*, *Ig-gibigha*, and *Ubankolla*—and 2 Out-Stations at *Kirkwood*, and *Fort Wiltshire*. The Missionaries, the Rev. Robert Niven and the Rev. John Cumming, have been on a visit to Scotland and are now returned to Caffraria: they arrived at Algoa Bay on the 14th of October—P. 67.

The Gaika Tribes which inhabited the Amatolas and the neighbouring districts were the parties for whose good the Mission was set up. There seems, however, every reason to conclude that they are to be removed entirely from the lands of their fathers, and to be sent permanently to a new locality. If, therefore, the Caffre Mission is to be continued by us, we must follow the Gaikas into their new country.

The Mission Stations at Chumie, Ig-gibigha, and Uniondale were laid desolate, and all the people removed from them. Ig-gibigha and Uniondale were used by the British as military posts. These Stations would, in the absence of the Caffres, be of no advantage as centres of evangelistic labours: as places for the instruction of the English Colonists that may settle around them it is apprehended that none would urge their continuance; and therefore it would neither be wise nor dutiful to lay out money in repairing them. The lands on which the Mission Premises stand, and those which formed the gardens of the Missionaries, were granted for Missionary Purposes, and they will, it is conceived, revert to the Government when they are no longer to be used for this end. In that case, the only thing

which we have a right to claim are the materials of which the buildings are composed.

The converts amount to nearly 100. Some of them have died, and others have been cut off; but it is probable that the survivors may be about the number specified. The greater portion of them are now at King William's Town. They seem, since the time that Chumie was broken up, to have conducted themselves with great propriety. [Board.]

Messrs. Niven and Cumming have been sent to Africa, with a view of reporting to the Board the state of things, for its guidance as to future proceedings.

From the present point of observation, and in so short a time after landing, it is impossible to speak definitely, and with precision, of the state and prospects of the heathen field. The desire for prolonged peace is cordially expressed, and depredations on live stock are rare and trivial, compared with what was feared by many. The whole colony appears to feel the intimation of Government withdrawing from the Orange-River Sovereignty. If this measure be carried out another war of races is apprehended, originating with the Dutch Trans-Vaal Republic, which it is then expected will make a conquest from the Chiefs of the native tribes of the 50,000 square miles of territory when evacuated by the British. The friends of Missions, and Missionaries themselves, see in the sequel nothing but the destruction of the numerous Christian Settlements so lately thriving in that extensive region, and the expulsion of the messengers of mercy to the aborigines, as was done in the case of Messrs. Edwards and Inglis. [Rev. R. Nicolson—14 Oct.]

FRENCH PROTESTANT MISSIONS.

HOTTENTOTS.

Wagenmaker Valley: 30 miles N E of Cape Town—1830—The Station is now called *Wellington*: inhab. 6000 or 7000 Free Negroes, with many descendants of French Refugees: Isaac Bisseux, D. Keck. Baptisms: Adults, 76; Children, 68. Mad. Bisseux died on the 4th of September. M. Bisseux has been for some time at the Cape, for the benefit of his health.

M. Keck has been labouring as a temporary Missionary at *Wellington*—P. 67.

BASSOUTA-BECHUANA.

Bethulia: 54 miles S E of Philippolis: inhab. 2000, chiefly Batlapis, and the rest Bassoutos—1833—J. P. Pélissier. Communicants, 180. Scholars, 60 to 100.

The war, though not extending to this Station, has had the effect of causing a declension in the state of religion. War rather than piety has occupied men's

minds. There has, however, recently been a revival of religion, in which 58 persons are said to have been converted, among whom is the youngest son of the Chief Lepui, and two of his granddaughters. The Chief is himself distinguished for his zeal and fidelity. M. Péllisier reports very favourably of the congregations, the members of which often come to him for the explanation of Scripture. A class of adults and another of children are held on the Sabbath. [Report.]

Carmel—1846—equidistant from Bethulia and Beersheba—P. Lemue: M. J. Lauga, *As.* Communicants, 58—Baptized during the year: Adults, 8; Children, 10. Scholars, 30—P. 67.

The farm and the establishment connected with it prospers under the care of M. Lauga. A letter from M. Lemue gives a good account of the continued steadfastness of the converts. The Station has been severely scourged by locusts, which for six weeks did much damage, and afterward returned winged in clouds at the time of harvest, and destroyed nearly half the produce of the earth, though the inhabitants did all that was possible to destroy or drive them away. [Report.]

Beersheba, on the Caledon River: 60 miles S W of Plaatterg—1835—S. Rolland, B. Schuh. Communicants, 225; 54 Candidates—Scholars 100 to 150—P. 67.

The people have borne with patience and without attempting reprisals the injuries which have been inflicted on them. [Report.]

This is one of the most prosperous Stations of the Society. The Sunday School is well conducted and is well attended. [M. Fredoux.]

Bethesda: 73 miles N E of Cape Town—1843—Chr. Schrupf: C. Gosselin, *As.* Communicants, 37—P. 67.

The storm of war has purified the Station of many who were opposed to the Missionaries. No member of the Church has fled, or has been induced violently to seize back the property which had been taken from him. "True courage," said one, "is to keep quiet: those among us who seek booty like the worldly people are cowards. The courageous resists tempta-

tion, remains at home, and leaves his life with the Lord." [Report.]

Morija: 162 miles E of Caledon: among Bassoutos: 4000 in hab. — 1833 — T. Arbousset: F. Mæder, *As.* Communicants, 246; Candidates, 28—P. 67.

The Church at Morija has suffered much through the bad example of Europeans. On the 7th of January there were present 700 natives on the occasion of a thanksgiving for peace with the English being restored. [Report.]

Thaba-Bossiou—1827—Eugene Casalis, H. M. Dyke. Communicants, 82; Candidates for Baptism, 5—P. 67.

This is the residence of King Moshesh; and three of his sons have taken up arms against the English, and have put themselves at the head of those who are hostile to Christianity. There are but three relatives of the Royal Family who remain among the faithful. For all this there have been only eight persons who have renounced their profession of the Gospel. The congregations are deplorably diminished. [Report.]

Berea—1843—J. Maitin. Communicants, 26—Pp. 67, 68.

This Station has been the scene of a severe struggle between the British and Moshesh. One of the members of the Church, after a battle, wrote to the Missionary—"Have pity on me: I have just seen a dreadful thing, and I have taken part in it. My soul is full of anguish. I have killed a man in the battle; and that word of Scripture which says 'He that sheddeth man's blood, by man shall his blood be shed,' terrifies me extremely. Tell me if it applies to my case. I did not wish to kill. But am I not the cause of a soul being thrown into torment. Pray for me that the blood of Jesus may cleanse me from the blood which I have shed. I wish to see you, but I am ashamed to appear before you." M. Maitin has been encouraged by several similar cases. [Report.]

Hebron: L. Cochet—P. 68.

Perhaps the faith of none of the Missionaries has been more severely tried than that of M. Cochet. He has seen in succession his Station attacked and pillaged, the population put to flight, and his

French Protestant Missions—

own house spoiled of all he possessed. It was a question whether he should continue in a place where there was little else than conflicts between enemies, or remove. It has been determined to remain there till experience shall determine whether the tribes in the neighbourhood will assemble around the Missionary there. [Report.

LIGHOYAS.

Mekuatling: four or five days' journey N W of Morija—1837—Francis Dumas—P. 68.

This Station was long the centre of war. M. Dumas was kept in such continual alarm that his and his wife's health made it necessary for them to go to the south for rest and change. It was with great difficulty that the School had been continued amid the perpetual disorder and fear of fresh depredations under which they were living day and night. [Report.

BECHUANAS.

Motito: 9 miles S W of Old Lattakoo, and about 19 miles from

AMERICAN BOARD OF MISSIONS.

Umlazi, 22 miles S W of Port Natal and 5 miles from the sea, with Out-Stations: David Rood: Mrs. S. C. Adams; 3 *Nat. As.*—*Ifumi*, 34 miles S W of Port Natal and 7 from the sea: Wm. Ireland: 1 *Nat. As.*—*Umvote*, 48 miles N E of Port Natal and 6 from the sea: Aldin Grout: 2 *Nat. As.*—*Umsunduzi*, 30 miles N E of Port Natal and 15 from the sea: Lewis Grout—*Inanda*, 20 miles N E of Port Natal and 55 from the sea: Daniel Lindley: 2 *Nat. As.*—*Umtwaleni*, 90 miles from Port Natal: Hyman A. Wilder—*Itafamasi*: Samuel D. Marsh—*Mapumulo*, 75 miles N E from D'Urban and 25 from the sea: Andrew Abraham—*Esidumbini*, 50 miles N E of D'Urban and 20 from the sea: Josiah Tyler—*Amahlangwa*, 12 miles S W of Ifumi and 5 from the sea: Silas M'Kinney—*Ifafa*: Seth B. Stone—*Table Mountain*: Jacob Ludwig Döhne. John A. Butler, *Printer*, is temporarily at D'Urban; the station

the frontier of the Colony—1833—with Out-Stations—J. Fredoux, T. Jousse. Scholars: Day, 80; Sunday, 60 to 80—P. 68.

The Missionaries have been busily occupied, not only at the Station, but at distant Out-Stations. M. Jousse and his wife sought out the tribe of Mosheu, and these Corannas, oppressed by the Boers, heartily welcomed the Missionary in the new locality in which they had taken their place, having been obliged to abandon their former district. They found them in a very satisfactory state, considering that they had only the Word of God and occasional visits of the Missionary to guide them. M. Jousse proposed to remain for some months among them. [Report.

Friedau: 183 miles E of Motito, has been relinquished—P. 68. M. Pfrimmer has gone on a visit to Algeria, with the design of establishing a Mission there.

of Mr. and Mrs. Mellen is not reported to us. Communicants, 166—Schools, 12: Scholars, 200—Pp. 68, 69.

A broad and sure foundation has been laid, and we may hope hereafter to see a noble edifice. The signs of an incipient civilization are seen at the older Stations; and they will appear in due time wherever the Gospel is proclaimed. There are some hindrances to success which try the faith of our brethren; but no strange thing has happened to them. And "tribulation worketh patience; and patience, experience; and experience hope." A portion of the Psalms has been printed in the Zooloo tongue, the number of pages amounting to 96,000. [Board.

It seems to me that the deep ignorance of the Zooloos is the great obstacle to their improvement. We find it exceedingly difficult to throw even one ray of light into minds so darkened and perverted by sin. It is indeed gratifying to behold some, who have lived for years under Missionary Influence, giving evidence that they understand the fundamental doctrines of the Bible; but such persons are rarely found, and need constant watchfulness on the part of their instructors. The religious belief of the Zooloos evinces

the deepest ignorance. They say, "The first man made us," and "he sprang from a reed on the river's bank." If asked who made the reed, they are at a stand. They believe that at death the soul enters into a serpent. Their blind submission to witch doctors exhibits and confirms their ignorance. It is generally believed that the witches go about at night placing poison before their kraals. Hence they are afraid to travel by night lest they should be met by some of them. The quarrels which daily embitter the existence of these people arise in a great measure from their belief in witchcraft.

[*Mr. Tyler.*]

Mr. Butler went on Monday to Amahlongwa. No natives being at hand to manage the boat, he ventured to cross the river Umkomazi on horseback. As he returned the next day he ventured to cross in the same way. When about two-thirds across his horse suddenly kicked and plunged, and the next moment a crocodile seized Mr. Butler's thigh with his terrible jaws. When he felt the sharp teeth of the crocodile he clung to the mane of his horse with a death-hold. Instantly he was dragged from the saddle, and both he and the horse were floundering in water, often dragged entirely under, and rapidly going down the stream. At last the horse gained shallow water, and approached the shore. As soon as he was within reach natives ran to his assistance, and beat off the crocodile with spears and clubs. Mr. Butler was pierced with five deep gashes, and lost much blood. He had left all his garments except his shirt and coat on the other side of the river

with a native who was to follow him, but he was afraid to do so after what he had seen; so that Mr. Butler had to ride without clothes seven miles in the dark to reach Mr. Ireland's. A foot square of flesh was torn from the horse's flanks. For eight or ten days Mr. Butler seemed to recover; but was then seized with fever, which threatened to be fatal. There was a tendency to locked jaw. He has, thank God, since recovered.

[*Mr. Wüder.*]

Most of our members appear firm and decided for Christ. Some, while they do not give us such evidence of their good estate as we could desire, still give us no clear indications that they are not born of God. Two, however, of our little flock have shewn that they love polygamy better than Jesus Christ. While, on the part of the natives generally, there is a good deal of opposition to Missionaries, because of the Gospel which they preach, at my Station quite a number of heathen attend our Sabbath Worship; and, so far as I know, the people round me have only kind feelings toward me.

[*Mr. A. Grout.*]

Although among the Zooloos there is little visible progress, still our brethren have a strong hold on many of the natives, and the account given above by Mr. Grout may be presumed pretty accurately to describe the state of things in most of the districts.

[*Board.*]

Summary.

Stations, 12; Out-Stations, 7; Missionaries, 13; 1 Male, 15 Female Assistant Missionaries, mostly wives of Missionaries; 9 Native Assistants.

GOSPEL-PROPAGATION SOCIETY.

Cape Town—The Bishop has been, during the past year, engaged in this country in raising funds for his extensive, and now, from the effects of the recent war, impoverished and distressed diocese, by a personal appeal to the Church at home. In the neighbourhood of Cape Town collegiate buildings have been erected, at a cost of 2000*l.*, capable of accommodating 50 scholars. It is expected they will be open before Christmas. The Rev. J. Gorham has left England to undertake the office of Vice-Principal in this Institution.

Churches have been completed and opened for service at Stellenbosch, Zandoliet, Claremont, and Belvidere—P. 69.

In Natal the Rev. T. G. Fearné has arrived and entered on his labours at Richmond, a newly-formed district, with a rapidly-increasing population of emigrants from this country. A Church is in progress, erected almost entirely by the exertions of the people themselves. The Church at D'Urban is expected to be finished this year; while that at Maurititzberg is advancing, though slowly, from want of funds. The Rev. H. H. Methuen, with two Catechists and an agriculturist, have gone to Natal with a view

of forming a Missionary Settlement among the Zooloos, according to the plan proposed by the Bishop of Cape Town. The first expenses of their passage and maintenance have been borne by the Society; but the work has been undertaken with the understanding that those who have devoted themselves to it look for no remuneration beyond their maintenance; and this, it is hoped, will be wholly provided, ere long, by the labour of their own hands, and of those whom they will instruct in the arts of civilization, as well as in the Christian Faith.

In the *Eastern Province*, notwithstanding the sufferings occasioned by the war, great exertions are being made. At Southwell, in Lower Albany, 250*l* has been raised, in addition to a gift of five acres of land, for a Church. This Station is under the charge of the Rev H. T. Waters, who has continued his ministrations throughout the war among the camps of his scattered and harassed flock. New villages are already springing up along the frontier, in the country from which the Caffres have been expelled, where Clergy will shortly be required. The Rev. F. Fleming has returned to King William's Town, and the Church, the erection of which was unavoidably stopped during the war, is again rapidly proceeding. A second congregation has been formed at Port Elizabeth, by the exertions of Archdeacon Merriman, composed chiefly of the poorer classes. No permanent Pastor has yet been found for this district, but preparations are making for a Church, and the people are ready to contribute largely toward the maintenance of their Clergyman. A Grammar School has been opened in connection with the Church in this place, and the numbers are already so large as to require a second Master. The Rev. F. Banks has sailed for Grahamstown, as Head Master of the Grammar School there.

[Report.

At Somerset I found, as I have always done, a cheering tone prevailing on Church Matters. Though they have only the Government Schoolroom as yet, in which to meet for worship, they do not neglect week-day Services, but a small congregation gathers together at an early hour. In nineteen days I travelled about 450 miles with so poor and thin a horse as mine, and with a saddle, of necessity, so heavily laden, having my valise and kombarse, and kettle, beside myself; but

having met with others riding on the same road, who lent me a horse from time to time, while I led mine in hand, and having walked myself a good part of the way when alone, driving my horse along by my side, I was enabled to perform a journey which might have otherwise appeared almost incredible. I feel that I have in this, and all my journeys, great cause for thankfulness.

Sept. 22. I left home again for a visitation of the Sovereignty, and northern part of my archdeaconry, which the Caffre war had prevented me from visiting for nearly two years. The prospect of my journey seemed rather desolate. Nearly 1000 miles lay before me, and I had now neither servant nor companion but my faithful steed. Arriving at Bloemfontein, Saturday, October 23, I spent ten days with two Sundays at Mr. Steabler's, and had about fifteen communicants on the second Sunday. I found Smithfield bristling with life and activity: they had raised 60*l*. a-year for a Clergyman, and nearly 300*l*. toward their Church, since my visit a few days before. I had a cheering congregation, though very few communicants. This Caledon-River District, if it got over its political difficulties with which the Sovereignty is surrounded, seems to bid fair to become one of the most flourishing parts of the colony. At Colesberg I found the Church as I had left it two years before, unfinished, and just as the Church at Bloemfontein is, roofless for want of timber.

[Archd. Merriman.

At Schoonberg, in the archdeaconry of George, a Church is nearly completed, chiefly through the exertions of one liberal-minded landowner, who has recently given an excellent site for a parsonage house, and land for a burial-ground. At Riversdale a congregation has been gathered, and 250*l*. contributed for a Church, and 55*l*. a-year for the maintenance of a Clergyman. It is hoped that one who has offered his services gratuitously for this special work will shortly proceed thither.

The return of the Rev. G. Dacre from the frontier has once more enabled the Rev. M. A. Camilleri to devote his whole attention to the Heathen and Mahomedan population of Cape Town. Special Services for this purpose in the Dutch Language have been commenced.

At Wynberg some progress has been made in the conversion of the Heathen: thirty adults were publicly baptized in

the Church a few months since. Others are preparing. A Chapel is greatly needed for the coloured congregation. A site has been obtained, but funds are wanting. In the George District the Missionary Work among the Hottentots is increasing steadily. Both at Georgetown and at the Knysna additional help is much needed. At the former place the Mission School already numbers 140; the congregation about 300. The Archdeacon presses very earnestly for the ap-

pointment of a Schoolmaster, that the Missionary may devote the whole of his time to spiritual duties. The instruction and conversion of the Hottentots in the Cape Colony is a work to which the Church of England has hitherto not applied itself in earnest. It is hoped that in future years she will extend her operations among these, the aboriginal inhabitants of the country. Want of funds alone prevents the establishment of important Missions among them. [Report.

RHENISH MISSIONARY SOCIETY.

Stellenbosch: 1830—Luckhoff, Knab, Terlinden. In 22 years 916 persons have been baptized, of whom 300 are now Communicants. Out-Station, *Sarepta*. Baptized from the commencement, 150: Communicants, 80—P. 69.

Tulbagh: 1830—Gustavus Adolf Zahn, after 20 years' labour as a Missionary, has been appointed by the Society to be the Superintendent of the South-African Missions—Knudsen: Eggert, *Cat.* Communicants, 75—Baptized, 190—P. 69.

Worcester: 1832 — Esselen. Communicants, 137—Baptized from the beginning, 330.

Saron: 1846 — Budler. Communicants, 70—Baptized from the beginning, 150—Scholars, about 200.

Ebenezer: 1834—Juffernbruch. Communicants, 80—Baptized from the beginning, 170.

Wupperthal: 1830—Leipoldt: Fisser, Petersen, *As.* Communicants, 109—Baptized from the beginning, 250—Scholars, about 100.

Amandelboom: 1845 — Lutz, Bienecke. Communicants, 48—Baptized from the beginning, 182—Scholars, 140, which have been diminished to about half the number.

Schietfontyn: 1847 — Alheit. Communicants, 106 — Baptized from the beginning, 269—Scholars, 160.

BERLIN MISSIONARY SOCIETY.

Zoar: 1838 — Fred Prietsch, Alb. Kropf. Baptized, 620 —

Steinkopf: 1846 — Brecher. Communicants, 80—Baptized from the beginning, 250—Out-Station, *Pella*: Schroöder, *Cat.* Communicants, 15. *Kommaaggas*: 1848—Weich. Communicants, 119 — Baptized from the beginning, 250—Scholars, about 160—Out-Station, *Richtersfeld*: 1847—Hein, *Cat.* Communicants, 34—Baptized from the beginning, 118—Scholars very irregular. *Bethanien*: 1842—Garth: Kreft, *Cat.* Communicants, 70—Baptized from the beginning, 240—This Station, which was lately abandoned, has been renewed. *Beerseba*: 1850—Kroulein. Communicants, 100—Baptized, including those of the former Station, Gulbrandsdalen, 590.

Rehoboth: 1845 — Kleinschmidt, Vollmer. Communicants, 160—Baptized from the beginning, 430. *Scheppmansdorf*: 1846 — Yan Bam, *Cat.* Communicants, 30—Baptized, 50.

New Barmen or *Otjihango*: 1848—Hugbo Hahn, Schöneberg: Sam Cloete, *As.* Schoolmaster. Communicants, 3.

Yan Boo's Tribe: 1842: Communicants, 90—Baptized, 209.

Odjimbingue: 1849 — Rath, Kolbe. Repeated attacks of the predatory Namaquas on this new Station caused its abandonment for the last year—P. 70.

Scholars: Day, 208; Infant, 140; Sewing, 80—P. 70.

Bethel: 1848—Albert Kropf: Louis Liefeld, *Cat.*—*Itemba*: 1848—Jul. Schultheiss, Will. Rein—These Stations were destroyed in the war. The Missionary Families and Converts fled to King William's Town, but it is expected that they will soon be restored—P. 70.

Bethanien: 1834—Chr. Wuras, Krause. Baptized in all, 70—Scholars, 70—P. 70.

Pniel: 1845—N. Meyfarth,

Louis Zerwick. Baptized, 74—Scholars, 100—P. 70.

Old Plaatberg: 1846—Aug. Schmidt, Fred. Salzmänn. Baptized, 93—Scholars, 40—Pp. 70, 71.

Saron: 1847—J. Schmidt. Baptized, 44—P. 71.

Emmaus: 1847; Natal Colony, at the foot of the Draken Colony—Charles Zunkel, Charles Posselt. Baptized, 50—P. 71.

New Germany: 1842—is relinquished.

NORWEGIAN MISSIONARY SOCIETY AT STAVANGER.

Uthomst—Larsen, Udland.

Umpumulo—A Station in connection with Port Natal, at which

the Brethren Schreuder and Oftebro are labouring—Pp. 70, 71.

African Islands.

MADAGASCAR.

B F Bible Soc.—In consequence of the political changes which have taken place in Madagascar, a sanguine hope is entertained of the early re-establishment of the Mission in that island; and with this in view, the Directors of the London Missionary Society have appealed to the Committee to prepare and send Bibles without delay. Measures were immediately taken by them for an edition of 5000 copies of the entire Bible. In the mean time, there is on hand a large number of Testaments, Psalms, and other portions of the original version, ready for immediate use, as occasion may require—P. 71.

London Miss. Soc.—The Rev. William Ellis embarked on the 15th April for Cape Town, with a view to the important object of making preliminary arrangements for the re-establishment of the Mission in Madagascar; and on the 11th of July, the Rev. W. Ellis and Mr. James Cameron sailed from Port Louis, Mauritius, on their important visit of inspection to Madagascar—Pp. 71, 72.

The visit of our brethren to Tamatave has effected a highly-important object, in enabling them to gather from reliable sources a considerable amount of valuable information which could not have been obtained by any other means; and while the obstacles to the renewal of Missionary Effort are for the present formidable, we shall be in a far more favourable position for meeting these obstacles now we are in possession of accurate data for our guidance. It is further deserving of remark, that not only has the measure of sending a deputation to Madagascar been fully justified by the event, but the visit of our brethren appears, in the good providence of God, to have been so well timed in relation to the state of affairs in the island, that the same amount of good could not have resulted had it occurred either at an earlier or a later period. They have received pleasing confirmation of all previous statements in relation to the continued steadfastness of the Malagasy Christians under their accumulated trials and persecutions, and their earnest desire to obtain the Scriptures and other Christian Books.

That the time for the readmission of Missionaries to the island is approaching no reasonable doubt can be entertained; but whether the period of suspense be more or less prolonged, we beg to give to our friends who have so liberally con-

tributed in aid of the Mission the most distinct assurance that the entire fund raised on its behalf, now somewhat exceeding 9000*l.*, will be held sacred for that one object, in strict accordance with the wishes and intentions of the contributors.

[*Directors.*

One of the latest Letters from the capital confirms most fully rumours previously heard of a formidable conspiracy against the life of the Prince. At the head of this conspiracy is his deadly rival; and a gentleman recently at the capital, and possessing good means of information, said very recently, that if this man were not most vigilantly watched night and day no one could guarantee the Prince's life for four-and-twenty hours.

A state of things so precarious to the Prince may perhaps have hastened the decision, which, when on the very eve of leaving the country, we heard the Queen had made. An officer of considerable rank and long service stated, on the last day that we were on shore at Tamatave, that the Queen had resolved to retire from the government, and was actually making preparations for the coronation of the Prince.

[*Rev. W. Ellis.*

A Malagasy Christian writes—

Rakotondradama, or Rakoto, the Queen's son, is considered a decided Christian. In protecting the Christians, and in ameliorating the sufferings of the persecuted, his efforts are eminently successful: such efforts are made both by himself and Ramonja, his cousin, with great kindness and liberality. His personal property is reduced through his liberality to less than 1000 dollars, and that of Ramonja to less than 3000 dollars. As a person of intellect and good sense, Rakoto surpasses most young persons of about his own age.

The Directors have issued a short historical sketch of their Mission to Madagascar, in which they say—

During the fifteen years of their residence in Madagascar the Missionaries established 100 Schools, containing 4000 scholars; and more than 10,000 children passed through these Schools during the period under review, to whom were imparted the elements both of useful instruction and religious truth. Elementary Books were provided for the pupils; and a large proportion of these were distributed.

Feb. 1854.

Two large congregations were formed at the capital, and nearly 200 persons, on a profession of their faith, were admitted to Church-fellowship. Preaching Stations were established in several towns and villages at a distance from the capital; and many week-day Services were held at the dwellings of the Native Christians. Two printing-presses, sent out by the Society, were in constant operation; and beside School Books, not fewer than 25,000 Tracts were printed and put into circulation; and a Dictionary of the language, also, was prepared and printed in two volumes. But above all, the whole of the Scriptures of the Old and New Testaments were translated, corrected, and printed in the native language—a language which had been first reduced to a written form by the labours of the Missionaries.

Toward the close of 1834 the coercive and persecuting measures of the Queen were brought into full and fatal operation. All Christian Instruction was prohibited in the Schools, the congregations dispersed, the observance of Christian Ordinances strictly prohibited, and even the possession of the Sacred Scriptures was attended with heavy penalties. And in addition to all other sorrows, the Christians beheld their faithful Missionaries compelled to abandon their much-loved work, and themselves left as sheep without a shepherd in the midst of ravening wolves.

During seventeen succeeding years—that is, from the expulsion of the Missionaries to the year 1851—the same oppressive policy has been continued. Many hundreds have been degraded and impoverished; hundreds more have been doomed to slavery; and between forty and fifty have suffered death for the sake of the Lord Jesus, in various forms of aggravated horror. Several have died by the sword or the spear; others have been precipitated from rocks, and dashed to pieces in their fall; and four have been burnt alive in the capital of Madagascar.

But the number of the sufferers, and the willingness with which they have suffered, is in itself conclusive evidence both of the firmness of their faith, and

L

London Missionary Society—

the extension of their principles; and from the latest and most authentic intelligence received, we learn, that during this reign of terror tens have increased to hundreds, so that no less than five thousand, and probably a far greater number, have continued to study the Scriptures, to sanctify the Christian Sabbath, and to assemble together on the mountains and in the caves of Madagascar, to unite in prayer to God, and in acts of love and obedience to Christ as their Redeemer.

At length the faith and patience of the saints have triumphed. God has heard the blood of His martyrs from beneath the altar, and to His suffering Church in Madagascar there has arisen light in the darkness. The only child of the persecuting Queen, and heir to her throne, has learnt the faith in which the martyrs died; and the only son of the late Prime Minister, the bitterest foe of the Christians, has, it is reported, avowed himself the Christian's friend. To the young Prince has also been committed the government of the country; while the son of Raniharo, the late Prime Minister, has succeeded to his father's office; and as the first-fruits of this most blessed change, the ports of Madagascar are about to be opened to foreigners, and English Missionaries, it is confidently expected, will henceforth be freely admissible to the country.

Religious-Tract Soc.—The Society has ordered 12,000 copies of 6 Books to be printed, for which the London Missionary Society will pay 140*l.*, half the price, and the Tracts will be stereotyped at the charge of the Tract Society—P. 72.

MAURITIUS.

B F Bible Soc.—An Auxiliary Society for this island has been organized, or rather re-organized, at Port Louis, under the most favourable auspices. A strong thirst for religious knowledge is thought to exist among the natives of this much-neglected island. Orders from the new Auxiliary have been

transmitted and executed to the amount of 784 copies—P. 72.

Christian-Knowledge Soc.—Negociations are on foot with Her Majesty's Government for establishing a Bishopric at the Mauritius. The Bishop of Colombo, in whose diocese the Mauritius is now situate, wrote lately to the Society as follows:—

I hailed with sincere pleasure the Society's generous grant for the establishment of the Episcopate in Mauritius. Surely the Colonial Government, having since my visit, as I understand, increased the stipend of the Romish Bishop to 1000*l.* per annum, will not grudge to the members of our own communion an endowment sufficient for the maintenance of a resident chief pastor.

London Miss. Soc.—*Port Louis:* J. Le Brun, J. J. Le Brun—*Mocha,* 12 miles from Port Louis: Peter Le Brun—P. 72.

The grand obstacle to the progress of religious truth in this island is Popery, which, through the arts and influence of the priests, maintains its ascendancy over the masses of the people. Still, by means of the zealous efforts of the friends of Protestant Christianity, a spirit of earnest and intelligent inquiry is diffused; and were the number of faithful labourers proportioned to the urgency of the demand, there is every reason to believe that, with the Divine Blessing, converts to the cause of scriptural truth would be speedily multiplied. [Report.]

At all our Stations and Out-Stations there is an increase in numbers, and many inquirers after truth are coming to the saving knowledge of Christ Jesus.

[Rev. J. J. Le Brun.]

The Mission has made decided progress, not merely in the number who attend the Means of Grace, but also as regards their improvement in morals and spiritual-mindedness. [Rev. P. Le Brun.]

Religious-Tract Soc.—Lieut. Gordon, of Port Louis, has received 3936 Tracts for circulation—P. 72.

Inland Seas.

Red—Mediterranean—Black—Caspian—Persian Gulf.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION—The issues from the Society's depot at *Matta* during the year amount to 7638 copies, and there have been forwarded thither supplies to the extent of 4272 copies in various languages. From the depôts at *Constantinople*, *Smyrna*, and *Bucharest* have been issued during the past year 2576 copies. Mr. Barker speaks with high interest of the Bulgarians, and of the opening that exists for the circulation of the Scriptures among them. They readily receive the Word of God, and more than 8000 copies of the Bulgarian New Testament have already been distributed, principally by sale, among these simple and industrious people. They are now loudly calling for the Old Testament, or parts of it—P. 73.

The wonderful reformation that is taking place among the Armenians and others in Turkey is one of the most interesting features to be met with in the annals of the Bible Society's labours. It originated, as the American Missionaries themselves avow, in the Word of God.

[Report.

PRINTING—Mr. Barker has been authorized to take measures for printing at Constantinople, on account of the Society, 2500 Greco-

Turkish Bibles, 1500 Ararat-Armenian Testaments, and 1500 with the ancient Armenian in parallel columns; and further, to contract for the printing, at Bucharest, of a new edition of the Bulgarian Testament. He has been likewise empowered, as an experiment for six months, to engage two suitable individuals to act as Colporteurs in the sale of the Scriptures, under his direction.

RELIGIOUS TRACT SOCIETY.

A grant of 25*l.* for the purchase of Books in Arabic, and of 10*l.* in English Books, has been made to the Bishop of Jerusalem—P. 74.

CHRISTIAN KNOWLEDGE SOCIETY.

On the recommendation of the Bishop of London a grant was made to the Bishop of the English Church at Jerusalem of 200 Arabic Prayer Books, 100 Arabic Testaments, and some Arabic Psalters. In addition to these there have been granted 200 Arabic Testaments for use in Jerusalem, on the application of the Rev. John Nicolson, Incumbent of Christ Church, Jerusalem, and 30 Prayer Books for distribution in Jerusalem, on the application of J. Finn, Esq.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

AMERICAN BOARD OF MISSIONS.

CONSTANTINOPLE—1831—H. G. O. Dwight, Elias Riggs, Nathan Benjamin, Cyrus Hamlin, Joel S. Everett, Mrs. S. Hinsdale; 2 Nat. Preachers; 5 As.—For the Jews: Wm. G. Schauffer; at *Salonica*: Rabbinical Jews, 20,000; Mahomedan Jews, 5000; Edward M. Dodd, Justin W. Parsons, Homer B. Morgan; 2 Armenian As. Mr.

Morgan died a few months after her arrival. Connected with this Mission are Out-Stations at *Brpssa*, 1 Nat. Preacher, 1 Nat. As.: *Nicomedia*, 1 Nat. Preacher, 3 As.: *Ada Bazar*, 1 Nat. Preacher, 2 As.: *Rodoso*, 1 Nat. Preacher, 1 As.: *Cesaree*, Mr. Farnsworth, Mr. Ball, 1 Nat. As.: *Magnesia*, 1 Nat. As.: *Sivas*, 1 Nat. As.:

American Board of Missions—

Tocat, Henry J. Van Lennep, 1 *Nat. As.*: *Killis*, 1 *Nat. As.*: *Oorfa*, 1 *Nat. As.*: *Kessab*, 1 *Nat. As.*: *Marash*, 1 *Nat. As.* Printing 8,000,000 pages. Communicants, 265. Schools, 12; Pupils, 400. Rev. Daniel Ladd has removed to Smyrna—Pp. 74, 75.

Though much has been said of the reformation among the Armenians in past years, its progress and its promise have never been so cheering as at this very moment. More than a hundred places have been reported as furnishing more or less evidence of religious inquiry. At Constantinople there is an increasing interest in the truth; and hereafter it is to be the centre for the press, which is to be removed from Smyrna, as well as for all the other evangelical influences. The Seminary at Bebek has nearly doubled the number of its students, and there are now 44 of them. The Female Seminary is also prosperous, with 24 pupils. Books are now freely exposed for sale in one of the principal business streets near the grand Bazar, with no restriction on the part of the authorities, except that "only Protestant Books" be sold there. The necessity for an effective occupation of places in the interior is becoming more and more urgent.

[*Board.*

Pleasing reports have recently been received of the Seminary at Bebek.

At *Salonica* there are many hindrances to oral instruction. The Rabbies have become thoroughly alarmed, and the persecuting spirit of the Armenians has recently shewn itself. A mob assembled several times about the door of the bookbindery, and used very abusive and threatening language, the director and most of the workmen being Protestants. As no notice was taken of this they broke in the door. I lodged a complaint with our Legation, and the affair was promptly carried before the Police Court, and the offenders punished.

[*Mr. Benjamin.*

The measures of the Rabbies are so well taken that few are willing to have intercourse with the Missionaries.

[*Board.*

GREECE.

Athens—1831—Jonas King—P. 76.

Mr. King still remains at his post, doing good as he has opportunity. The Word has been preached nearly as much as heretofore; and Scriptures and Tracts have been largely distributed. But the past year has been emphatically one of conflict. On the simple charge of proclaiming doctrines which Protestants generally receive as true, he has been sentenced to imprisonment and banishment; and has actually been shut up with felons in a loathsome dungeon. The ablest lawyers in Athens are understood to regard the proceedings as wholly illegal; and a strong reaction in favour of Mr. King has taken place. The sentence of banishment has not been executed; and it is not probable that Mr. King will be driven from Athens. The Government of the United States has taken efficient measures to investigate the case; and there is every reason to believe that the result will be satisfactory.

[*Board.*

ASIA MINOR.

Smyrna—1833 — Daniel Ladd, Thomas P. Johnston: 2 *Nat. As.*—P. 75.

On the 22d of December the Rev. W. Clark and Mrs. Clark, Rev. Wilson A. Farnsworth and Mrs. Farnsworth; Rev. Andrew T. Pratt, M.D., and Mrs. Pratt; Miss Maria A. West, and Miss Melvina Haynes; on the 7th of January the Rev. W. A. Benton, Rev. Dwight W. Marsh, Rev. Augustus Walker, Rev. G. B. Nutting, and their wives; on the 14th of March the Rev. W. Bird, Dr. Fayette Jewett, and their wives, and Miss Sarah Cheney; on the 20th of July the Rev. W. Goodell, Rev. Jasper Ball, and their wives, with Mrs. Schneider; sailed for Smyrna on their way to several Stations of the Mission in the Inland Seas.

It having been thought advisable to remove the Mission Press from Smyrna to Constantinople, Messrs. Riggs and Benjamin are now prosecuting their labours there. The Protestant Community at Smyrna numbers 18.

[*Missionaries.*

Marsovan, 50 miles from the Black Sea: Edwin E. Bliss: Mrs. Sulphen; 1 *Nat. As.* Mr. Sulphen has been removed by death.

While at no time in the year there has been any very special evidence of the presence of the Holy Spirit, there have not been wanting indications that God was carrying on His work in many hearts. [Mr. Bliss.

Trebisond: on the north-east shore of the Red Sea: inhab. 15,000, consisting of Moslems, Greeks, Armenians, and Papal Armenians—1834—Philander O. Powers: 1 *Nat. Preacher*, 1 *As.*—P. 75.

Old difficulties in the Church have subsided; party feeling has died away; peace, harmony, and brotherly love prevail; and to some extent the refreshing influences of the Spirit have been enjoyed. [Mr. Powers.

Erzerroom: the principal city of Ancient Armenia, nearly south from the eastern extremity of the Black Sea, and south-east from Trebisond: inhab. 30,000; of whom 3500 are resident Armenians, and as many more are in the vicinity—1839—Josiah Peabody, Mr. Clark: 2 *Nat. Preachers*; 3 *As.*—P. 75.

The prospects were at the early part of the year very bright: twenty tax-gatherers were added to our Protestant Community. For weeks not only was our Chapel filled, but the doors and windows also were thronged; but a great change has taken place. Of the twenty tax-gatherers one half have returned to the old Church. [Mr. Peabody.

Aintab: Benj. Schneider, Oliver Crane: Mrs. Smith; 2 *Nat. Preachers*, 9 *As.*—P. 75.

The Missionaries at Aintab have been cheered by a large and ready attendance in the sanctuary during the year, the numbers being about 600. By every address and sermon some salutary effect is produced. There is a larger number of pupils in the School than ever, being 274. [Missionaries.

SYRIA AND PALESTINE.

Beyrout—1823: suspended 1828; renewed 1830—Out-Stations at *Bhamdün*, *Bhawarah*, *Kefr-Shima*—Eli Smith, George B. Whiting; Henry A. De Forest, M.D., *Physician*; George C. Hurter, *Printer*; 2 *Nat. Preachers*—

Abeih, in Mount Lebanon, 15 miles from Beyrout—1843: Simeon H. Calhoun—*Hasbeiya* and *Sidon*, and Out-Stations at *Rusheiya* and *Ibel*: Wm. M. Thomson: C.V.A. Van Dyck, M.D., *Physician*; 2 *Nat. Preachers*—*Tripoli*: David M. Wilson, Horace Foot—*Aleppo*: Nominal Christians, 20,000—J. Edwards Ford, Wm. W. Eddy: 1 *Nat. As.* *Jaffa*: 1 *Nat. As.* Connected with these Stations there are 57 Communicants. Miss Whitteley died on the 1st of May. Free Schools, 12: Pupils, 332. Pages printed about 1,000,000—Pp. 75, 76.

The Seminary at Abeih is still prosperous and useful. It has 20 scholars from various nations. In the Boarding School for girls there are 19 pupils; and so popular is this institution, that all the applicants for its privileges cannot be received. The new version of the Scriptures has advanced nearly through the Pentateuch. [Board.

ASSYRIA.

Mosul, opposite the site of Ancient Nineveh—1845—W. Frederic Williams, Henry Lobdell, M.D.: 2 *Nat. As.*—*Diarbekr*: George W. Dunmore: 2 *Nat. As.* There are 2 Out-Stations. Communicants, 8—P. 76.

The converts at Mosul have suffered much from oppressive taxation, and their appeal to the civil authorities for redress is said not to have been successful. Owing to the opposition of wicked and unreasonable men the School has had but little success thus far, but a change may be expected at no distant day. [Board.

PERSIA.

Ooroomiah—1833—Wm. R. Stocking, Austin H. Wright, M.D., Joseph G. Cochran: Edward Breath, *Printer*; Fidelia Fisk, Mary Susan Rice, Martha A. Harris; 7 *Nat. Preachers*; 4 *Nat. As.*—*Seir*: Justin Perkins, David T. Stoddard: 4 *Nat. As.*—*Gauvar*: George W. Coan, Samuel A. Rhea, Edward H. Crane: 2 *Nat.*

American Board of Missions—

Preachers; 1 Nat. As. Out-Stations: Geog Tapa, 1 Nat. Preacher: Ardishai, 1 Nat. Preacher. In 58 village Schools on the Plain there are more than 1000 Pupils—Pp. 76, 77.

This Mission has again been taken under the formal protection of the British Embassy in Persia, which has also obtained an edict of toleration from the Persian Government, granting equal protection to all Christian subjects, and allowing them to change their religion at pleasure. Nowhere can more interesting institutions of the kind be found than are the Seminary for males at Seir, and the one for females at Ooroomiah: the number at Seir is 40, at Ooroomiah 42. At Geog Tapa, where the truth has taken the strongest hold, there are 300 pupils in the Sunday School. The Mission has

devised a plan for soon tendering the offers of the Gospel, if possible, to every Nestorian in the villages of Ooroomiah. Nor are the comparatively wild mountaineers neglected, nor the Nestorians in Bootan, between the Koordish Mountains and the Tigris. Mr. and Mrs. Coan, with Mr. Rhea, spent the last winter among the mountains, amid intense cold, shut in for months by snow of impassable depth, encountering these physical trials cheerfully to secure a foot-hold for the Gospel in those regions. They are obliged to endure opposition from the Nestorian Patriarch, and from the yet-unbroken feudal Moslem powers of the mountains, for feudalism is every way adverse to religious liberty. Lieut.-Col. Williams, British Commissioner for settling the boundary between Turkey and Persia, has rendered our friends at this Station invaluable assistance. [Board.]

AMERICAN EPISCOPAL BOARD OF MISSIONS.

CONSTANTINOPLE.

1839—We have received no recent information respecting the proceedings of the Board since the departure of the Bishop.

GREECE.

Athens—1830—J. H. Hill: Miss

AMERICAN BAPTIST MISSIONARY SOCIETY.

PIRÆUS: R. F. Buel.

CORFU: 25,000 inhabitants—H.

E. Dickson, *Female Teacher*—Pupils, 55.

ATHENS: 1851—A. N. Arnold—P. 77.

During a nine-days absence I went to Syra and Smyrna. Two of our Church-members are living in Smyrna. One of them, a Teacher, is walking worthy, I hope, of his Christian Calling. The other, I fear, is irreclaimably backslidden from the right ways of the Lord, quite conformed to the lying practices of society around

Mulligan, Miss Baldwin, and some Greek Teachers. We have not been informed respecting the state or prospects of the Mission since our last Survey.—P. 77.

him. During my absence, Mr. Arnold forwarded to Corinth 234 copies of the Scriptures and 139 Baxter's Saints' Rest. Word soon came afterward that the boxes had been seized by the police of that town, and a copy of each book taken out to be sent to the Holy Synod for examination, and, if approved, to inquire whether distribution shall be entrusted to the authorities or left with private hands. The Minister of the Interior told me that such an act had nothing whatever to justify it. A young man in Zante has requested baptism.

[Rev. R. F. Buel.]

CHURCH MISSIONARY SOCIETY.

GREECE—Syra: 1827—Frederic A. Hildner: 1 *European Schoolmaster*; 6 *Nat. As. Schools*, 3: Boys, 18; Girls, 266—Pp. 77, 78; and see, at pp. 100, 101, Report of the year, and Visit of Rev. J. T. Wolters.

Mr. Hildner holds Divine Service each

Sunday in English and in German. The following notice occurs in a Letter from the Rev. R. F. Buel, of the American Baptist Union, Missionary at the Piræus—“In the Schools of the Rev. F. A. Hildner at Syra I was delighted at the discipline maintained, at the thoroughness of the teaching, and at the prominence given to Bible Instruction. Mr. Hildner be-

longs to the English Church Missionary Society, has been here a quarter of a century, and has successfully resisted every endeavour of the Greek Clergy to control or influence the religious teaching in his large and popular establishment." [Report.

ASIA MINOR: *Smyrna*: John Theophilus Wolters: Antonio Dalessio, *Nat. As.*—P. 78; and see, at pp. 102—105, Funeral of the Greek Bishop, Hopeful Indications, Greek Bible Class, and other particulars.

In May Messrs. Wolters and Dalessio proceeded on a Missionary Tour in the interior, visiting Thyatira, Philadelphia, &c. While there was much to deplore in the apathy of the Turks and the superstition of the nominal Christians, a few incidents occurred of a more cheering character. On one occasion they were received with hospitality at the country-house of a Greek Lady, whose household was assembled for reading the Word of God and family prayer. She had been once a pupil in the Missionary Schools under the direction of the Rev. J. A. Jetter. "It is cheering to reap," writes Mr. Wolters, "even now, here and there a fruit of those Schools." [Report.

EGYPT: *Cairo*: 1826: John Rudolph Theoph. Lieders; 1 *Euro-pean*, 3 *Native Teachers*.

The Schools are continued as in former years; but no report has been received from Mr. Lieders of any direct Missionary Results. The Committee are reluctant to withdraw from a post so long occupied, and which has afforded many indirect benefits to the Christian Cause.

Malta Protestant College—The Committee, in concluding their review of the Mediterranean Mission, must refer to the growing prosperity and importance of the Malta Protestant College, which comprises not only a school for youth, but also a class of adult orientlists under training as native teachers. It is conducted in all respects upon the principles which have ever characterized this Society; and the important assistance which it may render to our operations are well described in the following extract from the last report of the College:—"All our Missionary Societies are declaring the want of well-qualified Native Missionary Agents for their several fields of labour; and the Malta College being, from its central po-

sition between Europe, Asia, and Africa, as well as its Missionary Character, admirably suited to supply this want, has a strong claim on the support of every friend of the Missionary Cause." The Bishop of Jerusalem visited the College at the close of last year, on returning from Europe to the East. The following are extracts from a Letter written to a friend in England:—"I will say nothing on the subject, beyond expressing the pleasure I felt, on my arrival, at beholding about eighty well-behaved boys and youths, of various countries, nations, and complexions—Abyssinians and Egyptians, Syrians and Persians—and having formerly belonged to almost as many religious parties. Moslems and Jews, Copts and Greeks, Nestorians and Papists, &c., now living in the atmosphere and under the continual influence of the pure Word of God, of which—as I had the best opportunity to observe—a goodly number both of boys and youths have more or less experienced the power during their stay in the College. I could not refrain from tears of gratitude when I saw them all devoutly kneeling, whilst an Italian, who but a few years ago was a blind Papist, or one who was formerly a blaspheming Jew, &c., was offering up a prayer to God, in the name of Jesus Christ, full of life and unction, for the out-pouring of the Spirit of God upon Israel, Italy, Turkey, &c., each putting a peculiar emphasis upon the country or the people with whom, by nature and former habits, he was more particularly connected. I felt the more thankful when I remembered that, but for the Malta College, by far the greater number, especially of boys, would most likely have grown up, if not altogether without instruction, yet without the Word of God; that is, without God, without Christ, and without hope in the world." [Report.

JERUSALEM: 1851: European Missionaries first arrived in 1815—Wm. Krusé: Charles Sandreczki, *Secretary*—*Nazareth*, 1 *Nat. Teacher*. Rev. Augustus Klein is at home. Communicants, 6—Schools, 2: Boys, 65; Girls, 12—Pp. 78, 79; and see, at pp. 144, 148, 238, Visit to Nazareth and to the Convent Mar Saba.

During the last year the Committee have had the advantage of a personal conference with the Anglican Bishop of Je-

Church Missionary Society—

Jerusalem on the prospects of this Mission, and on the measures to be adopted in consequence of the extraordinary movements now taking place among the various Christian Communities and the Mahomedans of the Turkish Empire.

The experience of another year has confirmed the Committee in the wisdom of the course hitherto pursued by their Missionaries in making an open protest against the errors of the Oriental Churches, and in receiving under Christian Instruction all who desire to hear and embrace the truth of the Gospel. Events render it each year more difficult for such inquirers to continue in communion with their own Church. They have now political liberty to enrol themselves on the civil register of the local Pashas as Protestants; and having done so, they claim the assistance and protection of the Protestant Churches, and there appears no just ground on which that claim can be refused. The Committee have great satisfaction in adding, that the American Episcopal Church, at the late Anniversary of their Board of Foreign Missions, announced their entire adherence to these views, after eighteen years' perseverance in Missionary operations at Constantinople upon the opposite principle of co-operation with the heads of the Oriental Churches.

It appears from numerous testimonies that the movement in the minds of men is of a mixed character, and arising from a variety of motives. Among other elements, there exists, no doubt, that specific one which the Missionary has to do with—a consciousness of spiritual need, and a desire for instruction; and to cherish this as opportunity presents itself, and to be instrumental in increasing it, is the prayer and aim of our Missionaries. It is not, however, easy to discriminate it from other motives and feelings; and, where it is genuine, it exists in great feebleness, and is much hindered in its manifestation by difficulties and hindrances of various kinds. The position of our Missionaries, therefore, is one of much difficulty, requiring, on their part, the wisdom of the serpent combined with the harmlessness of the dove.

The Bishop, in his last communication, written after his arrival in Jerusalem, reports that the desire on the part of the Greek and Armenian Christians to join the Church of England is daily increasing.

[Report.

We have neither the right nor the power of preventing them from declaring themselves Protestants; but when they have once declared themselves as such, we have no right, before God, of repulsing them. On the contrary, it is then our duty before God and men to do all we can for their spiritual and eternal welfare. Thus, during the course of last year, a goodly number of families and individuals have joined our Church, although only 13 or 14 are communicants with us. But all meet every Lord's Day, and two or three times during the week, to hear the Word of God simply read and expounded, and to pray together, with the help of the Arabic Version of our edifying Liturgy, which they all—Latins and Greeks—like very much. Indeed they like it so much, and its dissemination in this country has had such an effect—chiefly on those who had previously been led to read and study the Bible—that I do not hesitate to attribute the chief cause of the formation of several Protestant Communities in this country, from the Greek and Latin Churches, to the well-timed efforts of the Christian-Knowledge Society, which, during the last two years, has circulated, though not through my hands, a great number of copies of their Arabic Version of the Liturgy of our Church. You know that, from the beginning, my simple object was to teach the children, and induce the adult people of this country seriously to read the Word of God with humble prayer, leaving it as much as I could to the Spirit of God to direct their further steps according to the light of the Word. But since the Christian-Knowledge Society has stepped in with the Prayer Book, the form of Christianity which the people want has been given; and nothing could prevent them from leaving the Greek and Latin Churches, and forming themselves into Protestant Communities of the Church of England, and thus placing themselves under my care.

Nablous—I believe that the good work is making progress here, though but slowly, for want of a minister. They press me very hard, begging me to appoint a minister over them, as there is now one at Nazareth. And it is indeed very desirable that there should be a zealous Missionary, at least for Nablous and Jaffa.

Nazareth—The work is being carried on so quietly, and, as far as I know, so

prosperously, that I have but little to say on the subject. The congregation of Nazareth consists now of between 180 and 200 souls, and is being consolidated under the fostering care of the Rev. F. A. Klein, of the Church Missionary Society. He has made immense progress in Arabic; and what seems to me to be a sure sign that the blessing of God rests upon his labours is the fact, that the members of his congregation, who were formerly turbulent and dissatisfied, seem all to be sincerely attached to him, and acknowledge that he is a great blessing to them.

It has again been our lot to pass through good report and evil report. We may commit mistakes in the manner in which we endeavour to discharge our duty, and in the means which we employ; we may be, and we have been occasionally, deceived both by cunning Jews and by godless Greeks; but yet, dear brethren, I beseech you never to give credence to any report, whatever its source may be, or the amount of its extravagance, which presupposes on our part a wilful relinquishment of the Word of God as our guide in all things. Such reports have been spread during this year; but we humbly leave the issue of such matters with the Lord.

As to a kind of Protest lately circulated in England by some persons holding offices in the Church of England, addressed to the Patriarchs and Bishops of the Eastern Churches, I think that I may safely leave it in the hands of Him whom we serve.

There is scarcely any new feature worth mentioning, either in the general character of the Jews here, or in our relations with them.

Our staff having been considerably strengthened, especially by the addition of a zealous Clergyman, we are now better able to afford means of instruction and edification than formerly. [R^p. Gobat.]

The following are extracts from Bishop Gobat's Letter to the Society for Promoting Christianity among the Jews:—

Of the hospital I have but little to say, except that it has continued to be a great blessing to many poor Jews and Jewesses during this year, which has been one of more than ordinary trials to the poor, on account of the high prices of eatables, the scarcity of water, and the consequent increase of sickness and disease.

Feb. 1854.

The House of Industry has made some progress; and it continues to prove of great importance, both as a means of testing the character and the motives of inquirers, and of teaching such as are likely to be received into our Church some trade by which they may honourably earn their livelihood. They are, moreover, instructed in the evening in reading, writing, cyphering, and language, beside more or less of general knowledge.

The above are the Institutions of the Society for Promoting Christianity amongst the Jews, and exclusively for the Jews, except the Church.

Beside these, there is Miss Cooper's School of Industry, supported in part by the same Society, for Jewesses, whom Miss Cooper, with her assistant, teaches and employs in needlework, giving them remuneration.

The German Deaconesses and their hospital have proved of the greatest value during the past sickly season. Beside this, the Deaconesses receive a certain number of orphan babes and daughters of proselytes and others, whom they nurse and train with the purest affection and self denial.

This Institution is wholly supported from Germany, except the sum of 80*l.*, which I pay in consideration of what the Deaconesses do for our proselytes and Schools.

In connection with the above German Institution is a Chaplaincy, now filled by the Rev. Mr. Valentiner, who preaches every fortnight at Christ Church, officially, to the members of the Protestant Church of Germany.

The Diocesan School, under the blessing of God, has continued to prosper. I availed myself of my visit to England last year to engage two female teachers, Miss Dickson and Miss Webb, who arrived here with me.

The following Declaration will stand suitably after the foregoing extracts.

Whereas certain Clergymen have addressed a Memorial to the Oriental Patriarchs and Synods, in which the Anglican Bishop at Jerusalem is accused of having exceeded the proper objects of his Mission, and of introducing schism into the Eastern Churches.

And whereas some of the names affixed to the said document are the names of persons who hold official stations in the United Church of England and Ireland,

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and it might be supposed, at least in foreign parts, that a censure of the Bishop as having acted without due authority from his Church would not be made by persons who were themselves acting without such authority.

Therefore, We, the Metropolitans of the United Church of England and Ireland, deem it expedient to make this public declaration, that the said Memorial does not in any manner emanate from the said Church, or from persons authorised by that Church to pronounce decisions.

We are induced to take this step; first, in order to guard against the danger which might arise to our own Church from the example of the irregular and unauthorised proceedings of the Memorialists; and further, because we sympathize with our Brother, the Anglican Bishop in Jerusalem, in his arduous position, and feel assured that his conduct under the circumstances in which he is placed will be guided by sound judgment and discretion.

(Signed) J. B. CANTUAR.

T. EBOR.

JOHN G. ARMAGH.

RICHARD DUBLIN.

Nov. 1, 1853.

EAST AFRICA—*New Rabbai*—1843—John Lewis Krapf, D.D., John Rebmann, James Erhardt—Pp. 79, 80; and see, at pp. 39, 40, 99, Account of the Trials of the

JEW'S SOCIETY.

NORTH AFRICA—*Tangiers*: H. A. Markheim—P. 80.

It is impossible to form an adequate conception of the vast field which Africa opens for Missionary labours among the Jews. Your Committee are thankful for having even one energetic labourer employed in this wide sphere of duty.

Journeys have been undertaken by Mr. Markheim during the year. Many hundreds of miles have been traversed in the performance of these journeys, which have been made to Mogador, Tangiers, Saffee, Mazagan, Azamor, Casablanca, Rabat, Sallee, Larash, Arzelé, and other places. By these means your Missionary has been thrown into contact with large numbers of Jews, and has had continued opportunities of proclaiming the Gospel Message. The state of the Jews in the empire of Morocco is deplorable in the extreme; they suffer se-

Mission, Death of the Rev. C. P. Pfefferle, Perilous Journey of Dr. Krapf to Ukambani, and Visit to Usambára.

The chief event of the year in this Mission has been a second visit by Dr. Krapf to the King of Usambára, to ascertain whether he was as well disposed to receive Missionaries into his kingdom as on the former visit in 1848. This journey was undertaken in the middle of February 1852, and occupied two months. Dr. Krapf was accompanied by the convert Abbegonja. He sailed in a native boat along the coast to the river Pangani, where are situated several villages belonging to the King of Usambára. Here he met with his former guide Minjie Minjie, whom he engaged to accompany him on this occasion to Fuga, the capital of the kingdom. The King's vizier, or mdóe, being in the neighbourhood of Pangani with a party of soldiers, undertook to conduct Dr. Krapf safely to Fuga. The departure being put off for a few days, the Missionary visited Zanzibar.

Kmeri, the King of Usambára, received Dr. Krapf in a very friendly manner, expressed his pleasure at his return, and renewed his promise that he would protect and encourage the establishment of a Mission Station near the coast; but he shewed no inclination to listen to the truth, and in this respect the Missionary left him with a heavy heart. [Report.

verely from a host of bodily sicknesses, without medical advice. [Report.

There is not a creature here, among the 10,000 inhabitants, who can prescribe any remedy for the various diseases which may prevail from time to time. They are indeed left to sink under sickness, or to nature's cure alone. The poor outcast Jew is obliged, when passing a mosque, or in entering the corn-market, to take off his shoes. He dares not ride in town, nor may he have any covering on the head, save a peculiar black cap, the significant mark of the son of slavery. He is compelled, when speaking to the meanest Moor, to address him as "Yas-aside" (My lord). After he pays his yearly tribute to the Emperor, the question is put to him by the soldier in waiting on the governor, with a blow on the back of the head, "Say, art thou not the slave of the Sultan?" The answer must be, "Yea, my lord, I am." [Mr. Markheim.

And yet the tyranny of their oppressors provokes no union among themselves. There is a most painful absence of peace and brotherly love, and they are split into many parties, each struggling to get the mastery over the other; hence their weakness. Amid these conflicting elements, the work of your Missionary has been hopeful and encouraging.

Your Committee would earnestly pray that England may prove herself worthy of the sentiment of the Chief Rabbi at Tlemcen, who, when he heard that the Bibles had been sent by pious English Christians, at once said, "Since they come from that just land, let every son of Israel buy them;" and orientally joining his two fore-fingers together, he added, "They and we are one: the English are the pious of the nations of the world; they love our nation, and everywhere, under them, Israel dwells in safety." [Report.]

SMYRNA: Jewish inhab., 15,000
—P. H. Sternschuss: 1 Colporteur—P. 80.

The circulation of the Scriptures is not only carried on through the agency of your Society, but likewise by means of other kindred Institutions, and it is facilitated by the commercial intercourse which the Jews have with Christians. [Report.]

A Jewish Shopkeeper received, some weeks ago, a Testament, and on November 18th he stopped us, when passing the bazaar. After some conversation we agreed to meet again at the Society's dépôt, John ix. 1, 2, being the passage of which he required an explanation. His objections were such as to shew that he read the Testament with attention and diligence. The interviews which I frequently have with the Jews, either in my own house, or some other quiet place, also make manifest that they are in the habit of reading the Testament with care. Many of the higher classes of the Jews have frequently visited me, and they seem pleased to be encouraged to repeat their visits; yet they are not at all indifferent to their own creed, and, though strict, are not so narrow-minded in their views as many of their brethren elsewhere. The urgent applications made to me by Jewish Parents for the education of their children are openings of a most encouraging kind, and I have every reason to believe that the establishment of a

School will prove an invaluable blessing to the Jews of Smyrna. [Mr. Sternschuss.]

The decree of toleration which was procured through the influence of the British Government may be looked on as a very important measure, and calculated to increase the efficiency of our Mission. But it must not be forgotten that it equally facilitates the introduction of more error. [Report.]

CONSTANTINOPLE—J. O. Lord, H. A. Stern, J. B. Goldberg: 1 Colporteur; 1 As. Schoolmaster—P. 80.

Although we cannot speak of great and extraordinary access to the Jews; though we cannot refer to stirring events, highly-interesting occurrences, and large numbers of inquiring Jews; we still have reason to believe that the work of the Lord has advanced during the year. The Mission is still in its infancy, and stands greatly in need of strong help and support. Under God, it depends upon you whether it shall be like a city set on a hill, a light to enlighten those that sit in darkness, and a blessing to all around it; or that your Missionaries shall have to go along with sad hearts and sorrowful looks as they endeavour to scatter the seeds of life. [Mr. Goldberg.]

Four Israelites have been under instruction during the year, and the baptism of one of them is contemplated in a short time. Several have connected themselves with the Roman Catholics, and one baptism has taken place in union with the Scotch Mission. Your Society has one School established in Ortakeni, in which your Missionary, the Rev. J. O. Lord, has most earnestly and perseveringly laboured, with the valuable aid of Mrs. Lord. The Scotch Mission supports three Schools, which are conducted by six or seven European Teachers. The indifference of the Jews respecting the education of their children is most distressing. [Report.]

JASSY—A. J. Behrens—P. 81.

Your Missionary shews how necessary it is to have more than one labourer employed at a post like this; what need exists of a School being established, and also of some plan being adopted, by means of which converts and inquirers may be enabled to earn their honest livelihood. The Talmud, in this locality, is not treated with the reverence, nor are its

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precepts obeyed to the extent that they are in many other parts. The consequence is seen in the greater facilities given for Missionary Exertion, and is further manifested by the fact, that the Jewish Youth are in the habit of studying the German and French Languages, which has been always looked upon by their stricter brethren as a great sin. In the course of last year Mr. Behrens had ten Israelites under instruction, only one of whom has been baptized. Of the proselytes with whom he is personally acquainted, there are but four who may be said to walk consistently with their Christian profession; about an equal number of others giving no evidence of their being more than Christians in name. Your Missionary has constant applications for the establishment of a School.

[Report.]

BUCHAREST — Joseph Mayers: P. Davis, S. Mayers; 1 Schoolmaster, 1 Schoolmistress. Pupils, as in preceding Report, Boys 20, Girls 10—Pp. 80, 81.

The Jewish Community at Bucharest never remains stationary. There is a continued tide of immigration of Jews from Galicia, Russia, and Moldavia. The new comers having in general never come in contact with a Missionary, nor with any capable of informing their minds on the subject of Christianity, are not only ignorant of its sacred truths, but are, on the other hand, bigoted Talmudists. The Scriptures have always been eagerly sought after by the Jews of Wallachia, as well as in Turkey. Even the poor are ready to part with their last farthing in order to obtain a Bible, or part of one. The Testament, and various Christian Tracts, have been widely circulated and diligently read during the last five years, and many have acquired a considerable knowledge of Christian Principles.

About sixty Israelites have been under religious instruction, but of these, at present, only one has been baptized. Some very interesting journeys have been among the proceedings of your Missionaries in this locality, wherein they have met with abundant opportunities for fulfilling the duties of their calling. [Report.]

The Mission Schools have proved a blessing to many a child of Israel. The improvement in the conduct of those

children who have been educated in our Schools has attracted the notice of their employers, when, after they have left them, they have entered on some trade. I visit them from time to time, and their employers tell me that they are remarkable for diligence, for honesty, and for speaking the truth. These Schools have also provoked the Jews to emulation. They have established two on a large scale, and I am happy to say that they have made the Bible, without any rabbinical comment, the basis of the instruction imparted to the children. [Mr. Meyer.]

JERUSALEM—1834—J. Nicolayson, H. Crawford: H. C. Reichardt, E. R. Hodges, D. Daniel; 1 *Scripture Reader*—*Hospital*: Dr. Macgowan, R. Sim, E. S. Calman, 2 *Med. As.*—*House of Industry*: — Hershon. The Rev. J. Nicolayson has paid a visit to England, and the Rev. J. C. Reichardt has been to Jerusalem to supply his place during his absence, and also on a special mission. In the Diocesan Schools there are 62 Boys and 32 Girls—Pp. 81, 82.

It is cheering to learn from disinterested persons that the Mission is in a healthy state, and that the evidences of progress are stamped upon the efforts of your Missionaries. The testimony of the Bishop of Jerusalem, when, in the course of last year, he was on a visit to England, was to the like effect; and your Committee were cheered by the warm and active spirit of co-operation which he manifested. Toward the close of last year an interesting journey was made by Mr. E. R. Hodges, accompanied by Mr. Hanauer, the *Scripture Reader* at Jaffa, to the various towns of Judea, which are situated on the sea-coast. They visited Acre, Khaiffa, Jaffa, and other places.

The last accounts of the Diocesan School are very satisfactory.

There have been thirty-four persons under instruction during the past year, and out of these six have been baptized.

Your Committee have made from time to time small grants of money for aiding the Missionary Work carried on by Miss Cooper in her School for Jewesses, established about five years since by her individual exertions, in which she endea-

vours to supply both their temporal and spiritual wants.

The proposal of a Service in Arabic, by the Rev. J. Nicolayson, in the Church on Mount Zion, is likewise a subject for thankfulness. The Jews are for the most part tolerably acquainted with the language, and it proves very attractive to the Gentile Population. Your Committee therefore look upon this Service as a means of reaching all classes of the community at Jerusalem.

Hospital—Your Committee are thankful to learn from Dr. Macgowan's report that the hospital has been prospering in its varied and interesting details. The number of patients admitted into the wards of the hospital during the year has been 414; while 7364 others have, as out-door patients, enjoyed the benefits connected with this valuable Institution.

House of Industry—There were six inmates at this Institution when Mr. Hershon last wrote. The conduct of these had been satisfactory, but sometimes a difficulty presents itself in the persons admitted being of a superior education, and not well fitted to learn a trade. There is, however, much that is encouraging in the progress made by the inmates generally, and the ornaments, &c., of olive-wood which are turned in the Institution are in such request that they can hardly be manufactured with sufficient rapidity. Mr. Hershon mentions, among other visits paid to the Institution by travellers at Jerusalem, that of a gentleman from Bristol, who only learnt of its existence when on his way to see Miss Cooper's School of Industry. "He found our inmates at dinner, ready with their Bibles to conclude their meal. He was much struck with what he witnessed, and after he had addressed the young men, he made a few remarks on the Word of God. He said that he should indeed have been sorry to have quitted Jerusalem without having visited this Institution. Afterward he purchased a considerable number of our olive-wood articles." [Report.]

At p. 81 is given an extract from a recent Letter from the Bishop respecting the Mission.

JAFFA—A Scripture Reader—P. 83.

SAFET—1842—1 *Nat. As.*—P. 83.

CAIRO—1847—C. L. Lauria: 1 Schoolmaster—P. 83.

We see in this Mission some of the fruits and advantages of steady perseverance in the work of the Lord. It is not long since your Committee had to record the difficulties by which the efforts of your Missionary in this locality were beset, and the continued opposition which he had experienced through every step of his ministerial work. There are now, however, growing evidences that God will not permit His Word, even in this place, to return unto Him void; and that however dark the prospect may be, in due season we shall reap, if we faint not. In the School established by Mr. Lauria, there are now 24 boys, and many of them voluntarily attend the Services of the Church, when they can do so, without the knowledge of their parents. One of them, being asked why he did so, replied that "he believes that Jesus is the true Messiah, and that the Jews are under the wrath of God for rejecting Him." Mr. Lauria is frequently gratified by hearing them, in their leisure hours, discussing among themselves the subject of Christianity, with an earnestness that gives a comfortable hope that the Gospel has already begun to make an impression upon their youthful minds, and that ultimately they will become faithful disciples of our Lord Jesus Christ. The School having been visited by several English and American Travellers, they remarked that "very few in England or America know the full extent of good done for the welfare of God's ancient people by means of our Society, else they were sure that the Christian World would have taken a far more lively interest in its proceedings." [Report.]

BAGDAD: 8000 or 10,000 Jewish inhabitants—H. A. Stern: J. H. Bruhl; 1 Colporteur—Pp. 83, 84.

As may be found in every Mission where the contest between truth and error has commenced, so in this we have had cloud and sunshine, light and shadow; the one to prop up our depressed hopes, and the other to lead us to look for help and aid to Him who alone can prosper our work, and give success to our efforts. One of the most animating and cheering features is the readiness with which all classes listen to our message, and accept the books which we offer them. Rabbies and teachers, bankers and merchants, toiling artisans and itinerant pedlars, all are grateful for these silent messengers of the Gospel, which have already greatly

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agitated the stagnant waters of Jewish unbelief, and will continue to exert a benign influence among the thousands of Israel who reside in this place. The leading Rabbies have made many attempts to oppose the irresistible tide of light and knowledge which is sapping the foundation of their system; but their endeavours have tended to stir up disunions and controversies among their respective flocks. [Rev. H. A. Stern.]

The sincerity of one inquirer was strongly tested in a season of peculiar difficulty. Mr. Stern writes—

A fortnight ago the Nasi (the Jewish Prince), sent for him, and, with bland affability, said, "I hear that you are an adherent of the new religion." He calmly replied, "No, my lord, I believe in the religion of the Bible, and trust for salvation in the Messiah of Israel." The Nasi replied, "I do not wish to interfere with your faith in the Gospel, but insist that you divorce your wife." He respectfully refused to acquiesce in this request, and as the Nasi knew that he could not legally compel him, he closed the interview by saying, "Then you will restore her dowry." His unconverted friends thought that this demand would intimidate him, since he had lost his own money by several bankruptcies in India, and was trading with his wife's fortune; but instead of being discouraged, he settled all his accounts, disposed of every thing in his possession, and, without a word of complaint, satisfied the rigid claim of the partner of his life, and the mother of his five children. [Rev. H. A. Stern.]

Mr. Stern was looking forward to the baptism of this man in the course of a few weeks. His circumstances, since the event just referred to, have been of a most pitiable nature; for after being brought up in wealth and luxury, he finds himself reduced to the greatest possible distress. Through the kindness of

a Christian Lady, your Missionary was able to give him such pecuniary assistance as may enable him, in some degree, to support himself, and we may hope that his example may eventually influence his wife in seeking the Redeemer of Israel, and thus add to their blessings in things spiritual and temporal.

Twelve Jews, during the past year, have been for a longer or shorter period under regular instruction; and there are two other baptized Israelites at Bagdad who adorn the doctrine of God their Saviour. [Report.]

A poor Jew, during the evening, came for a copy of the Hebrew Gospel, but as I was engaged with the Parsees, he waited till they left, and then in a most suppliant tone made his request. Unfortunately the boxes had been closed and packed; and my muleteer swore by the life of Mahomet and the beard of Ali, that if the case contained Koráns, and the Jew wanted to become a Moslem, he would not be disturbed at midnight and untie his loads. The poor man, when he heard this, was in great distress: still nothing could shake his determination; for he said, "The gatekeeper may try to eject me (it being late and contrary to the regulations to loiter about in the caravanserai at this hour), and your muleteer may scold and even maltreat me. I love Christ, and will have His revelation." I could no longer resist this appeal, and so unpacked one of the loads, which occupied me more than half an hour, and then presented him with a Gospel; and I confess that never was a present more gratefully acknowledged. He actually fell at my feet, and alternately kissed the book and my boots. Even in going away he clasped the little treasure to his heart, and, with eyes raised upward, blessed the donor of this valued gift. I mentioned the circumstance to Mullah N., and he told me that he knew the man, and that he was both sound in mind and well acquainted with the Bible. [Rev. H. A. Stern.]

BRITISH SOCIETY FOR THE PROMOTION OF THE GOSPEL AMONG THE JEWS.

TUNIS, and Northern Africa:
A. Ben Oliel: — Lowitz.

The visits of our Missionaries, Ben Oliel and Lowitz, to the most important towns on this coast have satisfied us that a door of utterance is widely opened to the wise and faithful messenger. We are therefore seeking the establishment of

a Mission in Tunis, where our two Missionaries have just arrived. A Colporteur has been already successfully employed for the first time in the empire of Morocco; and there have been sold by him, within three months, at Rabat, Sale, Mequenez, and Fez, 116 copies of the Old Testament, 182 of the Pentateuch, and 148 of the Psalms. The total dis-

tribution by this Mission, in little more than two years, has been, of the Sacred Scriptures, in the whole or in part, 1124: of these, about 800 copies were sold; of Tracts, nearly 8000; several copies of the "Pilgrim's Progress," "Keith on the Prophecies," and Dr. McCaul's "Old Paths," a stock of unspeakable value for the Jews, and bearing with it throughout the world marks of an attendant blessing from on high. A very large proportion of the Bibles and Testaments were most liberally supplied by the Bible Society.

[Report.

BEYROUT: W. Manning. Scholars, 30.

Mr. Manning retains his Station at Beyrout, with a growing conviction of its importance as the porch through which the pilgrims press on their way to Jerusalem, and the gathering-place of the Jews, whose feet there for the first time

tread the soil of their fathers' home. The general attention awakened both among Jews and Christians to the "land of the morning" renders an evangelical agency on that site peculiarly interesting. [Report.

The Jews are, of course, my more especial charge, and particularly those from Russia, Poland, and Germany, who are almost all acquainted with the German language, and it is through that medium they receive instruction, with the assistance of Hebrew; but I also teach all who are desirous of learning English, and these include almost the whole School. Some very encouraging results have come to my knowledge of a spirit of anxious inquiry being excited, from the children of the School taking their Hebrew and Arabic Bibles home with them to commit their lessons to memory. Of the Hebrew Bibles I am indeed glad, from the incessant demand there is for them both here and at a distance. [Mr. Manning.

China and India beyond the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CHINA—The sum of 250*l.* voted to the Corresponding Committee at Shanghai has been expended in printing 5000 copies of the Gospels and Acts in larger type, and 8000 copies of the whole of the Testament in smaller type. And of the 250*l.* granted to the London Missionary Society, 150*l.* has also been used in printing 5000 of the Testament in a reduced size, at Shanghai: the remaining 100*l.* has been expended and accounted for by Dr. Legge of Hong Kong, who, by its aid, has brought out a separate edition of 5000 copies of the Testament. Also, on the application of the Directors of the London Missionary Society, there has been voted the sum of 800*l.* toward expenses incurred by their Missionaries in making a revised version of the whole of the Old Testament in Chinese; and also a further sum of 500*l.* toward printing an edition

of the same work. The Rev. J. Hobson of Shanghai has made a small remittance for books disposed of by him, chiefly among the shipping. There have been sent out to Shanghai 100 Mongolian Bibles and 200 Testaments, to replace an equal number lost at sea last year. To the Rev. Dr. Legge of Hong Kong have been forwarded 100 English Testaments—Pp. 84, 85.

Much correspondence has taken place during the year on the merits of the revised version, both of the Old Testament and of the New; nor has the controversy on the terms to be employed for "God" and "Spirit" wholly ceased. Your Committee have not felt that they could take on themselves, authoritatively and finally, to decide on several of the questions thus brought before them: hence, in making the above grant toward the Old Testament, the Directors of the London Missionary Society were informed that the Committee did not wish to be considered as pronouncing a judgment on certain

British and Foreign Bible Society—

disputed points touching this version, or as adopting it to the exclusion of any other which may hereafter be completed; but that, under the present urgent circumstances of China, they cheerfully availed themselves of a revised version of the Old Testament in Chinese, coming to them with the recommendation of the Directors and their Missionaries, and for which so large opportunities of distribution are found at once to be open. From recent intelligence it would appear that these opportunities are likely still further to be extended. Political movements and important changes are taking place in that empire, which may lead, it is hoped at no distant day, to a more abundant diffusion of the true light over its vast regions of moral and spiritual darkness. But while thus abstaining from finally committing themselves to the version in question, your Committee are bound to state, and they are much pleased to do so, that though it has failed to secure the suffrages of all parties, they have received from several independent sources very favourable testimonies to its high character, and to the great care and ability bestowed on the execution of it.

[Report.

CHRISTIAN KNOWLEDGE SOCIETY.

CHINA—*Victoria*: The Society has made several grants of its publications for China. The Bishop of Victoria and the Rev. J. Hobson, Chaplain at Shanghai, are in correspondence with the Society respecting the wonderful religious movement now in progress in that vast empire. Two Missionaries proceeding to Shanghai, the Rev. J. S. Burden and the Rev. H. Reeve, have been aided with grants of Books. Books and Tracts have also been placed at the disposal of the Rev. Mr. Morton, Missionary to Loo Choo—P. 85; and see, at p. 457, Proceedings of the Bishop in reference to Translations of the Scriptures and Liturgy.

RELIGIOUS-TRACT SOCIETY.

CHINA—The Committee have not been undmindful of the Chi-

nese who are emigrating in considerable numbers to our colonies. They have requested their Corresponding Committees in China to send to California and Australia a liberal supply of Chinese Tracts for circulation, and 11,000 copies have been forwarded—P. 85.

Canton—Mr. Hobson reports—

From this Station nearly 20,000 Tracts and small Books have been distributed among the patients of the hospitals, and about 14,000 by the Society's Colporteurs, Afah and Lo Ting-Sheen, among the shops. The Colporteur has addressed, more or less, in the hospital, 18,846 persons. He has conversed with about 5520 persons in shops, and has personally distributed 16,790 Tracts. A grant of 25*l.* has been made to Mr. Hobson.

Repeated evidence has been afforded to us that the Religious Tracts and Books distributed in the public streets and shops in this city are treated with great disrespect.

Hong-Kong—There have been 37,000 Tracts printed, and the issues have been larger than for several years—P. 85.

Ningpo—Several thousand sheet Tracts have been printed and circulated—P. 85.

Shanghai—There have been 45,000 Tracts printed, a grant of 100*l.* made to the Corresponding Committee, and Tracts value 5*l.* have been voted to the Rev. John Hobson—P. 86.

BURMAH—Many thousand Tracts and 11,750 Books have been printed and distributed. A grant of 72 reams of paper and 7000 Tracts has been made to the Missionaries at Maulmein: 60,000,000 of pages have been printed in one printing-office in Burmah since its first being opened—P. 86.

SIAM—The Missionaries in Siam are still diligently engaged in the distribution of Tracts and Religious Books—P. 86.

EASTERN-FEMALE EDUCATION SOCIETY.

CHINA—*Amoy*—The Committee

have appointed a lady to assist Mrs. Young at Amoy, where there is a large sphere for her exertions.

Ningpo — Miss Aldersey has been greatly cheered during the year's labours by evidences that the kingdom of God is advancing among her pupils, not in word only, but in power.

Hong-Kong — It was represented by the Committee that a large sphere of usefulness among Europeans and Natives would be found by a Missionary Lady, and the Hyde-Park and Westbourne-Terrace Auxiliary Association having engaged to supply the requisite salary, they had much satisfaction in appointing Miss Hingston to the work. She sailed in April.

Singapore — Miss Grant has nearly completed her ten years of service; and after a grateful review of the way in which God has led her during this long period, she observes—"My numbers at the opening of this month, April, rise

to 28 resident pupils. With a grateful heart to God, who has permitted me to see, if not long to enjoy, the fruit of my own instructions, I beg to mention that my valued pupil, Choonio, met me at the re-opening of the School, and, with her husband and four dear Christian babes, took up her abode under my own roof. Never has my establishment borne such visible outward marks of Christianity: the atmosphere below as well as above stairs is now Christian, although strictly Chinese."

A successor to Miss Grant has been appointed. Miss Cooke left England in March, and, proceeding by the overland route, was expected to reach Singapore early in May. Two months of initiation in the work would thus be afforded before Miss Grant quits the scene which has been endeared to her by abundant experience of God's goodness; and earnestly do the Committee hope, that, animated by the same spirit, her successor will in like manner find the work of the Lord to prosper in her hands. [Report.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.

CHINA.

Canton — 1848 — B. Hobson, M.D., *Med. Miss.*; 5 *Nat. As.* Communicants, 11—P. 87.

The Medical Mission, under the superintendence of Dr. Hobson, continues to prosper, and the design to render the healing art conducive to the yet higher object of commending the Gospel to the acceptance of the inhabitants of this great heathen city has been steadily kept in view, and prosecuted with persevering assiduity. The number of persons who attended at the hospital at Kum-le-fau during the year amounted to upward of 24,000, of whom about one-third were females. Four Public Religious Services have been held every week for the benefit of the patients. These have been chiefly conducted by the venerable Native Evangelist, Leang-Afa, who, though now an old man, is still hale, and never so happy, he says, as when preaching Feb. 1854.

Christ to his pagan countrymen, and urging them to repent and believe the Gospel. In this work he has been assisted by Dr. Hobson, and also by Low-Ting Sheen, Agent of the Religious-Tract Society. The few in-patients that can be accommodated receive a familiar instruction during the Sunday Afternoon, which seems in some respects more adapted to their minds than the formal discourses delivered from the pulpit. Tracts to the number of 12,339 have been distributed within the walls of the hospital during the year, beside numerous copies of the Gospels and a few of the Epistles. [Report.

With respect to any visible effects on the heart and conscience of our hearers and readers, inducing them to seek salvation from the wrath to come, we are still very much in the same position as when the Missionary Hospital was opened here five years ago. The words of the prophet are often adopted as peculiarly suitable in their

N

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application to the Chinese—"Who hath believed our report, and to whom is the arm of the Lord revealed?" But although I cannot tell you of hopeful cases of conviction, much less of conversions, yet I do believe that impressions favourable to the spread and reception of Divine Truth are visibly, though slowly, appearing. My testimony agrees with that of Afa and Low-Ting Sheen, that positive opposition to the measures that are systematically and perseveringly put forth are decidedly diminishing.

[*Dr. Hobson.*]

Hong-Kong — James Legge, D.D., John Chalmers: J.H. Hirschberg, *Med. Miss.* Communicants, 24. In Boarding School, 45 Boys, 10 Girls—Pp. 87, 88.

Mr. Chalmers, who has been sent out to co-operate with Dr. Legge in the duties of this Station, arrived, with Mrs. Chalmers, at his destination on the 28th of June; but we regret to add, that, within a short time after they had entered on their sphere of labour, Dr. Legge was called to sustain a heavy domestic affliction in the somewhat sudden removal by death of his wife.

The work of the Mission has been prosecuted with zeal and assiduity, and not without some tokens of encouragement. The Native Church has received an accession of four new members, beside one restored to fellowship. Since the commencement of the present year, also, one of the elder Chinese Youths under training in the Boarding School has cast in his lot with the people of God, and what renders his case peculiarly pleasing is that he is the son of a Christian, and was himself baptized in infancy. The general progress and character of the boys in this School, which has for some years formed one of the most important features of the Mission, have been satisfactory. Mr. Chalmers now attends to the mathematical training of the senior class, and A-Sow approves himself an efficient teacher of the junior classes. The students have made considerable advancement in scriptural and theological knowledge and in general attainment.

The new Chapel, erected in the room of the former one, destroyed by the calamitous fire of December 1851, was opened for divine worship on the last

Sabbath of October, when the attendance was very large. Since then the preaching of the Gospel has been regularly maintained in it, and the audiences, though fluctuating, have been on the whole more encouraging than formerly. The preachers have been, beside Dr. Legge, Tsun-Sheen, and occasionally A-Sow and A-Cheong.

[*Report.*]

A-Sow improves greatly in the boldness and matter of his addresses, and we hope to be able by-and-by to report him to you as an able Minister of the Word of the Gospel. Our brother Tsun-Sheen is a workman that needeth not to be ashamed—a scribe well instructed for the kingdom of heaven. This is our satisfaction, that the truth as it is in Jesus is fully, faithfully, and intelligently presented to our hearers. So far as its ministry from the pulpit is concerned, what want we more? what could we have more? and yet "who hath believed our report; and to whom is the arm of the Lord revealed?" Our work is God's work: unimpressed and unconverted audiences make us feel this. May the blessing poured out from on high soon afford to us delightful evidence of the same truth! Our prayer is, "Save now, we beseech thee; O Lord, we beseech thee, send now prosperity." Two members of the Church went to California in the course of the year, making four of our brethren who are in that region. From all of them, and also respecting them, we have received good accounts, so that we may hope they will, through the mercy of God, return to China, having maintained a Christian Consistency, and so prospered in their worldly affairs that they will have weight and influence among their countrymen generally.

[*Missionaries.*]

Shanghai—W. H. Medhurst, D.D., W. C. Milne, Wm. Muirhead, J. Edkins: Wm. Lockhart, M.D., *Med. Miss.*; A. Wylie, *Superint. of the Press.* Native Communicants, 21. Since 1843 about 1,000,000 of copies of various publications have been worked off at the Mission Press—Pp. 88, 89.

In proclaiming the Word of Life various dialects have been used, according to the character of the audience; some knowing only the Mandarin Language, some the Fuhkien, and others nothing

but the Shanghai Patois. One of the principal reasons that weighed with Dr. Medhurst in locating himself at this port was the fact of its being the resort of numerous merchants and seamen from the Fuhkien Province. On this account we cannot but congratulate the Society that the long absence of Mr. J. Stronach from his Station at Amoy, in the prosecution of his labours on the Bible Translation, has been no loss to that Mission, inasmuch as his time and talents have been duly devoted to the benefit of the Fuhkien People.

To carry on stated ministrations, your Committee found it desirable from the first to hire halls and erect Chapels. Of the former class of buildings we still have one appropriated to the Fuhkien Preaching only, while of the latter we have two erected in the centre of the city, each capable of seating about 400 persons. In these several places Services are almost daily held, and often several times a-day, which are followed up by the distribution of Tracts, and conversation with those who may wait to make further inquiry. The hospital has also afforded a constant opportunity of directing the attention of the visitors and patients to the grand truths of the Gospel.

In addition to these regular ministrations, the public thoroughfares and temples are frequently visited; and by repeated and widely-extended itinerancies, also, it is sought to make known the way of life to them that are sitting in the shadow of death. [Missionaries.]

Messrs. Medhurst, Milne, and J. Stronach have continued to devote a large portion of time and attention to Scripture Translation and Revision. The printing of the revised edition of the Chinese New Testament was formerly announced, and we are happy to state that during the past year the revision of the Old-Testament Scriptures has also been completed.

The practice of surgery and medicine has also formed a valuable auxiliary to the higher objects of the Mission, many thousands who have come for relief to their bodily ailments having been at the same time brought under the sound of the Gospel. From Dr. Lockhart's arrival in 1843, up to the close of last year, the number of those who have sought relief at his hands amounts to 100,000.

Mr. Muirhead was some time since encouraged to open a Boarding School

for the reception of Chinese Boys, and we are happy to state that the undertaking has been attended with gratifying success. The Institution now contains eighteen pupils, who are educated in various branches of useful knowledge, solely through the medium of the Chinese Language; while the formation of their character under the influence of Christ's Gospel is aimed at as "the one thing needful." But with much to encourage their hope of ultimate success, and to stimulate their zeal and enterprise, our devoted brethren have to deplore that with a few rare exceptions the Chinese continue to treat the message of a Saviour's love with the most frigid unconcern. [Report.]

All around we find proofs of civilization and refinement, and very frequently to a high degree. Increased intercourse, however, with this world of souls has greatly unfolded its moral and religious characteristics; and we see that the masses are either the dupes of an atheistical philosophy, or the slaves of despicably puerile superstitions. Though several systems of idolatry obtain among them, each with its numerous temples and cumbersome rites, yet the religious apathy spread over all the people is woe-ful. "Like priest, like people"—all seem utterly devoid of serious thought and concern. [Missionaries.]

Amoy—John Stronach, Alex. Stronach, Wm. Young. In the Boys' Boarding School, 10; in the Girls', 15. Mr. John Stronach, having completed his translational labours at Shanghai, has returned to Amoy—Pp. 89, 90.

The Native Church at this Station has continued to enjoy much spiritual prosperity. Its members have been uniformly regular in their attendance on the sanctuary, are evidently growing in grace, and evince an earnest desire that the Gospel, which has brought peace, and joy, and hope to their own souls, may be widely known and devoutly believed and obeyed by their idolatrous countrymen. Ten other Chinese have become Candidates for Baptism. In November last, a marriage, in accordance with Christian Usage, was celebrated at this Station between Peng-An, one of the members of the Native Church, and a young Chinese Woman, who had become willing that his

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people should become her people, and his God her God. The Mission has sustained an affecting loss by the death of Tan-Li-Ch'un, the Tio-Chin member of the Native Church. He had returned to his native district, and while engaged there in endeavouring to make known to his countrymen the divine truths which he himself rejoiced in believing, he sickened, and died in August last. [Report.

The attendance of increasing numbers of Chinese at our places of preaching, and the steadiness and earnestness with which the large congregations now listen to the truth, give us much encouragement. At our old Chapel, especially on the Lord's Days, there are often considerably more than 100 Chinese present; and if we had more suitable accommodation, we have no doubt but that many hundreds would attend our ministry. Meanwhile, we are diligently improving our present facilities for diffusing among this people the knowledge of Divine Truth. Every day one of us attends at our Chapel, along with one or more of the Chinese Members of the Church, and there we proclaim the Gospel to congregations varying from 30 to more than 100 individuals who come in to hear us; and we always endeavour to lead all our hearers in prayer to the throne of Divine Grace, to seek blessings durable as the ages of eternity.

On the first Lord's Day of every month the ordinance of the Lord's Supper is regularly administered. One month this Service is conducted in the Chinese Language, and the next in English. On those alternate months when the Service is in English all our American Friends, and the Chinese Church connected with them, sit down with us around the table of our common Lord and Saviour. The monthly Missionary Prayer Meeting in Chinese continues to be held alternately in the American Brethren's Chapel and in ours: this Meeting is conducted by the Missionaries in rotation. The English Preaching on the Lord's Day is also conducted by the Missionaries in turn, and is generally well attended by people from

the shipping in the harbour, as well as by the Mission Families, and by some of the residents at Amoy. [Missionaries.

We are happy to have to state that, notwithstanding the commotions which have taken place here resulting for the present in a complete change of government on this island, we are still enjoying perfect safety, and, entirely unmolested, are enabled to prosecute our labours at this Station. [The Same—June 22.

The Directors of the London Missionary Society make the following remarks in reference to the insurrection in China.

Among the momentous events by which the providence of God has marked our times, the insurrection in China stands the foremost. Obscure in its origin, it broke forth with a suddenness and has advanced with a power that have awakened the wonder of the civilized world. Its progress has hitherto been uncontrollable, and, to human calculation, it seems destined most powerfully to affect the highest and noblest interests, not only of the millions of China, but also of the multitudinous tribes and nations of the East.

This movement is thought to be a favourable opportunity for introducing a large number of the Scriptures into China. We have, in our Introductory Remarks, mentioned that—

The Committee of the British and Foreign Bible Society, influenced by an earnest desire that the extraordinary events now transpiring in China, and which are likely to change the entire character of its religious, social, and political institutions, should be met by a corresponding movement on the part of the friends of Scriptural Truth, have, with their accustomed zeal and liberality, adopted measures necessary for printing, with the least practicable delay, ONE MILLION copies of the Chinese New Testament.

(The Survey will be continued at p. 113 of our Number for March.)

Biography.

BRIEF MEMOIR OF THE REV. ROBERT JOHNSTON.

IN CONNECTION WITH THE MADRAS MISSION OF THE FREE CHURCH OF SCOTLAND.

THE following particulars are gathered from various sources respecting the Rev. Robert Johnston, who died on the 22d of March. The Presbytery remarks—

It has pleased God to make another breach in the band of our Missionaries in India. The Rev. Robert Johnston of Madras, after a lingering illness, breathed his last at the house of Lady Foulis in Edinburgh on the 22d of March. His disease was consumption, which had been induced by his arduous labours, too long protracted, in India. As in health he had laboured with the zeal and devotion of the Missionary, so in sickness he suffered with the patience and resignation of the Christian. He was willing to live, that he might labour for Christ; and willing to die, that he might be with Christ. His example in trouble was most edifying, his spirit most refreshing. Even amid the weakness and exhaustion incident to his disease, it was a calm, joyful, blessed evening that closed the day of his labour. His Master was kind in giving him rest on earth. He was yet kinder in filling his heart with the assured hope of that more blessed "rest" that awaits God's people above. The following facts relating to Mr. Johnston's early training and career in India appeared in the "Witness" at the time of his death—

"Mr. Johnston was born at Craigieburn Wood, in the parish of Moffat, in the year 1807. His mother died when he was a young boy, but expressed a wish that he should be a Minister. He was educated at his native Parish School, and also attended the Sabbath School and other means of improvement. Amid these engagements, his friends tell us that 'he had many thoughts about religion then, and from his youth, but his heart was not changed.' He was what multitudes of our unthinking youth are, 'without God and without hope,' amid all the compunctions which might come upon him. Subsequently to that period, Robert Johnston taught in various places and at length became a student at the University of Edinburgh in the year 1827, having joined the Church of Scotland as a communicant, at Crawford, in

the summer of that year. It will readily be believed that about that period his thoughts and feelings in regard to religion began to deepen; but it was when he entered the Divinity Hall, in 1831, that his mind became peculiarly exercised. He began to feel that the great question which multitudes leave unsettled till they drop into eternity demanded adjustment; and the feelings thus awakened never entirely subsided. He was licensed by the Presbytery of Edinburgh in the year 1835—became a Home Missionary at Wallacetown in July 1837—and was eventually ordained as Missionary to Madras on the 5th of September 1838. On the 24th of January in the following year Mr. Johnston reached that place, and forthwith gave himself, in connection with his much-loved friend and fellow-labourer, the Rev. John Anderson, to do the work of an Evangelist there. How he laboured and prayed, and was honoured in that work, it would not be easy to tell. In seeking to train up a race of native preachers and teachers the Mission at Madras has been singularly blessed. Mr. Anderson, Mr. Johnston, and their no less devoted colleague, the Rev. John Braidwood, who is now in this country in quest of recruited health, have been permitted to see not a few Hindoos proclaiming the glad tidings of great joy, either from the pulpit, or by their Christian Department. Of Mr. Johnston, in particular, we may say, that, from a list before us of those whom he was honoured to bring to the Saviour, we are enabled to see, in the bud at least, the blessedness of them that turn many to righteousness.

Amid his abundant labours, Mr. Johnston's health gave way; and so completely was he prostrated before he would consent to leave his sphere of duty in India, that he had to be carried on board. That took place on the 22d of February 1851, and since his arrival in this country—amid much bodily weakness—though the hope of his recovery was at one time

cherished, he has done not a little in promoting the cause to which he was devoted, and in advancing which he may be said to have fallen."

The leading quality of Mr. Johnston as a Missionary is that which must lie at the foundation of all greatness and endurance in Christian Attainment and Christian Labour, whether at home or abroad, namely, LOVE—love to Christ and love to the souls of men. Mr. Johnston had good abilities; he had a well-trained mind; but it was love, and the sincere, deep, and simple piety, and the single-eyed, straightforward conduct which grew out of that love, that formed the charm of his life as a Christian, and that constituted his great strength as a Missionary. Love never faileth. Talents will fail, enthusiasm will fail, health will fail; but love never faileth. It is love only that can lead to enduring and ever-abounding labour in the midst of overwhelming difficulties, severe mortifications and disappointments, and heavy discouragements. Thus it was that Mr. Johnston continued in his Master's work with zeal and efforts unabated to the end. Health may give way in the wasting climate of India; enthusiasm and romance will be dissipated by the actual sight of the degradation and sordidness

accompanying idolatry; talent may sink under the burden of ever-recurring labour; fortune may grow pale in the presence of overmastering difficulties; but love "never faileth." She continues to hope, and to labour, and to conquer, whatever discouragements arise, whatever difficulties obstruct. Faith is great, hope is great; but the greatest of these is love. This was indicated in a very emphatic manner when our Lord said to Peter, immediately before he and the other apostles went forth on their work of evangelizing the world, "Simon, son of Jonas, lovest thou me?" And when he answered, "Yea, Lord, thou knowest that I love thee," He said unto him the second time, "Simon, son of Jonas, lovest thou me?" And when Peter answered as before, "Yea, Lord, thou knowest that I love thee," He said unto him the third time, "Simon, son of Jonas, lovest thou me?"

Let those who are to fill the place of our fallen Missionaries—and we have lost two Missionaries in less than three months—ponder the interview betwixt Christ and his apostle. To the man who comes offering himself to the service of Christ in India Christ puts the same question, "Lovest thou me?"

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

Importance of Sierra Leone as a Missionary Field.

THE importance of Sierra Leone as a seed-plot for the evangelization of the African continent—from whence, in due time, and as the providence of God opens a way, Christianized portions of distant tribes may be restored to the lands from whence, by the action of the slave-trade, they were originally severed, and there act as leaven in the lump—has long been recognised by the Society. Until recently, however, we have not been aware of the number of African tribes

with which the Sierra-Leone colony is thus singularly connected, and of the great extent of territory over which its beneficial influences may eventually spread. For more correct views on this subject we are indebted to the Rev. S. W. Koelle, who, by his philological investigations, has ascertained that there are collected at Sierra Leone representatives of no fewer than 200 different nations, speaking 151 distinct languages, besides numerous dialects of the same. These nations lie along 4000 miles of coast, from beyond the Senegal to the south of the Portuguese settlements. Tribes far distant in the interior have also their representatives in the colony; and we are thus af-

forded the opportunity of carrying on a preparatory work on behalf of nations with whom no direct communication has as yet been opened.

The object of the Society is to prepare this singularly-constituted population for the important functions on behalf of Africa which it may yet be called upon to discharge. We desire to be instrumental in imparting to the liberated Africans that essential pre-requisite for future usefulness, the knowledge of the one true God, as revealed to sinners in His Son Jesus Christ; and our Missionaries have laboured faithfully and prayerfully that they may become, both themselves and their children, a truly Christian people. It is our desire, also, to afford to them, under the safe guidance of Christian truth, all such intellectual training as they may be enabled to receive, and to lead forward the *élite* from amongst them to the higher branches of educational attainments, with a view to ordination. The Christian character of the liberated Africans has been amply tested, and has been found capable of sustaining with consistency the pressure of service and responsibility. Many of them have acted with fidelity and intelligence for years, as catechists, while a few have been admitted to holy orders. It is no "profitless Mission" that the Society has been enabled to establish at Sierra Leone. The time has come when a new impulse and movement ought to be given to the whole work, and the presence of the episcopate in the colony, at such a juncture, is of first importance.

The bishop has held confirmations throughout the several districts of the colony. Notices of these proceedings will be found interspersed throughout the journals of the Missionaries. We trust that the administration of these services will conduce much to the strength-

ening of the Christian flocks in the principles and practice of the Gospel.

A first ordination was also held in St. George's Church, Freetown, on Trinity Sunday of last year. This was a remarkable day in the annals of the Sierra-Leone colony, and excited much interest.

We now refer to the educational department of the Mission, commencing with

The Fourah-Bay Institution.

The Rev. E. Jones continues to act as principal, assisted by the Rev. G. Nicol. The Rev. C. Reichardt, who reached the colony in October, during the latter months of the year has given instruction in Hebrew and Arabic. Mr. Jones has forwarded the following

Report for the half-year ending April 12, 1853.

In presenting my usual reports for the half-year ending April 1853, I must begin with referring to an event which has diffused universal satisfaction among all classes—the arrival of the Right Reverend Dr. Vidal, as the first bishop of the Protestant Church of England in Western Africa. His residence amongst us, bringing him into such near proximity with the students and instructors of the Institution, cannot, under the Divine blessing, but be productive of most beneficial effects. The Lord grant that health and strength may be also given him, with the faith and love that he so unmistakeably possesses.

The first class, of four students, have completed their course of study in the Institution. The entire New Testament in Greek has been read by them, and the two most important Epistles, Romans and Hebrews, have been perused three several times. Burnet has been brought to a conclusion; and the practice has been continued of causing them to write abridgments of each article as they proceeded. They see the benefits of this plan, as they have now in their own language an epitome of that large and heavy, yet not-to-be-superseded work.

Time did not allow us to do more in Church history than the first five centuries in Spanheim. Instruction in writing

sermons was constantly given; and on Thursday evening, a written discourse, as in the last term, was read by one of them in turn. I trust this exercise will have given them some preparation in the practice of expounding the Word of God.

Their formal dismissal from the institution took place on the 29th ult. The scene was novel and striking. The bishop had kindly and readily promised to be present, and address a few words of parting advice to those who were now to be regarded as candidates for holy orders. Accompanied by Mrs. Vidal, he went into the hall about seven P.M., when all the students, and others connected with the institution, were assembled there. After singing a hymn, he called upon Mr. Reichardt, the senior tutor, to offer up the introductory prayer. The tenth chapter of Matthew was then read by me, after which the bishop delivered his address to the four young men about to leave us. It was simple, earnest, and eminently practical; and I hope the night will prove one much to be remembered by us. A prayer was then offered by me, after which the bishop pronounced the blessing. It were to be wished that scenes like the above could more often be witnessed.

The second class contains three students. Two have read, during the half-year, from Romans to 2d Timothy in the Greek. The other is only reading the *Delectus* and Arnold's Greek *Accidence*. All three read Hebrew with Mr. Reichardt. They have read with me in Keightley's *General History* from the 63d to the 168th page, and in Horne's *Compendium* from the 80th to the 250th.

In January we had an accession of three youths from the grammar-school. An interesting feature about one of them is, that he was supported altogether by his father while in the grammar-school. Two students have been admitted on probation.

The other students are more immediately under the instruction of Mr. Nicol, except in grammar and composition. While their conduct is very satisfactory, their progress in study is not at all promising; and in the course of the next three months I shall recommend their being employed in spheres of labour adapted to their capacities and attainments.

The Grammar-school.

We introduce the last report of the late Rev. T. Peyton. It refers

to the first six months of the year under review. Shortly after his preparation of it, this valuable Missionary was removed from his earthly labours to the presence of the Master whom he served. This his last official document will be read with melancholy interest.

Report of the late Rev. T. Peyton for the half-year ending March 31, 1853.

As the Parent Committee will justly expect to know what has been done during the past six months in the Society's department of labour at the grammar-school, I beg to submit the usual report of this establishment.

I am thankful to be able to state that the school continues to enjoy prosperity. The number of pupils now in the school is 78: of these, 46 are boarders, including those from Gloucester.

During the past six months fourteen pupils have been received. One of these came from the Gambia, and another from Liberia. Two promising youths from Kisey, and two others from the Mountains, have also been received on the Society's foundation. Eight have left the school, most of them to fill situations of usefulness; three have been removed to the Fourah-Bay Institution; and two have been sent forth as labourers in the Lord's vineyard, in the capacity of schoolmasters. The ages of the pupils range from six to twenty years.

Our studies have been pursued, in the main, on the same plan as set forth in the last report. In a few respects, however, those plans have been modified as experience aids us in their more successful application.

The senior pupils have been employed in the following branches—Scripture and general history, arithmetic, algebra, Euclid, mensuration, English grammar and composition, geography, book-keeping, music, and, a few, Latin and Greek.

In Scripture history they have read the Acts of the Apostles, and in general history from the history of the Greeks to the close of the Roman empire (*Class-book*, Barth's *General History*). In arithmetic, tare and tret, simple interest, and revised vulgar and decimal fractions. In Euclid they have got up the first twenty propositions in the first book; and in mensuration the first class has advanced

to the mensuration of regular polygons, problem xii. in Nesbit's Mensuration.

This class has also revised the greater part of Allen and Cornwell's English Grammar, and read to complex sentences in Cornwell's Young Composer. They have a general acquaintance with the geography of the world, and the physical and political geography of Europe. The class-book we use in the school is Cornwell's School Geography.

In book-keeping they have learnt to post the ledger.

Sixteen pupils are studying Latin. Ten of these are reading the delectus and grammar, and six, Cornelius Nepos. Nine study Greek; six of whom are reading the grammar, and three the grammar and the *Analecta Minora*.

The junior pupils have been principally employed in the preparatory course, embracing geography, English grammar, reading, writing, and arithmetic. I have had, in many cases, to devote to these subjects one or two years, in consequence of the absence of previous information in boys who enter the school, and who have not been trained in our day-schools.

In addition to these branches of learning, I have also addressed a series of familiar lectures to the students on natural science.

Amidst much to try the temper, and the toil and labour common to establishments of this kind, it is my privilege gratefully to report that the past half-year has presented, in no ordinary degree, very gratifying indications of the Divine blessing on our labours.

The conduct of the pupils has, on the whole, given me much pleasure, though there are exceptions; and many, when they first enter the school, are rough, noisy, and disorderly in their habits.

The original design of this school, of giving to the native youth an intellectual, moral, and religious education, has been kept steadily in view, and every opportunity has been watched to impress on the minds of the pupils their duty of engaging in the Missionary work. The Lord has heard our prayers in this respect. Last December, the father of one of the pupils, who had paid for the education of his son for two years, wrote me the following Letter, desiring to give up his son for the Lord's work.

Freetown, Sierra Leone,

10th December 1852.

DEAR SIR—As, on the 25th March next, my son will be two years at the grammar-school, I therefore beg to remind you of what I told you when he was about to be sent to the school.

My promise at the time was, that I would give him up to the Church Missionary Society, according to my vow; and you promised that if I paid for two years, and if he should be a good boy, you would receive him.

At the same time I beg to explain my reason for making such a vow. By my late wife I had eight children, but not one of them survived a day; and at last I buried my dear wife, with the last child, in one single coffin. Therefore, at the birth of this son, I poured out my soul to God in prayer, and said, "O God! if this child should live I will devote him to Thy service."

And God, who commanded us to "call upon Him in the day of trouble," has been so graciously pleased to answer my prayer, and has spared him to become a young man. I therefore called to mind that I have vowed to devote him to God's service.

Therefore, I beg to inform you respecting it; and if you will be pleased to accept him, or recommend him to be received as a Society's boy, I will be ever grateful, and will ever continue in prayer to God, in whose hands are the hearts of all men, that He may make him qualified for the work to which he is devoted.

The youth is a communicant, and was sent to the Fourah-Bay Institution last December. This is the first instance of a pupil, whose education has been paid for, who has given himself up to Missionary work. Since that time four others of the same class have offered themselves in the same way—that is to say, when they have finished their course of study here.

One of the pupils from Gallinas is also a youth of some promise and hope. He has often spoken to me about the state of his country, and the desire he often feels for the good of its people. The other day he wrote me the following letter on that subject—

Grammar-school.

DEAR PRINCIPAL—I beg respectfully to inform you of the present state of my mind with regard to my native land.

I thank God that He has chosen me from my native land, and brought me here that I may receive a sound education, both spiritual and temporal; and, moreover, that I may be one of the labourers of His vineyard to evangelize.

O

gelize my heathen brethren, who are "sitting in darkness, and in the valley of the shadow of death." Now my thoughts are running into my country, I wish to let them know that God whom I have known.

In the year 1850, one of the Missionaries here was sent there, together with other Christian friends, to view the land, and to see whether the inhabitants were willing to receive the Gospel; and they brought a good account of the inhabitants—that they were willing to receive the Gospel; but since then I have never heard any thing respecting its evangelization. May I be allowed, Sir, to ask, Why is it so?

When I consider how many of my heathen brethren are dying, and passing from time to eternity, without the knowledge of the true God, my mind is greatly pained within me, and I earnestly pray that Missionaries will soon be sent to them, to teach them the way of salvation. On seeing Missionaries sent to the Ibo country, Sherbro country, &c., I am in some measure persuaded to think that my countrymen are partly forgotten at present. I hope this will not be the case; for as it is all the working of Providence, I hope He, of His great goodness, will hasten the time, and put in the mind of Christians here and elsewhere to send the Gospel to my brethren who are perishing in the heathen land. I do really feel for my brethren in my native land.

Some of my country-people wish to write to the Committee here concerning this matter: they wish me to be among them. I wish to ask you whether I will be allowed to do so.

The pupils are now hard at work in preparing the land for cotton and other native productions. About six acres have been cleaned, and 3000 lb. of seed-cotton cleaned by them. My great difficulty in these matters is to get persons to carry out my plans, and to superintend the pupils out of school hours. As the master has to be the main spring of every thing, it sometimes becomes a great labour.

The conclusion of Mr. Peyton's report, referring to the death of his child, was given in our Number for September last, pp. 369, 370. The circumstances connected with his own decease will be found largely noticed in the communications of the Missionaries.

Report of the Rev. E. Jones for the quarter ending Sept. 1853.

The report for the latter portion of the year, dated Oct. 3, is from the Rev. E. Jones.

The lamented death of the Rev. T. Peyton having temporarily thrown upon me the superintendence of the grammar-school, I proceed to make a few general remarks by way of introduction to the report of Mr. Quaker, upon whom falls the weightier share of duties to be performed. I took charge on the 25th of June, and found that there were then on the register of the school sixty-nine pupils, of whom twenty were liberated Africans from the school at Gloucester.

During the quarter fifteen have left, of whom six were liberated-African boys, one being taken into the service of the governor, and five placed on board her Majesty's ships. Of the paid pupils, two have gone to England for further education, two have been dismissed for non-payment of amount due for education, and the remaining five are learning trades, and filling situations with merchants and others in the colony. During the same period nine pupils have been admitted. It is a pleasing feature that four of these last have come from the distant island of Fernando Po, and one from the American colony of Liberia. The whole number now in the school is sixty-three.

I have been enabled to devote generally from twelve to three each day to the grammar-school, and have paid more particular attention to what are called Mr. Peyton's classes. One of the teachers, Mr. S. Davies, a former navigation-pupil, whose services I have had to the 30th of September, is now in command of the brig "Nunez," to sail to-day for Lagos.

Apart from that general confusion and disorder which was the natural effect of the long illness and death of Mr. Peyton, and which required a little time to set right, things have gone on quietly and comfortably. I would mention, as a matter of justice, that I think great credit is due to Mr. Quaker and his assistants for the degree of discipline that has been kept up. Of the conduct and character of the pupils I must be entirely dependent for my information upon the resident teachers, who report favourably. It is earnestly to be hoped that there may be no long delay in filling up the vacant office of head master. The confidence of the people in the usefulness of the grammar-school is strong and undiminished. They are anxiously expecting a new master, and would hail his arrival with pleasure. I know of several instances where children would be sent as boarders if there were a female to look after the little ones.

Mr. Peyton's Illness and Death.

To this we append some extracts from the journals of Mr. Quaker, containing a more minute reference to the circumstances of Mr. Peyton's illness and death.

May 26, 1853—All the pupils having returned to the school on the 23d inst.—the close of the vacation—I, being still at Aberdeen, received a letter from one of them to say that Mr. Peyton was not well, having got a sore leg; but as he had once got slightly bruised, by being thrown off his horse, I comforted myself with the thought that he would be all right before long, as it was but a return of the sore arising from the bruises.

May 30—Although I had written to Mr. Peyton to make a longer stay at Aberdeen, yet the repeated news of his increasing illness, which had reached me from the pupils and assistant teachers, obliged me this day to return to the school. Accordingly, having delivered my tin case to a lad, who had come from the school for the same, I started at five P.M.; but as it rained very heavily as soon as I had left the village, I was totally drenched ere I came within sight of Freetown. Here I cannot but notice the pupils' affection and attachment; for amidst the heavy rain I met with nine of them who had come out of the city about a mile or more to welcome me. On my arrival, having changed my clothes, I hastened to see Mr. Peyton; but unfortunately I could not that evening, as he was just taking a little rest.

May 31—This day, after the morning prayer, I called to see Mr. Peyton, whom I found lying on his bed, apparently very weak. His countenance brightened with joy as he saw me. He offered me his hand; and on my asking how he did, he replied, "I am very ill, Mr. Quaker, very ill all over my body: the fever is still on me. You may do what you please with the school: I cannot attend now." And as he could not speak much, I simply rejoined, that I hoped the Lord would soon restore him to his wonted health, if it pleased Him, and then left the room to prepare for school.

About noon I learnt from Mrs. Peyton that he was much better, and that that was owing to my having returned to relieve him of the duties of the school, which had previously weighed heavily on his mind. But how quickly fading is human life!

He, who appeared to be much better within a few hours back, was now, towards the evening, much worse. He had relapsed in consequence of much exertion in preparing the vouchers and other papers of the school.

From this day Mr. Peyton continued, one day appearing better and another day worse, in spite of all medical aids, till Sunday the 12th of June, when it was clearly perceived that his days were numbered, and shortly he must put off his "earthly tabernacle" for "a building of God, an house not made with hands, eternal in the heavens." However, as there was life, we still had some hope of him. The prayers of the churches were therefore asked on his behalf.

June 14—After the duties of the school I called to see Mr. Peyton. But, alas! he seemed no longer an inhabitant of the earth: his dissolution was fast approaching, and his sufferings apparently were uncommonly great. In this state he continued all the afternoon, till half-past five P.M., when he appeared much relieved, for then the cold hand of death was near.

About seven o'clock the Missionary Peyton died—nay, he fell asleep in the arms of his once crucified but now ascended Lord, for whom he had laboured most zealously and faithfully, and in whom was all his hope, as he said to the Rev. W. Young, who had asked him some days before his death. Never was death more still, and solemn, and gentle. Never was a loss more afflicting. His sickness and death were matters of colonial interest. His great usefulness to the colony, and Africa at large, was remembered. The sympathy, before the following morning, became wide-spread and general. All ranks and denominations of people felt the blow, which reverberated throughout and beyond the colony, speaking, in a voice too stentorian not to be noticed, that "a prince and a great man was fallen this day in Israel."

June 15, 4 P.M.—We accompanied to the grave this day the remains of our dear departed principal and brother, Mr. Peyton—"the very life and soul," says the colonial secretary, "of the African Improvement Society." Long I have been with him, and long will I remember him; for through him, under God's blessing, I must say, this school is now what it is this day—a self-supporting school. Surely it

will be no little task to replace such a man—a man of tact to manage such boys as we have here. But nothing is too hard for God. He, who has blessings in store for Africa, will, I firmly believe, provide a suitable person in His own due time. The funeral was attended by a great multitude of people, of all ranks and denominations, beside the brethren of our different stations in the colony. The soldiers also, from the barracks, were present, and took their stand after the pupils; for on this day was to be buried the best African teacher in the colony. The burial service was read by the bishop; after which the coffin was lowered in the grave by the side of his dear boy, who died on the 4th of March. Oh, the Missionaries' graves in Sierra Leone and Abbeokuta! what witnesses to us! As a token of love and attachment, many of the daily pupils, who had heard of Mr. Peyton's death on the preceding evening, came that very night and slept on the premises, regardless of all comforts. Poor dear boys! Mr. Young gave them all a suitable address that very evening, and directed their youthful minds to Christ, the true Shepherd of His people, who will always remain with them.

June 21, 1853—I also spoke to them myself from the fourteenth of John's Gospel, and called their minds to the first and eighteenth verses particularly.

To these extracts we add

Mr. Quaker's Report for the half-year ending Sept. 1853.

In reviewing my past half-year's labours in this most eventful period of the school's history, I cannot but see that I have cause, amidst all trials and difficulties, to set up, like grateful Samuel, my Ebenezers, in rendering to the Lord an unreserved praise for the help which He has hitherto vouchsafed to us. And although, in His providence, it has pleased Him to afflict the school very severely in the removal of its founder, our most beloved and deeply-lamented principal, from his earthly labours to his heavenly rest, yet He still affords us all reason to believe, by His abundant blessings on the school, that He will never leave us, nor forsake us.

The conduct of all the pupils, with the exception of two, has been uncommonly satisfactory. During Mr. Peyton's protracted illness, they were, for the most

part, considerate enough not to give any unnecessary trouble as regards both their school and domestic duties; for which I "thanked God, and took courage." They have shewn more zeal and interest for the Missionary work during the past six months than ever they did before; for several of them have not only continued weekly collectors, but have become monthly and quarterly subscribers. May they never be "weary in well-doing!"

China.

CHURCH MISSIONARY SOCIETY.

NINGPO.

THE arrival of the Rev. R. H. Cobbold, with Mrs. Cobbold, at this Station, in July 1852, has been already stated, and the Missionary force then consisted of the Rev. Messrs. Cobbold, Russell, Gough, and Jackson, until October 1852, when Mr. Gough, having suffered severely from fever, was compelled to return to England on temporary absence.

We introduce some extracts from Mr. Russell's Letters explanatory of the progress of the work. In a Letter dated July 24, 1852, he relates the following

Baptisms at Ningpo.

Our Christian friends at home will be glad to hear, that, on Sunday last, we had the privilege and pleasure of baptizing four more of the inhabitants of this heathen city into the outward fold and family of the Saviour. That they had already been inwardly baptized by the Holy Spirit, regenerated, and made new creatures in Christ Jesus, a long probationary course afforded me as full and entire satisfaction as I can reasonably expect in such cases. They are not, I am aware, full-grown Christians; yet if they are, as I trust they are, even babes in Christ, they shall be safely carried in the good Shepherd's bosom, brought on from faith to faith, and grace to grace, until they arrive at the measure of the stature of His fulness, and finally attain to the goal of everlasting rest, to the praise and glory of Him to whom all is due from first to last.

One of them, Dzing Kyü-fong, a needlemaker, has been a regular at-

tendant upon our public and private services for more than two years, and also amongst the number of candidates for baptism for a considerable time. He is naturally, poor man, of a very dull intellect, frivolous and light in his temperament, and once possessed of very many unlikable traits of character, which made us more cautious about his reception, and caused us to detain him longer than we should do in ordinary cases. The present development of the work of grace on his heart evinces, however, that no natural impediments are too great to be overcome by the Lord, or any disqualification to him in whose heart the Lord wills to implant His Spirit, and convert by His grace. When He wills, He will work in spite of all opposition: nothing can stay His Almighty hand. Let the conversion, then, of this poor, unlettered, uncouth, and unlikable needle-maker, convey a lesson to us all to be more on our guard against deception from natural appearances, be they good or bad, and more on the watch to detect indications of the work of the Spirit on our own and the hearts of others. This Dzing Kyü-fong, baptized by the name of Yüih-yi (a lover of rectitude), could not, as far as I can see, have had any worldly motive for connecting himself with the Saviour's people: he has not had, nor is he likely to derive, any assistance from us, except the education of his son, who has been for some time under Mr. Gough's care, and who should be retained by him, whether his father were baptized or not; so that, on the whole, I trust he is, and will continue to the end to be, a monument of the Redeemer's tender compassion, a jewel to decorate His crown of glory.

The other three were a father and his two sons; the father, a basket-maker, named 'Eo, baptized by the name of 'Oh-li (a learner of doctrine); the sons, scholars in one of our day-schools: the eldest, seventeen, was baptized by the name of Jing-li (peaceful doctrine), the younger, fifteen, by the name of Jing-yi (peace-causing rectitude). These, too, have been for a considerable time regular attendants at all our services. The boys have been in our first-opened day-school since its commencement, more than three years ago. The father has been receiving from me definite catechetical instruction for about six months; during which time I put him through Bishop

Boone's Catechism, and a considerable portion of the Gospels, with a good deal of general instruction. Of the fitness of this interesting group for baptism, in an intellectual point of view, I have no doubt whatever, and trust—though the difficulty of ascertaining it is greater—that there is as little reason to entertain fears with reference to their spiritual preparedness. The father, as to his natural character, is very different from the man referred to above: he is a person of strong mind, sober temperament, likable disposition, and industrious habits; the latter qualification especially shewn by the diligent manner in which he committed to memory the whole of Bishop Boone's long Catechism, and that with the greatest exactness, seldom omitting a character in his repetitions of it to me—no inconsiderable task for a man about fifty years of age, and who had nearly forgotten all he learned as a boy. The elder of his sons is a dull but good-natured boy, of an affectionate temperament. The younger has considerable ability, and evinces a great desire for the acquisition of knowledge: he is indeed one whom I would earnestly recommend to the prayers of Christians at home, that he may become fitted for, and called to, the office of a minister of the Gospel of Christ, a dispenser of the mysteries of God to his own countrymen.

Candidates for Baptism.

At present I have three more interesting applicants for baptism; an old painter about sixty, a small shopkeeper, and the grandson of poor Leo sin-säng, my old school-teacher, who was carried off last year by cholera. This boy, you are aware, was recommended to me—indeed given to me—by the old man when dying, who then expressed the desire that he should be brought up as a Christian. Since this, the boy, of his own accord, has made application for baptism, and I believe from sincere motives.

It will also be interesting to you to learn—both for the fact itself, as also that it adds to the proof of the advantage of our little day-schools—that another boy, son to an assistant of our Baptist brethren here, who had been in our school for nearly two years, was baptized on Sunday last here by our Baptist friends: in all, four boys, from our little school of twenty, since its commencement four years ago.

General View.

On the whole, I cannot but regard the present aspect of things here as exceedingly favourable, and promising, ere long, glorious results. The prejudices of the people generally, I believe, are rapidly dying away; the number of regular attendants at our public places of worship is considerably increased; and the intelligent inquiries made from time to time by many who come to seek for more definite instruction from us—all evinces that the work is progressing; that the Lord is recognising the humble labours of His servants; and that in their weakness He is manifesting the excellency of His own mighty power.

Another matter, which I regard as of paramount importance, and calling for deep gratitude on our part to the God of harmony and peace, is the great unanimity of sentiment and action which prevails amongst the whole Missionary body at Ningpo, belonging to different countries and various Protestant denominations. This has been repeatedly remarked to me by natives, who declared they could not at all comprehend how persons, brought up and educated in countries so far apart as we have told them England and America are, could still be united together in so close and intimate a bond of union as it was manifest existed amongst us. This, I believe, is exercising a strong though silent influence upon them; thus verifying the truth, that love to each other, amongst the Saviour's followers, should be to the world a confirmatory proof of the power of His heavenly doctrine.

In a political point of view, things are going on very quietly here at present. There are occasional rumours of the progress of the rebellion in the south-west, but nothing tangible or definite. The state of things at Fuh-chau seems worse than at any of the other opened ports. An American man-of-war has been there lately, endeavouring to arrange matters about the building of schools, chapels, &c., for their Missionaries, but left without accomplishing any thing.

Baptism of one of the Candidates.

The following extract from a letter of Mr. Russell's, dated Dec. 6, concludes our notice of this Station for the year 1852—

The first point to which I would direct your attention is the interesting and encouraging matter of the baptism of Leo

Dao téen, grandson of Leo sin-rang, Yesterday, in the presence of many witnesses, the boy, I feel persuaded witnessed an intelligent and genuine profession of Christianity, and received at my hands the outward symbol of water, significant of that inward purification by the Holy Ghost which I trust he had already received by the exercise of genuine repentance and implicit faith in his Saviour. The boy's own father, to my surprise, offered no opposition in the matter; on the contrary, expressed his cordial approbation of the step his son was taking, and came a distance of several miles from the country to be present at the ceremony. This I can only account for on the supposition that the old man, his father, previous to his death, had brought the subject of Christianity more prominently before his family than I was aware of, or before suspected. One thing which makes this boy's case peculiarly interesting to me, is, that I have reason to believe that I was not only made instrumental in bringing him to a knowledge of Him "whom to know is life eternal," but also in the recovery of his body from cholera, by which he was attacked about the same time this year that his grandfather was carried off in the previous year. On the poor boy being seized by this fearful scourge—which again made its appearance amongst us this year, in even a more malignant form than the previous one—I was immediately sent for. On hearing of it, I at once despatched a messenger for Dr. M'Cartee, and, mean time, providing myself with mustard-blisters and the essence of ginger—the only remedies I dared employ—hastened in a chair to the place where the boy was. On the way, my deep interest in the boy, and the importance of his case, as being one who, if spared and converted, would prove a valuable agent in the dissemination of Christianity amongst this people, led me, I believe, to offer up "the prayer of faith" on behalf of the sick, which the Lord has Himself promised to hear, and which I have no doubt He did hear in the case of this boy, as, on reaching the house, and applying the mustard-blisters to his stomach and legs, and administering largely of the ginger internally, they soon proved to be attended with the desired effect in removing his internal sufferings, which at first were very great, and producing a flow of perspiration over the poor boy's body.

On the arrival of Dr. M'Cartee, an hour or two afterward, he pronounced the boy, to my great joy, convalescent, and awarded a meed of praise to my skill, which was not due to me, but to Him who alone can raise the dead to life or the sick to health. To Him be all the glory! I should add, that the impression which got amongst the people, that the grandfather's death arose from his connection with foreigners, was another reason for my earnestly desiring and praying for the recovery of this boy. We baptized him, at his own request, by the name of Dao-eng, substituting "eng" for the last syllable of his name, which would mean, giving it a Christian interpretation, "doctrine of grace." May he indeed prove himself to be a child of God's gracious doctrine, and manifest his gratitude for the favour shewn him by a life of entire devotedness to his gracious Benefactor.

SHANGHAE.

The Rev. T. M'Clatchie has continued his labours at this Station. Some brief extracts from his correspondence will present such points of interest as have occurred at this Station, in the procedure of which, during the year 1852, there has been nothing of a striking or remarkable character.

Baptisms.

I am thankful to have to inform you that on last Sunday, at the afternoon service, I baptized two more of my blind class. One is named Sawo. He is a fine-looking man. He was formerly a courier employed by the Chinese government, and lost his sight in consequence of a cold caught from exposure to severe weather while travelling across the country. The other is a woman, named Yang. She is our first female convert here. I trust that she will, through God's grace, imitate the example of those holy women of old, who remained faithful to the Saviour when all others forsook Him. She seemed much impressed during the service. I had a better congregation than usual; and one man came up to the communion rails and remained there during the reading of the baptismal service, apparently much surprised at the whole proceeding. The two persons who have just been baptized have been candidates for a long time, and have frequently expressed their desire to be received into the church. I hope and

trust that they will be enabled to walk worthy of their high calling in Christ Jesus.

Another blind Chinese was baptized on Whitsunday 1853.

The Insurrection.

Of the insurgent movement Mr. M'Clatchie thus writes, in a Letter dated June 1, 1853—

The movement of the insurgents is a most remarkable one. I am now about to prepare for you as full a narrative as I can from the commencement of the rebellion. They are determined to put down the opium traffic; and they behead for smoking opium and for adultery. They are breaking the images in pieces, and banishing idolatry from the land. They do not put the priests to death, as at first reported; but oblige them to resign their calling, and to engage in some more lawful occupation. They do not force any one to profess the religion of Jesus; but about 7000 of them have bound themselves so to do. They have forms of prayer, thanksgiving, grace before meals, &c. &c., and are strictly moral in their lives. They say that when they obtain the empire they will allow foreigners to go where they please; but, said one, "Opium you shall not bring here." Last week a new body of insurgents advanced upon Amoy, and took it, having first placed a guard of soldiers at the consulate, and at the residences of the foreigners, to protect them from injury. This latter body of insurgents have had no connection as yet with those at Nanking; but it is said that they have opened a communication with them. There is, of course, some, perhaps much, error in what these people do and say; but surely we cannot expect that in so remarkable a movement the case should be otherwise. Let us with all our hearts thank God for His wonderful work, and pray more heartily to Him for the conversion of China, which I sincerely believe to be not many years distant.

Ceylon.

CHURCH MISSIONARY SOCIETY.

BADDAGAME.

Proposed change in the head-quarters of this district—Visit of the Rev. G. Parsons to the coast.

THIS Station, after years of pains

and labour, has been but scantily productive of spiritual results. The general condition of the people, and, we may hope, their moral character likewise, have been in several ways improved by the residence and kindly influence of the Mission families; but the amount of actual conversion has been small, and the average attendance on divine worship, and the number of communicants, are disproportionate to what might have been expected. A change has, in consequence, been contemplated in the head-quarters of the district. The locality to which attention has been directed is thus referred to in the "Ceylon Church Missionary Record" for April 1853—

On the western coast, between Galle and Colombo, along the line of road between these two towns, are a number of large villages, or small towns, somewhat thickly populated, where the people live in streets or rows; not as in the interior, where three houses are never seen together, but where bazaars are numerous, and where there is much more intercourse of the people with each other, and consequently more knowledge, thought, and activity of mind. For several years the attention of the Missionaries has been turned in that direction: visits have frequently been paid to several of those villages, and schools opened. There has been also the encouraging fact in view, that nearer Colombo, at Galkissa and Morotto, much appears to have been successfully attempted for the spiritual welfare of the people. It was deemed advisable, therefore, that the Missionary at Baddagame should leave the chief care of the Station in the hands of the native minister resident there, and spend six months chiefly in itinerating among the aforementioned villages on the coast, with the view of ascertaining what openings there might be for permanent Missionary labour among them, and whether or not a more promising neighbourhood might be found for the future head-quarters of the district, to which Baddagame, in charge of a native pastor, and under the superintendence of the European Missionary, might be attached.

The Rev. G. Parsons has visited four out of the five principal towns

or large villages on the coast; and although no particular locality sufficiently recommended itself to him as suitable for the transfer of the Mission, yet much important information has been acquired. The general results of his tour are thus stated—

It is gratifying to report that my visits were generally very cheering to me. Although in no place have I met with sufficient encouragement to recommend a permanent location of the Missionary, yet I am exceeding glad at the opportunity afforded me of sojourning among the people of each little town; because by such visits I was able to do more good, and to become more fully acquainted with the people, than by a visit merely for a day. I did not meet with the success I wished for, yet I was not altogether without encouragement.

Generally he found, that where the headmen were favourable to his object he was well received, and where this was not the case he met with opposition. This common practice among the Singhalese, to be guided in their profession of religion by the wishes of their superiors, and assume an aspect which does not really belong to them, is a great hindrance in carrying forward efforts for their evangelization. Mr. Parsons, in his report, enters into details as to the different villages visited by him; but we have room for reference to one only of them, the village of Balapitty Modera.

Balapitty is without the advantage of any headmen favourable to Christianity. Whatever encouragement, therefore, we meet with, must be estimated accordingly.

Taking this view of the case, I have reason to hope that a gradual work is going on there. I had no large meetings during my stay, there being nothing to induce the people to meet together beyond my own and the catechist's invitations. But I found a few who, I hope, are sincerely inquiring after Christianity; and as these have been brought thus far by our endeavours, I feel in a measure bound to supply them with further instruction, for which the residence of a catechist is sufficient.

A neighbouring village, about two miles from Balapitty, half a mile from the high road, came under my notice in the following manner. A young man, a resident in the village, wishing to get a situation as schoolmaster, applied to me to open a school in the village, and exerted himself to collect together about forty of the inhabitants against an appointed day. When I met them they were apparently very desirous of having a school, as also other benefits of Christianity, *e.g.* baptism and solemnization of marriage.

I proposed my terms, which were, that they should form themselves into a congregation, and meet together weekly for divine worship and instruction, several being nominal Christians; the opening of school for their children to be delayed several months, depending upon their regularity in attendance at the catechist's lecture. Thirty-five adults immediately enrolled themselves as members of the congregation, and continue to meet together regularly: their number has since increased.

If this place continues to give satisfaction, and to progress, it will add materially to the importance of Balapitty Modera, and perhaps render it desirable to make it the Missionary's residence.

*Report of Baddagame for the year ending
Sept. 1852.*

Mr. Parsons has also transmitted the following report of the Baddagame Station, which, during his absence, has been superintended by the Rev. A. Goonesekera—

Mr. Goonesekera writes—"I am glad to observe that, at times, the number of adults attending the Singhalese service is greater than it used to be, the people having felt the absence of Mr. and Mrs. Parsons from the Station, and fearing that the Station might be given up, and another formed elsewhere." And in his journal of the cottage lectures he mentions the cases of several of the attendants, who have been induced to attend the church on Sunday. Mr. Goonesekera thus records another pleasing feature—"Lately we have passed through the busy season of harvest, at which time every other duty is wont to be laid aside, and the whole family, directly or indirectly, engaged in reaping and housing the grain; but during this period none of our Christians have been missed from their seats in the house of God."

Feb. 1854.

The English service has been almost discontinued during the last half-year, in consequence of my continued absence from the Station, and the removal of the only European family who were in the habit of attending it. With the prospect of not continuing this service, our attention has been directed to a more profitable distribution of labour, by sending out the catechists to take cottage lectures and out-services during the Sunday afternoon.

The power of divine grace has been manifested, and the presence of God shewn to be among us, in the conversion of an old man named Simon Duwaygey. His wife has been a Christian and a communicant for a time; but the husband, although spoken to by his wife, remained ignorant and careless of Christianity until about June last. He had been suffering from asthma for a long time, till at last he became much worse, and was confined to his bed. The subject of Christianity was again brought to his notice by his wife, and afterwards by Mr. Goonesekera, some Christian neighbour, and myself. Mr. Goonesekera visited him twice or three times a week, and followed up the work of instruction concerning the atonement of Jesus Christ, and the necessity of repentance and faith as being the only way of eternal happiness. Our message seemed just suited to his wants. He listened with delight, and expressed his sorrow for his sins, and his sole dependence on the merits of Christ for pardon and salvation. My heart has been filled with joy when I have heard him crying out to me, "One thing only is necessary and good for me, that is, to be really joined to the Christian church: I care for nothing more"—although he was at the time suffering from great weakness and want of food, and was about to leave a large and helpless family to the care of his already infirm widow. On the 20th of July, at midnight, he breathed his last; and we were pleased to gather from his widow such an account as proves that his hope and peace shone steadily till the last trying moment.

The cottage lectures held within the neighbourhood of Baddagame continue to be a source of hope and encouragement.

There is in the classes a general spirit of inquiry into the nature of Christianity and Buddhism, for these people are as ignorant of the one as the other, and require to have the absurdities of the latter pointed out,

in order to make them willing to examine and accept the former. And in this respect the cottage lecture is far more important as a means of instruction than any other; because, all reserve being laid aside, the people are more ready to communicate their thoughts than at any other.

During the past year we have succeeded in interesting a few people in Missionary subjects, by drawing them together to a weekly prayer-meeting, and a monthly intelligence meeting, at which the operations of the Society in other parts are brought before them. The result of this has been a small monthly subscription to the Church Missionary Society. The average attendance at this meeting has been about thirty, including the seminary boys and schoolmasters, most of whom come on the same day to render the weekly reports of the schools.

In this district there is a total of 19 schools, containing 552 pupils, of whom 58 are girls.

TAMIL DIVISION.

We have received from the Missionaries in the Jaffna district, the Rev. Messrs. O'Neill, Pargiter, and Bren, an united report of the three Stations under their charge—Nellore, Chundicully, and Copay. We regret that our limited space permits the introduction only of a very few extracts.

Congregations.

Of the congregations assembling at these places we have the following information—

At each of the Stations there are congregations, differing in some respects from each other in the individuals who form it, but not in the services performed. The congregation at Chundicully is the largest, inasmuch as it is nearer to the Pettah than the others, and it is the church where numbers of the Portuguese burghers have for a long time attended. The congregation is composed of Dutch and Portuguese descendants, some independent natives, the Mission assistants, boys in the seminary and other schools, and a few heathen. The service is held every Sunday morning at half-past eight, and is conducted by the Missionary himself. The average attendance is 80, including boys; the number of communicants, 90. There is a service

in the afternoon also, but not attended by many besides the seminary boys, and is generally taken by a catechist. There is also an English service in the evening, conducted by the Missionary at half-past six o'clock, and attended by most of the European residents, some burghers, educated natives, and the seminary boys, averaging an attendance of 81. The congregation assembling at Nellore is composed entirely of natives, chiefly those connected with the Mission, the girls in the boarding-school, children from the out-schools, and a few heathen. The chief service is held at ten o'clock every Sunday, conducted by the Missionary: average attendance, 260; number of communicants, 49. There is also a service in the afternoon at four o'clock, conducted by the Missionary: average attendance, 120. At Copay the congregation is entirely native, chiefly those connected with the Mission, the children in our schools, and a few heathen: average attendance, 165; number of communicants, 25. There is a service in the afternoon for the assistants and others: but few children attend, consequently the number is low.

Education.

Our efforts under this head may be conveniently divided into two classes, boarding and day-schools.

Under the former head are included the seminary at Chundicully, and the girls' boarding-school at Nellore.

In the boys' seminary 23 boys are educated and provided for at the expense of the Society, and 17 pay for their board. The Missionaries examined the boys in March last, and were pleased to report, that, upon the whole, they gave entire satisfaction, and shewed great diligence and improvement in their lessons.

The girls' boarding-school has been increased very considerably, so that it now numbers 65 girls: of these, 30 are educated and boarded at the expense of the Mission; the others are supported by subscriptions in England and in Jaffna, and in part by the School Commission.

This school has just been examined by the Missionaries, and found to be very much improved since last year, and altogether very satisfactory. It is in a better state now than it ever has been since its commencement, and this must, in a measure at least, be attributed to the continual superintendence of Mrs. Long, who now resides in rooms adjoining the

irls, so that she is constantly with them, checking what is evil, and encouraging what is good.

Besides these, there are, in connection with the different Stations, 33 boys' and 4 girls'-schools. Some of these are English schools, some exclusively vernacular, and others combining English and Tamil. The total of the children in the schools amounts to 1667, of which number 179 are girls.

Preaching to the Heathen.

While we instruct the children, we by no means neglect the adult population: meetings are continually held amongst them in the school-bungalows on week-day evenings, at which the truths of the Gospel are placed before them by the Missionaries and catechists as simply as possible, and the errors of heathenism exposed. We feel that we have a claim upon the parents while we educate their children; and it is at least questionable whether that influence would not be greatly diminished were our schools withdrawn.

Here let us notice the result of our preaching amongst the heathen. Hitherto, from some cause or other, it has appeared to be altogether inefficient. We are not aware of any case in which a heathen has been convinced of the truth at a bungalow meeting, or, at least, so convinced as openly to avow himself on the Lord's side. We think there must be some reasons for this, since the brethren in North India seem to make an impression on the people by their preaching, and occasionally one and another openly declares himself a believer in the truths preached. Numbers will admit the truth of what we say, but go on still in darkness and error. Now we are sure there can be no fault in the truths preached, for they are the great truths of the gospel, pure and perfect as the Lord who gave them. The deficiency must therefore be in the means used. As far as we are concerned there is much imperfection, especially in the power of addressing the people in their own language with force and fluency; neither do our assistants generally make up for our shortcomings in this respect.

Has, then, the preaching of God's word been altogether in vain? Far from it. The word has been sent forth, and cannot return void. Numbers have doubtless seen

and felt the truth, though they have not made an open profession of it.

There is not only no opposition to the truth, but in many respects a preparedness for its reception, which might be turned to account at any time if there were any impulse or palpable cause to incline the heathen to break through their long-established customs. Such we believe to be the present state of the people. When or how soon God in His all-wise providence may see fit to grant us this moving cause we know not: it is ours still to labour on in faith and patience, increasing our efforts rather than slackening, as we hope the day of visitation to this people draws nearer and nearer. Much labour has been bestowed in breaking up the ground and sowing the seed; and we must wait, watch, and pray, until the appointed times come when we shall see the seed sown springing up, beautiful "as the garden of the Lord."

New Zealand.

CHURCH MISSIONARY SOCIETY.

EASTERN DISTRICT.

General View.

THE reports from this district are of a checkered character, such as might be expected of a people, who, since their reception of Christianity, have been exposed to peculiar temptations consequent upon the formation of European settlements along the coasts, the contagious influences of those vices which frequently and painfully accompany the white colonist, and the excitement caused in the native mind by the market opened for the sale of land and agricultural produce. Hence, opposite influences are discerned to be at work, striving for the mastery; the entire aspect of the Mission clearly evidencing, that if ever there was a period in its history when energetic efforts were necessary, that moment is the present.

KAUAKAUA AND RANGITUKIA DISTRICTS.

Of these districts the Rev. R. Barker has transmitted the following

Report for the year ending Dec. 31, 1852.

The services of this Station (Rangitukia) have been carried on during the past year without interruption, and I have reason to hope some advance has, by the blessing of God, been made on the kingdom of Satan. A monthly prayer-meeting of teachers has been begun in some parts of the district.

The attention of these natives has been much diverted from the best things, during the past year, by their persevering endeavours to purchase trading-vessels. This tribe now possesses eight vessels. Should they be successful in running them, it must work a great change in the course of two or three years: it has already driven away nearly every white trader.

Still, I have good reason to believe that the congregations through the district are much improved. The teachers, by my advice, have received class lists for themselves and monitors; and, at the close of each month, these lists are brought to me for inspection.

The Lord's supper has been administered twice throughout the district during the year: the first time there were present 823, at the second 872 communicants.

For many weeks we have been giving evening lectures on the Pilgrim's Progress: the steady attention manifested, the anxious looking-out for the expected evening, and the intelligent answers we received, lead us to believe that it will have contributed to their advancement in divine knowledge.

In September, after much trying delay about timber, we commenced our native-boys' boarding-school with twenty-seven youths. Our girls, under Mrs. Barker's persevering attention, have made much progress in the scriptures, hymns, prayers, &c.

At the commencement of the present year we told the natives that all marriages would be charged 2s. 6d., which would be devoted to the native-boys' boarding-school. The proposal has been cheerfully responded to, and 3*l*. has been contributed in less than a year. I think the time has fully come for its being adopted in other Stations.

We have had two instances in which God seems very remarkably to have blessed the preaching of His word. In one case, a native chief of this village, who, when I first came, did every thing to oppose me, especially on the subject of my school: he always had something to

say against my plans; now he is my main support, goes with me unasked in all my journeys, is always thinking of plans for feeding my school-boys, comes every day to the Mission-house to see us, and himself said, that, though obstinate in the extreme once, he now felt it impossible to hold out. Another case is that of the chief Hokamau, once a noted murderer, dreaded by everybody: he has danced his furious dance in our yard; and, as every previous Missionary will bear witness, was one of the proudest and most determined opponents of the truth. He has become a meek disciple of the Lord Jesus. Once so sulky and surly, with never a question to ask, or an answer to give, he now is one of our most inquisitive hearers, and most constant attendant when we visit his village.

UAWA.

This district has been under the charge of the Rev. T. S. Grace, Mr. Baker being absent at Auckland from ill health. The following are extracts from his

Report for the year 1852.

In consequence of Mr. Baker's absence through ill health, this district has continued in my charge.

During the past year I have visited the whole of the district four times, and, on the whole, think I am justified in reporting favourably of it. I did greatly fear that the work would almost cease, for upon visiting this district last year I found the chapel at the station had been blown down, and very little disposition was then manifested to rebuild it. Thus, with a large pa of Romanists on the ground, and no resident Missionary, I greatly feared that many would be drawn aside; but this has not been the case: on the contrary, when I reached Uawa in September last, I found the Romish worship had ceased; and in all cases when I have been there on the Sabbath the majority of the Romanists have attended our service.

There is a heathen party at this place who have given us some trouble this year. Some of the natives of the Turanga district had last year taken a post from an old burying-ground, and had appropriated it to the building of their new church. This, according to heathen custom, was a great offence; and though our people replaced it, nothing reasonable would satisfy the great heathen chief, Te Kani o taki rau. The roads were made tapu, inter-

course was stopped, war was declared, and appearances looked very threatening.

Under these circumstances, I felt it would not be prudent to leave home for my journey to the Ahuriri. I had been in constant correspondence with the great Kani, endeavouring to make him take a favourable view of the mistake. When a little softened, I sent a deputation to him of some of the most influential chiefs of Turanga, with the information that I should follow them in three days. I did so, and was most happy to be able to bring things to a peaceable conclusion. The Christian natives, however, have not yet returned to their village, which they had deserted, and their neat little church remains unfinished.

On my visits through this district the attendance at the services and Bible classes has been good. At Tokomaru, the furthest village of note to the north, every thing has been very encouraging, as in most cases the best natives are those furthest from the station.

In February the bishop held a confirmation at two places in this district.

The number of old communicants who have this year partaken of the Lord's supper is 312; persons newly confirmed, 96; in all, 408.

TURANGA.

Report of the Rev. T. S. Grace for the year 1852.

During the absence of Archdeacon W. Williams in England the Rev. T. S. Grace has continued to reside at this Station. His report is as follows—

This year has been characterized by an extraordinary advance in civilization. The natives have learned that eating bread is better than native food, and that to sit at a table, and use a knife and fork, is no punishment. They acknowledge that our mode of working is superior to theirs, and have found out that their huts are obstacles to every thing like domestic comfort.

The great desire for clothes has ceased, and knives and forks, plates and spoons, pots, pans, smoothing-irons, and tea-kettles, have taken its place. The plough is in their hands, and is working wonders amongst them. Eighteen months ago there was not a native in the whole Bay, except in connection with ourselves, that could be prevailed upon to milk his cows. Now they are making every effort to re-

claim their bush cows, and great numbers are milked regularly. Oxen for the plough are sought for in every direction. The use of money and figures is doing much to enlighten them; and, if they persevere with the corn-market already commenced by them, they will soon understand the art of dealing. In every temporal respect they are looking up. More than one has told us, "Now is the beginning of our strength;" "This is the beginning of our kingdom;" "Now we are beginning to live;" and other such-like expressions.

I regret that I cannot speak so favourably of their spiritual concerns. The present year has been one of the greatest trial of principle. Another large vessel was wrecked here in April last, and, being a total wreck, the goods washed up were a great temptation to them, and many natives were guilty of theft. To get these things restored has caused us much trouble. In addition to this, a public-house has been opened, and though it is against the law to sell to natives, yet it has been done, and drunkenness is too common amongst them. The greatest evil that we have to contend with I consider to be, the unsatisfactory state of the native teachers. Now that civilization is advancing, these men cannot devote the time they formerly did to their people, besides which, men of higher attainments are absolutely necessary.

The bishop visited us in February last, and held four confirmations in this district. The natives at this time were in the midst of their harvest, which was very unfortunate, and many of them attended at considerable inconvenience.

The native boarding-school has gone on satisfactorily. The industrial branch may be considered as that which has been the most successful. The girls have attended to all the work of the house. The elder girls can all work: four have learned to iron; three can get up linen in very good style; three have learned to milk; two to make butter and cheese. Two natives from the pa have also learned to make cheese. The principal employment of the boys has been to work the land—digging, sowing, planting potatoes, fencing, &c., all of which they have done in an English manner; and were a prize to be given to the Europeans or native inhabitants of this place for the best farming, there is no doubt but that our natives would receive it.

WAIROA.

Report for the year ending Dec. 1852.

The changed circumstances of the New Zealanders is strongly brought out in the following report of the Rev. J. Hamlin, the Missionary at this station—

The condition of the people of this district is now considerably altered from what it was in former years. The progress has been gradual, but more rapid the last two years than in those preceding. When we first arrived amongst them there was not wheat enough grown in the district to support our family; but in the last two years there has been about 3000 bushels in each year sold and taken to the towns, besides what has been consumed on the ground. At that time only a few natives were engaged in the whale-fishery; but at present it holds out the greatest attractions, and is to this place what the gold diggings are to other countries. Hence it has drawn together whites of various nations and characters, and natives of all characters from other districts. It is reported that there are 52 boats and about 400 young men, natives, engaged in this occupation this summer: some are from the East Cape, and others are from the various residences along the coast to Hawkes Bay; some south of us; and about a hundred are from the Wairoa. As most of them are married, a considerable number of females are also present, witnessing the scenes of vice and drunkenness that usually attend such occupations. Most of these have been in our schools, and were amongst the most forward and best informed of our natives. Comparatively few, however, have hitherto run into all the vices to which the whites are prone. Most of them attend service when it is held amongst them, and keep up, it is said, the form of prayer night and morning; but who can tell into what lengths of wickedness the force of evil example may lead them?

The evil influence of those whites who are engaged in the whale-fishery over such of the natives as are led to identify themselves with them, is deeply deplored by Mr. Hamlin. Instances have occurred in which they have not hesitated to instil infidel principles, while of immorality and drunkenness there

is no lack. We trust, however, that the taint is limited in its action. Mr. Hamlin proceeds—

There are abundant opportunities, and we are not without encouragements to preach the word. The outposts have been visited, both by myself and the appointed native teachers, with considerable regularity during the year; and I am thankful to say that the congregations and Sunday-schools, the Bible and conversational classes, have kept up their numbers in the inland residences, and in some on the coasts.

On my last visit to Waikare, Moana, Te Reinga, Maruhakeke, and Waisau, it was encouraging to witness the numbers that assembled: though on a week-day, scarcely an individual of some of the residences remained away. I may also mention, respecting those on the coast, that out of three vessels that have been wrecked at the Mahia, I never heard of a shilling's worth of property taken away by the natives of that place. The congregations at the station and on the coast, though their numbers have not been equal to that of the former years, have, with few exceptions, been steady and regular; and the same might be observed of the Sunday-schools, the Bible and conversational classes; but of the day-schools, both adult and children, at the out-posts, little can be said.

The Bishop of New Zealand visited the station in February, and confirmed, belonging to this district, 127 men, 216 women; total, 343.

At this station there are to be found, a half-caste day-school; a Sunday-school for the same; an afternoon-school for young women, conducted by Mrs. Hamlin; an adult-school on week-day mornings; and a native-teachers' school on Tuesdays.

WESTERN DISTRICT.

OTAKI.

Archdeacon Hadfield and the Rev. S. Williams continue in charge of this district. The report of the former Missionary affords full and interesting information respecting it.

Archd. Hadfield's Report for the year 1852.

With respect to the district generally, I have very little to report: nothing either

very encouraging or discouraging has occurred during the past year. There has been a steady improvement constantly going on; but the space of one year does not present anything very remarkable. It is right, however, to observe, that there is the same readiness and alacrity in attending the preaching of the word, and the various ordinances of the church, which it has been my privilege to report of late years: indeed, I may safely say that the desire for spiritual instruction is decidedly increasing. There are, of course, instances of those whose conduct disappoints our hopes and expectations; but these are comparatively rare. On the contrary, there are many who shew, by their consistency of life, that they are really more deeply affected by religion than might at first have been supposed.

One occurrence I shall hardly be justified in passing over without notice: I allude to the death of HAKARAIA KIHAROA, the principal teacher of this tribe, which took place on June the 4th. He was one of those who first turned their attention to the gospel, even before a Missionary had arrived in this part of the country. He, with two others of this place, was baptized about a year after my arrival—the first that I admitted to that ordinance. He was then appointed head teacher, and, during my absences, always conducted the services of the church and the school. He never received any salary. He was a sincere, humble, unostentatious Christian, who said but little: he was, however, always ready to co-operate in every good work. He was one of the very few natives who, when I suggested to him his baptism, declined for some time, on the ground that he could not answer for his own steadfastness. I endeavoured to shew him that Christ was our strength, and that “His strength was made perfect in weakness.” During my long illness he kept up a constant correspondence with me on all matters connected with the welfare of his tribe, and conveyed to me, during the war, information that was frequently of much use to the government. About four years ago the bishop suggested to me that he should be presented to him for ordination; but I knew that he had a disease deeply seated in his lungs, and therefore that he could not live long: I consequently did not advise it. He was beloved by his tribe, who attended his funeral from all the surrounding villages, and who sub-

scribed fifteen pounds for a tomb-stone for his grave. Sir George Grey, who had a great regard for him, intends to have a dedication to his memory prefixed to a translation of the “Pilgrim’s Progress” which he is now editing. We much regret his loss, but can only say, “The will of the Lord be done.” The teacher we have to succeed him was one of the two baptized with him—RAWIRI TE WHANUI, quite his equal, perhaps his superior, though of inferior rank in the tribe; but this circumstance is not now of importance, as it was formerly.

I have this year, as usual, had the teachers in from the surrounding villages for a month. Fifteen were present. Some were absent with my permission. During this time I took them through such courses of reading as I thought would be beneficial to them. They appeared to take increased pleasure and interest in what they were taught this year; and, I think, felt that they had got something to take away with them.

My engagements while at home have been various—attending to the daily services in the church, and the adult and children’s schools, to the sick, &c. I have also been engaged in superintending numerous preparations for our boarding-schools.

Besides the immediate district, I have attended at stated periods to the natives of Wellington and the neighbourhood. Early in the year the bishop confirmed upwards of fifty persons, whose names I had given to him. I have administered the holy communion there four times, the average attendance being 85. I have also baptized 14 adults. Among these was TE PUNI, the principal and well-known chief of the place. He had for some time previous taken considerable interest in religion. He had borne a high character among the English for integrity; but had never, until within the last few years, taken any interest in Christianity. I was very happy to be able to admit him into the church. His knowledge was quite equal to what I could expect from an aged convert, and his humility was in many respects very remarkable. As an instance of this I may mention, that, in the selection of a name, though several great names were suggested to him, he asked me to recommend some very simple one, and finally took the name of JOHNSON—the name, I believe, of Dr. JOHNSON, who had shewn him kindness when on a visit at Auckland.

WANGANUI.

The Rev. R. Taylor, for many years in sole charge of this extensive district, has had his hands strengthened by the arrival of Mr. and Mrs. Booth. Mr. Booth, having had the advantage of being duly prepared in the Metropolitan Training Institution, Highbury, directs his attention to the educational department. Mr. Telford is stationed at Pipiriki, up the Wanganui river. Of his district Mr. Taylor has transmitted the following

Report for the year 1852.

During the last year, my duties, when at home, have consisted of two native and two English services on the Sabbath, daily morning and evening prayer, catechetical instruction in the morning, and a short lecture in the evening, with a weekly prayer-meeting of the communicants on the Friday.

I have twice visited the interior, and made my usual journeys through my district. The number of baptisms has been much larger than in the preceding year, and that of the communicants has also slightly increased. But I fear, in taking a general review of the state of this district, whilst I have to acknowledge with gratitude the peaceable state in which my natives are living, I must also express my fear that much deadness and indifference to religion prevail, and that it is more perceptible to me now than it was formerly. The work of past years is now being tested: the good seed has been sown, and

the evil one has also plentifully scattered the tares.

A strong feeling of covetousness has arisen, which it is often very painful to witness. Our propinquity to the gold-fields, and the enormous rise which that has occasioned in the price of food, has made the natives think more of traffic than any thing else: their thoughts appear to be engrossed by it.

The daily attendance at morning and evening prayer has declined. Although they continue pretty regular in their Sabbath attendance, still the Lord's-day is more frequently disregarded in minor matters, and the congregational schools have not the same interest they formerly had. The first love of many has grown cold.

During the last year Wanganui has had a Romish Mission, consisting of two priests and two lay associates. Strong efforts have been made to disseminate their anti-Christian doctrines, and to shake the faith of our natives; and they have not scrupled to use very violent and gross language, which I imagine has rather disgusted than convinced their hearers that they have the truth with them. The novelty of their doctrines, and the large store of religious toys which they have to distribute, like grain cast into the water to attract fish, have drawn some to see and hear; but hitherto I have reason to hope that their attempts on the Christian natives have been fruitless. A few of the most abandoned, who have never given up the native way, have gone over to them as to a congenial system.

The remainder of the Report will be given in a subsequent Number.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

London Miss. Soc.—Rev. James Kennedy and family embarked at Southampton for Calcutta, *en route* for Benares, November 14.—Rev. S. M. Creagh and Mrs. Creagh, and Rev. John Jones and Mrs. Jones embarked at Plymouth for Sydney, *en route* for New Hebrides, December 4.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. D. H. Schmid has been obliged to leave his Station for Madeira on account of ill-health. He arrived at Madeira on the 1st of January.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. Messrs. Neele and Stern were admitted to Priests' Orders on Tuesday, the 18th of October, at the Cathedral, by the Bishop of Calcutta.—The afflictive

intelligence of the removal by death of the wives of two of the Society's Missionaries has recently reached us. Mrs. Sargent, wife of the Rev. E. Sargent, died at Palamcottah on the 1st of November, having for some time suffered in her health, on account of which she had contemplated a visit home. Mrs. Foulkes, wife of the Rev. T. Foulkes, died on the same day, at the same place, after premature confinement.

WEST INDIES.

London Miss. Soc.—Intelligence has reached us of another affecting instance of mortality, in the somewhat sudden removal of the exemplary wife of the Rev. Thomas Henderson, of the Demerara Mission. Mrs. Henderson's career of useful effort in the Missionary field was cut short by an attack of yellow fever on the 26th of May, but no particulars have been received.

Missionary Register.

MARCH, 1854.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 92 of the Number for February.)

China and India beyond the Ganges.

(Continued.)

AMERICAN BAPTIST MISSIONS.

CHINA.

Hong Kong — 1842 — with Out-Stations: W. Dean, J. Johnson: 4 *Nat. As.*; 3 School Teachers. Schools, 4: Scholars, 40. Communicants, 25—P. 113.

Ningpo: J. Goddard, D. J. Macgowan, M.D.: 2 *Nat. As.* Communicants, 9—P. 113.

The Boys' School was closed for a year. Since it has been re-opened, though conducted under many disadvantages, our Day School has been useful in commending us to those who reside in the neighbourhood of the Church: some of the elder scholars have become young men, and frequently attend our Services. In the Girls' School there are 15. Several of the elder children can read books in the Roman Character, the greater part can recite the whole of Watts's First Catechism, and all have made remarkable proficiency, although they have been only nine weeks under instruction. There are two girls who are under training in the expectation of their being hereafter specially useful.

An aged Chinaman has been publicly baptized before a large number of heathen spectators.

Beside attending daily at the hospital, addressing the patients and prescribing for them, I have ventured to hold an Evening Service once a week in our new Church. Its novelty attracts many hearers. Br. Goddard holds a meeting of a more private and select character on the fol-

March, 1854.

lowing evening, which is attended by the converts and inquirers.

The brother last baptized was a Buddhist of the stricter sort, and a member of a proscribed body known as the "Tea Sect," who are given to fasting and to a strict observance of a few religious rites. The "Tea Sect" has no priesthood, its ceremonies being conducted by a few elderly laymen of superior zeal and intelligence. They have no images, their ceremonies being performed before a scroll, on which are written the characters, "Heaven, Earth, Prince, Teacher, Parent." These being the only earnest people in the land, invite the special attention of Missionaries. [Dr. Macgowan.]

SIAM.

Bankok: about 25 miles up the River Meinam: inhab. 500,000: the principal city of Siam, a country said to contain 3,000,000 inhab. —1833—2 Out-Stations. *Siamese Department*: S. J. Smith: S. S. Jones, H. H. Morse, *Fem. Teachers* — *Chinese Department*: W. Ashmore: 5 *Nat. As.* Communicants, 34—Scholars, 48—Pp. 113, 114.

A few days ago I returned from Bangplasol, an important town on the eastern shore of the Gulf of Siam. My principal object was to distribute books among the Chinese of that place. The suspended assistant, Kiok Cheng, who is now employed as my personal teacher, went

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American Baptist Missions—

with me. He constantly attended me, and spoke out of the fulness of his stores to his countrymen concerning the Gospel of Jesus Christ. We still feel encouraged to think that he has repented of his fall with a repentance that will not need to be repented of. A man who lives at this place made an application for baptism a few weeks ago. Our visit enabled us to see his deportment in his family and among his neighbours. The aspect of his case is quite encouraging. He will visit us at Bankok as soon as the fishing-season is over.

In the centre of the town I found a large distillery. A little alley from the front door led to a bazaar, and a cockpit is on one side and an opium house on the other side of the way.

The few days spent at Bangplaso were employed in going from house to house. A goodly number of dwellings were visited, at each of which the assistant gave a brief account of the way of life. [Mr. Ashmore.

BURMAH.

Maulmein, in the British Territory, eastward of Rangoon: the city is an oblong several miles in extent, and has a population of 30,000 or 40,000 inhab.: 6 Out-Stations: *Maulmein* is the principal Station of the Mission—1827—In the *Burman Department*, J. Wade, T. Simons, E. A. Stevens, T. S. Ranney: 7 *Nat. As.*—*Amherst*: 2 *Nat. As.* Communicants, 130 at *Maulmein* and 30 at *Amherst*. Schools, 8: Pupils, 373; about 40 of whom are boarders—P. 114.

Maulmein—Karen Department—13 Out-Stations: J. H. Vinton, N. Harris, W. Moore: Miss M. Vinton; 3 *Nat. Preachers*; 15 *Nat. As.*—*Rangoon*: the chief sea-port: 670 miles S E of Calcutta: inhab. 40,000—1813—renewed 1830: 1 *Nat. Preacher*; 15 *Nat. As.* Schools, 4: Pupils, 220—P. 114, 115.

At the eleventh Anniversary of the *Maulmein Baptist Association* there was not a very full attendance in consequence of cholera and the fear of small-pox. Five of the Churches sent no representatives;

but the meeting was interesting and profitable. Between 200 and 300 of the Heathen were present. There are 15 Churches connected with this Association. Twenty-three additions had been made to the members and 27 had died. Five converts were baptized on the Sunday after the Meeting, and on the Sunday following 5 members were received into the Church at Krungpung. [Mrs. Moore.

Tavoy: Karen Department: with 17 Out-Stations: in British Burmah, S W of Maulmein, and open to the sea: inhab. 9000: it has 1000 Pagodas, and 200 Monasteries for Buddhist Priests—1828—F. Mason, C. Bennett, E. B. Cross, B. C. Thomas: 2 *Burmese As.*; about 10 *Karen As.*—*Mergui*: D. L. Brayton, J. Benjamin: 8 *Karen As.*—P. 115.

At an Association Meeting held at Newville Letters were received from 22 Stations, and 3 Churches were not represented in consequence of the prevalence of cholera. We have completed the examination of nearly 40 members (at Mata). We have been here about a week, and visited all the scattered members of the Church. [Mr. Thomas.

Left Mergui yesterday to visit the Churches along the coast. At Kabin six candidates were baptized, and at other places 21, making 27 in all during our visits this season. We have visited all the Churches in this southern district, being 10 in number. Though there has been no special outpouring of the Holy Spirit during the past year, there is evidence of a gradual improvement. New interest has been commenced in two different places. [Mr. Brayton's Journal.

ARRACAN.

Ramree: Burmese Department: in Arracan, a district containing 300,000 inhab.: 1 *Nat. As.*—*Akyab*: with an Out-Station: L. Ingalls, C. C. Moore, H. E. Knapp: 3 *Nat. As.*—*Kyauk Phyoo*: 1 *Nat. As.* Communicants, 50—Scholars, 20—P. 115.

Sandoway: E. L. Abbott, J. S. Beecher, H. L. Van Meter: 2 *Burmese As.* There are 44 Out-Stations and 55 *Nat. As.*; of these,

8 are in Arracan, and the others in Burmah Proper; 6 of the assistants are ordained preachers. Communicants, 5000—Pupils in Day Schools, 184; in Boarding Schools, 80—P. 115.

A meeting of the Church Members and Native Teachers of this Mission was held in February at Bassein. A view of the desolations which disease and war have wrought among them mingles sadness with our joy. Seven of the pastors we have been accustomed to meet have been removed to their final rest. Six fell by disease; the seventh was the victim of Burmese cruelty, and died, to use his own words, "the death of Christ." While such a marked providence has been displayed toward our Christian Karens, that very few, if any, have died on the battle-field, we have been called to mourn the loss by sickness of 141 members of our communion and 119 members of our Christian Family, who had not yet received baptism. Two or three of the Native Preachers are in the hands of a cruel Burmese chief, of whose condition we are ignorant, and about whom we have great reason to be anxious. A few of the Native Preachers were deterred from attending a Meeting through fear of the cholera and small-pox, which are beginning their annual ravages around us, and a few other Churches were not reported; but it was highly gratifying to meet thirty-nine of our brethren in the ministry on this important occasion. But the pleasure of meeting them was not without its mixture of sorrow for the work of ruin wrought among their flocks by the relentless hand of war. Twenty-five Churches have been scattered, their Chapels and villages destroyed, and in many cases all the personal property of the people wrested from them. Great numbers of the people were thus reduced to poverty. The Native Preachers, on account of the desolation occasioned by the war, will require much more aid from the Mission this year than they have received for several years past. Perhaps half of the Churches that have been scattered are now returning to their former places of abode, and gathering around their former Pastors. Some of the members will remain in the places where they fled for shelter, a part uniting with other Churches, and others forming new Churches under different Pastors. Months and years must elapse before these

Churches will appear as well organized and efficient in supporting the Preachers of the Gospel as they were before the war. We have great reason for gratitude in the fact that we have a class of ten young men well prepared by their studies at Sandoway and Maulmein for entering on the work of the ministry. Four of these were appointed over Churches left destitute by the death of their Pastors. Karens, in receiving or rejecting the Gospel, usually follow the example of the head of the family or of the village, and quite as often profess themselves Christians by whole households and whole villages, as they do by individuals. There are many thousand unconverted Karens in the near vicinity of Bassein. The door which God has thrown open before us is wide, and the vast field seems ready for the harvest. The Lord of the harvest has raised up fifty-five labourers to enter that field. The unsettled state of the people during the war, the loss of nearly all their books, the interruption of Sabbath and Sanctuary Services, has been naturally attended by many departures from the path of holiness. [Mr. Beecher.

Paddy and rice are now selling at five to seven times as much as in former years. A number of vessels have come in recently for rice, but all have gone away empty, or nearly so. We have heard of from ten to twenty families of "new worshippers," as they are called, or those who have recently begun to attend a Place of Christian Worship, and have, to a greater or less extent, committed themselves on the side of Christianity. [Mr. Van Meter.

ASSAM.

Sibsagore: on the right bank of the Dilcho, opposite Rangpur, and about 10 miles from Bramapootra—1841—N. Brown, S. M. Whiting: O. T. Cutter, *Printer*; 2 *Nat. As.*—*Nowgong*: M. Bronson, J. J. Stoddart—*Gowahati*: A. H. Danforth, W. Ward: 3 *Nat. As.* Schools 5; Pupils 117. The Rev. G. Däuble died on the 23d of March, after labouring in Assam four years—Pp. 115, 116.

The season is very dry and hot. The cholera rages more fearfully than in former years, among beasts as well as men.

[Mr. Stoddart.

AMERICAN BOARD OF MISSIONS.

CHINA.

Canton—1842—Elijah C. Bridgman, Dyer Ball, M.D., Daniel Vrooman, Fred. H. Brewster: Sam. W. Bonney, *Preacher*; S. Wells Williams, *Printer*; 2 *Nat. As.* Mr. and Mrs. Vrooman arrived at Canton on the 15th of March; and Mr. and Mrs. Brewster sailed from Boston on the 31st of July. Mr. and Mrs. Bridgman have been on a visit to America for the benefit of Mr. Bridgman's health. In the year 209,400 Tracts have been issued, and 600,000 octavo pages printed—P. 116.

Dr. Ball, Mr. Williams, and Mr. Bonney have continued to proclaim the truths of the Gospel, though they have not been cheered by any marked results. It is thought, however, that there is an increasing willingness among the Chinese to listen to the message of life; and ten persons give some evidence of having been born of the Spirit. One of them has requested baptism. [Board.]

Amoy—Elihu Doty, John Van Nest Talmage: 1 *Nat. As.* Communicants, 19—P. 116.

The opportunities of usefulness which this Mission enjoys are constantly multiplying; but the brethren have not strength to meet the demand which is made on them. They have called for assistance, but no person has gone to their relief. It is deeply to be regretted that a field of so much promise should be so inadequately supplied with labourers; and there is danger of the Mission becoming still weaker unless reinforcement can be sent at an early day. [Board.]

The brethren at Amoy derive much comfort and encouragement from the conduct of their Church Members. The Missionary Spirit seems to pervade this little land of disciples in an unusual degree. [The Same.]

Two of our Church Members planned a tour among a number of the villages on Amoy Island. They invited me to accompany them on the first day, which I was happy to do. We visited several villages, and spent the greater part of the day in preaching. It was necessary for

me to return at night: the two brethren remained in the villages several days. Other brethren also went out to join and assist them. When they returned they brought a very pleasing report of their labours, and of the reception with which they met. The people generally heard the Word with joy. [Mr. Talmage.]

On the 3d of May a Meeting of the male members of the Church was called, to take into consideration sending two members to commence operations at Chiang-chiu. Two were sent on the 12th, and on the 17th an insurrection broke out, in which one of the Evangelists was mistaken for one of the insurgents, being a stranger, and was beheaded. [The Same.]

The latest advices represent Amoy as in a state of great disturbance and distress, being in the hands of the insurgents, but with the expectation that the authorities would soon return and endeavour to regain possession of the city.

Foo Chow: the capital of the Foo Kien Province: 600,000 inhabitants: 30 miles from the mouth of the river Min—Stephen Johnson, Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, Justus Doolittle—Pp. 116, 117.

All the Missionaries, it is believed, have Services of some kind on the Sabbath, Mr. Doolittle having commenced religious exercises in May. Mr. Peet has been particularly encouraged by the serious deportment of an aged Chinese, who has reported the names of two others as inquirers. Messrs. Cummings and Baldwin itinerate weekly in the villages near Foo Chow when the weather permits. The Schools, of which there were four a few months ago, have been affected injuriously by the opposition of the local government to some of the plans of Mr. Welton, an English Missionary. A general panic prevailed among the teachers employed by the Mission, and in consequence all of them left. [Board.]

The prejudice and ill-feeling which from the beginning has existed against us seem to be passing away. I have two Schools in my house, one containing 30 boys and the other 9 girls. Five or six of the boys are 16 years of age.

[Mr. Doolittle.]

AMERICAN PRESBYTERIAN BOARD.

CHINA.

Canton—Inhab. 700,000. *Macao* was occupied as the Mission Station in 1842, but the Missionaries removed to Canton in 1847—Andrew P. Happer, M.D., John B. French. Scholars in the Boarding School, 24; in the Day School, 56—P. 117.

Ningpo—1844—inhab. 300,000: D. B. M'Cartee, M.D., Richard Q. Way, Augustus W. Loomis, M. Simpson Culbertson, John W. Quarterman, Henry V. Rankin, Moses S. Coulter, Samuel N. D. Martin, W. A. P. Martin: Min Geen, *Nat.*

As. Communicants 19—Scholars: Boarders, 36 Boys, 27 Girls; Day Scholars, 63 Boys—P. 117.

Shanghai—Joseph K. Wright, and 2 other Missionaries—P. 117.

Canton affords an open and highly promising field, but at present, beyond attracting the attention of some to public preaching, and disseminating among the people a knowledge of the nature and claims of the Gospel, the results of labour are not strikingly apparent. The same may be said of Shanghai, more recently occupied. At Ningpo, where the Mission has been longer established, there have been 4 Native Communicants added during the year.

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

CHINA—1836, renewed 1845: *Shanghai*: Wm. Jones Boone, D.D., *Missionary Bishop*: E. W. Syle,

Miss Jones, Miss Morse, Teachers—P. 117.

AMERICAN METHODIST MISSIONS.

CHINA.

Foo Chow: R. S. Maclay, M. C.

White, J. W. Wiley, M.D., J. Colder—P. 117.

BAPTIST MISSIONARY SOCIETY.

Chittagong: 343 miles E of Serampore, and 8 from the sea: inhab. 12,000: many populous villages immediately adjacent—1812—J. Johannes. There are 7 Out-Station; 8 *Nat. Preachers*. Communicants, 83: 3 Day-Schools: 23 Boys; 13 Girls; in the Sunday School, 27 Scholars—Scriptures distributed, 1400; Tracts, 500—Pp. 117, 118.

We record with the greatest humiliation that we have been tried and afflicted greatly; but we have been also blessed and enlarged by the Author of all our happiness and success. Tried deeply, but not insupportably, by the removal of a few dear friends from earth to glory, washed and made white in the blood of the Lamb; for all died in faith giving glory to God. We have also lost others, though not in communion, yet regular attendants on the Means of Grace, and hopeful inquirers after the truth as it

is in Jesus. We have also suffered in our Schools. At Chándgán we have lost a number of scholars, who have left us, with the native teacher at their head, and joined the Romish Party. At Chittagong, at Kalikapur, and all about these places, we have extensively scattered the seed of life, warning sinners to flee from the wrath to come, and to lay hold of the truth set before them in the Gospel. The Heathen do not so generally disregard the Word now. They listen with readiness and pleasure to the news of salvation through a crucified Redeemer; and applications are unceasingly made for Scriptures and Tracts, which they peruse and are profited withal. From all that we see and witness, we feel assured that ere long Christ will be abundantly glorified in the salvation of a lost and perishing world. We have had a happy accession to our number by baptism. Eleven souls have joined us, and we rejoice that there are others earnestly seeking the way to Zion with their faces thitherward.

[Mr. Johannes.

CHURCH MISSIONARY SOCIETY.

Shanghai—1845—Thomas M'Clatchie. Baptized during the

year, 2 Adults—Pp. 118, 119; see at pp. 52, 53, Adult Baptisms,

Church Missionary Society—

Death of one of the Converts, Conversation with an Aged Man; and, at p. 103 of our present Volume, Baptisms and Insurrection.

The Rev. John Hobson, who went out as a Missionary of this Society, but was transferred, with the concurrence of the Committee, to the Consular Chaplaincy, has successfully exerted himself for the erection of a commodious educational establishment, comprising a residence for a married Missionary, School-rooms, dormitories, and lecture-rooms, capable of accommodating 50 boarders and 30 day-scholars. The cost has been 5416 dollars, nearly one-half of which was a sum contributed by the English-Congregation at Shanghai, as an equivalent to the Society for the expense of Mr. Hobson's passage, outfit, &c., when he was transferred to the Chaplaincy; the other half being voluntary contributions from the same Congregation. The whole has been made over to the Society, and will remain as an honourable testimony to the Christian Liberality of the Chaplain, and of the British Community in Shanghai. Mr. Hobson had been educating a few promising native pupils for the last three years: these now form the commencement of the School, and are 20 in number. The school was opened on Thursday, December 9th, with a public Service, comprising a small company of Chinese and many of the English Residents. Mr. Hobson attends the School daily, to give the religious instruction, and to open and close the School with prayer. The Committee have appointed two of their ordained students to this Station, one of whom will undertake the charge of the School. [Report.]

I make it a rule to spend some part of every day in some temple in the city, conversing with the people. I have never yet known of any individual being led to Christ by means of these conversations or the books distributed; nor do I know of any other Missionary who has been more successful than I have in this respect. The apathy with which our message is received is most distressing. Our books are read, and the doctrines they contain are extolled as excellent; yet here the matter ends. [Mr. McClatchie.]

Ningpo—1848—40,000 inhab.:
Robert Cobbold, W. Armstrong

Russell, Robert David Jackson: 1 *Nat. Cat.* The Rev. F. F. Gough was compelled by severe illness to return to Europe for the recovery of his health. Baptized during the year, 5 Adults: Schools, 3: 62 Boys—Pp. 119, 120; see, at pp. 48—51, Steadiness of Converts, Candidates for Baptism, Visitation of the Cholera, the Phonetic System, and the aspect of Romanism at Chusan; and, at pp. 100—102 of our present Volume, Baptisms, and Candidates.

On the whole, the present aspect of things here, to my mind, looks favourable. In attestation of this, I will mention a conversation which took place the other evening, after family prayer, between Yüeh-yi and a neighbour who has been a very regular attendant at all our Services latterly. Yüeh-yi was alluding to the difficulties in the way of the progress of Christianity among his own people, assuming that elsewhere they could hardly have been so great, and expressing a fear that for a long time they would not be removed. This neighbour interrupted him, and asked him to recall back his thoughts to the state of things here two years ago. "Then," said he, "you are aware how reluctant the Ningpo People were to allow their children to go to foreigners' Schools; whereas, at present, if 100 schools were opened by them in this city alone, they would not have room for all the boys who would be glad to go to them. And why? Because their parents see that their children are far better instructed in them than in their own Schools, even in their own character, and, in addition, are taught to read books which all can understand, which is not so with their own, in the alphabetic system."

From my own observation, too, I can see that the people are much more friendly toward us than they used to be; for though hitherto they were externally polite and civil, yet it was easy to perceive there was a lurking animosity against and distrust of us within, though not openly manifested. [Rev. W. A. Russell.]

At the latter end of May the Bishop of Victoria paid a visit of three weeks to Ningpo, taking up his residence with the Missionaries, and encouraging their labours by uniting with them in their va-

rious meetings, and in the examination of their Schools. During the Bishop's stay he visited some of the neighbouring lakes, the shores of which are studded with flourishing villages; but he found the people too much excited by political agitations to listen to the message of the Missionary. He visited a celebrated Buddhist Monastery, and records the painful instances of self-torture practised by the deluded devotees, which may

well excite the compassion and call forth the Missionary Zeal of Christians.

[Report.]

Foo Chow—1849—Wm. Welton—P. 120; and see, at pp. 43, 44, of our present Volume an Account of the Opposition to the establishment of Schools, and The Insurrection, and the Aspect of Missionary Operations at this Station.

JEW'S SOCIETY.

Kae-fung-foo. No further information has reached us respecting

the Society's proceedings in China since our last Survey—P. 120.

GENERAL BAPTIST MISSIONARY SOCIETY.

CHINA.

Ningpo—T. H. Hudson: 1 Nat. As.—P. 121.

From some cause the Secretary has received no communication from Mr. Hudson since the last Annual Meeting. It is understood that his health is fully restored. His extremely lonely situation after his son left him must have been injurious to his health. He has, however, escaped from this by residing in the family of Mr. Goddard, an American Baptist Missionary. He has occasionally distributed Tracts and talked to the people. A vote of the Committee at the last Annual Meeting invited his return to this country, but without adopting any decision as to future proceedings in reference to China. The Committee has recently further pressed this subject upon Mr. Hud-

son's attention. The Committee recommended that Le Seen should be continued in the Society's employ, probably under the direction, for the present, of the American Baptist Missionaries, and that those brethren should be requested to exercise superintendence over the Mission Premises. Whatever may be the issue of present arrangements respecting Mr. Hudson, it is still extremely desirable to carry on your Mission in that vast country; and it seems likely that the changes which are taking place in the political affairs of China may shortly open much more widely that vast land to Christian Labourers. Should events take the turn they seem likely to take, the cry to all Christians will become far louder than ever—Come over into China, and help us.

[Report.]

GERMAN MISSIONARY SOCIETIES.

CHINA.

Bâle Missionary Society.

Hong Kong: Theod. Hamberg, Rud. Lechler, Philip Winnes: 5 Nat. Cat.; 1 Teacher of the Language—P. 121.

Rhenish Missionary Society.

Saiheong: 1848—Genähr, Krone; 6 Native Catechists. The labours of the Missionaries were attended with little encouragement. Nevertheless, they had the gratification, at Christmas 1852, to baptize 9 Chinese—6 males and 3 females. Baptized from the beginning, 26—Communicants, 24.

Ooshikgnam—Out-Station—To-

ward the close of 1852 Wonglong, the Catechist, was removed to another Out-Station, and Ooshikgnam was deserted for a while.

Lankiu—Out-Station—The former Catechist, Tai I, was called to Saiheong and replaced by Wonglong and Li. The religious state of this place, too, was rather unpromising. Baptized, 22, the Catechists included—Communicants, 18.

Fookwiny—1849—Out-Station—Won-yun, Catechist. Baptized in all, 23—Communicants, 19.

Swedish Missionary Society.

Hong Kong: A. Elgquist—P. 122.

*German Missionary Societies—**Chinese Foundation at Cassel.
(Grand Duchy of Hessen.)**Hong Kong—Newman and his*

wife superintend the Chinese Union at this place, and are supported by an Association at Berlin—P. 122.

ST. PAUL'S COLLEGE, HONG KONG.

No information respecting this College has reached us since our last Survey—P. 122.

WESLEYAN MISSIONARY SOCIETY.

CHINA.

Canton: George Piercy, Wm. R. Beach, Josiah Cox: Miss Wannonp.

Mr. Piercy is at Canton. A Letter from him, dated January 25th, states that he is in good health and spirits, and has been from the first day he landed. He is diligently occupied in acquiring the language; has access to half a million of

Chinese in the suburb in which he dwells; has established a School; holds public Services in English and Chinese; and embraces every opportunity of distributing Tracts which have been supplied to him by the kindness of Dr. Legge and other Missionaries, as well as by friends at home. At the end of December he paid a visit to Hong Kong, returning on the 3d of January. [Report.

UNITED BRETHREN.

The United Brethren have appointed two Labourers to attempt a Mission to the Mongols. They have been learning the Calmuck and Mongol Languages under Br. Zwick, at Königsfeld, and acquiring some medical and surgical

knowledge at Berlin. They have commenced their voyage to the East Indies, with the intention of going by way of Calcutta and the Himalaya Mountains to the north of China—P. 123.

No very recent information has reached us respecting the insurrection in China. In the mean time the eyes and hearts of Christians are anxiously awaiting the issue which seems to them portentous of great and holy consequences.

India within the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Calcutta—The Auxiliary has been supplied with 2000 English Bibles, 3000 do. Testaments, 200 French Bibles, 50 Hebrew do., 50 do. Testaments; together with 500 reams of printing paper for Bengalee Scriptures, and 300l. toward the travelling expenses of Visitors. The issues were 55,819, being an increase on the issues of the previous year of 13,329 copies, and making an aggregate, since the establishment of the Society, of 730,473 copies. There have been 82,000 copies of various portions

of Scriptures printed during the year. The receipts were 1132l.

Agra—The issues of the year amount to 6803 copies. A Colporteur has visited 300 villages.*Bombay*—The receipts were 373l. The issues, 5245 copies. A grant has been made of 800 reams of printing paper and 1219 copies of the Scriptures in English and German. There are 7500 copies of Scripture in various dialects passing through the press.*Madras*—The receipts of the Auxiliary, including 500l. from the Parent Society, and 180l. for the

salary of the assistant, amount to 2109*l.*, and the expenditure to 1891*l.* The total issues were 67,418 copies. Grants have been made of 1500 English Bibles and 500 Testaments, and binding materials value 69*l.* 11*s.* 3*d.* There are now 36,000 copies of the Scriptures in Tamul, Teloo-goo, Hindoostanee, and Malayalim, in the press; and 74,300 copies have been printed during the year. There have been 98,000 emigrants, men, women, and children, from India to the Mauritius, of whom 30,872 were from Madras; and among them 698 Tamul, 104 Teloo-goo, and 29 Hindoostanee portions of Scripture have been distributed. Colporteurs have distributed 17,111 copies—Pp. 123, 124.

CHRISTIAN KNOWLEDGE SOCIETY.

Calcutta—The Board has granted 50*l.* toward the establishment of a branch in the Punjab, and books have been granted to the Rev. J. S. Jackson of Delhi, and the Rev. Henry Smith of Missourie, and also to the Rev. L. Poynder for Benares and the Punjab.

Madras—Several copies of Books for the performance of Divine Service, and 20*l.* toward the establishment of a Library, have been granted for various places in this Presidency—P. 124.

RELIGIOUS TRACT SOCIETY.

CALCUTTA.

From the Society's Report we collect the following particulars of the proceedings of the Societies for the distribution of Books and Tracts in India, and the assistance rendered them from the Religious-Tract Society in London—Pp. 124—126.

Calcutta Christian-Tract and Book Society.

The publications added to the Society's stock during the year, in various languages, amount to 118,900. The issue from the dépôt, exclusive of English Books sold,

March, 1854.

were 146,614. The sales at the dépôt are reported to have been 4886 English and 4658 vernacular books. The Committee have felt the importance of the editorial labours of Mr. Paterson, and have contributed 100*l.* to the object. A grant of 500 reams of paper has been sent to the Calcutta Society, and 1500 sets of plates in "The Pilgrim's Progress," at half-price, for the second part of the work in Bengalee. The Committee have also paid 146*l.* 3*s.* 4*d.* in aid of publishing native works. The English Publications for sale have been 422*l.* 8*s.* 7*d.*

Mirzapore.

The works issued during the year find a good demand, and an increased supply of paper has been requested. A grant of 72 reams has been sent to Mirzapore.

Agra Christian-Tract and Book Society.

The Agra Committee have added 7 new works to the stock of their vernacular publications, and have reprinted several others: 3630 copies of English and 21,447 copies of vernacular Books and Tracts have been issued from their depository, and sent to various parts of the country.

They are encouraged by a number of incidents which have come to their knowledge, shewing that their endeavours for the spread of Christian Truth, by means of their publications, have not been in vain.

[Committee.]

The Agra Committee have specially appealed for an increased grant to enable them to meet the new openings in the Punjab. They were anxious to print 8000 copies of the Tract specially proposed for that new field of exertion, which would cost almost 130*l.* The Committee have voted them 150 reams of paper, 50*l.* in aid of printing expenses, and 25*l.* in English Books, at half-price, for Bungalow Libraries. They have also granted

R

Religious-Tract Society—

some casts of cuts for a new biographical work. The books sent for sale amount to 239*l.* 16*s.* 7*d.*

Oriassa Religious-Tract Society.

About 38,000 copies of Tracts have been printed, and large quantities distributed at the great festival of Juggernaut. The Committee has sent 100 reams of paper and 28,000 English Tracts

Tirhoot.

The German Missionaries have printed during the year 22,090 Tracts. A large portion of these have been distributed.

Himalaya Mission.

The Rev. J. D. Prochnow, previous to his return to his Station, personally reported to the Committee the operations of the press in his district. At his request they voted to him a Library for his Station, value 3*l.*, and 4 Bungalow Libraries of 2*l.* each, at half price.

BOMBAY.*Bombay Tract and Book Society.*

The number of works printed in the year has been 60,350, which have been circulated by sale from the local dépôt, and by the agency of Colporteurs.

The Bombay Committee, to promote the efficiency of their local operations, have determined to erect a new depository in an eligible spot. They have appealed for special funds to meet the necessary expenses of 10,000 rupees, and have already received 4000 rupees from local friends. The Parent Committee have voted to them 570 reams of paper, and 150*l.* in aid of their general printing operations.

Mangalore.

The Missionaries of the German Evangelical Mission, both at Mangalore and Tellicherry, give an encouraging account of their printing operations, and the general anxiety of the people to receive their pub-

lications. About 12,320 Tracts and Books have been issued in the year. Several new Tracts were in preparation. A grant of 150 reams of paper and 8100 Tracts has been made.

Gujuratti Religious-Book and Tract Society.

The Committee have received a Letter from the Rev. William Clarkson of the Mahi-Kantha Mission, announcing the formation of this new Society. Its objects will be to secure an additional number of evangelical Tracts, and to prepare a series of suitable Books for Schools, not of secular instruction, but containing evangelical information suitable for the young, and Books on general religious subjects. The Committee have granted 72 reams of paper, and the sum of 32*l.* 10*s.* to help in the commencement of their printing operations. Mr. Clarkson states that the Society's former grant to him has been the means of scattering 10,000 Tracts during the year. The sales of vernacular publications to the Natives have realized 15*l.* The Committee have sent Mr. Clarkson Books to the value of 15*l.*, with authority to apply half the proceeds to the printing of native Tracts.

MADRAS.*Madras Tract and Book Society.*

Several Tracts have been issued, and 15,000 copies each of the Tamul and Telooqoo Almanacks.

The Tracts and Books added to the Society's stock have been 127,693. The total issues for the year amount to 314,918. The free grants have been sent to friends residing at 35 important Stations in India. The issues from the commencement of the Society are 3,731,322 publications. A grant of 200 reams of paper, and 38,150 English Tracts has been made to the Society. Mr. Daniel, of the Colonial Missionary Society, proceeding to Madras

as a Catechist, has received 2800 Tracts, and 10*l.* in Books, at half-price. The Rev. John Braidwood, of the Free Church Mission at Madras, applied for a grant of Books for a School containing 2400 children, including 800 females. A grant of 20*l.*, at half price, was placed at his disposal for the object.

Nilgherry.

The Rev. Thomas Dealtry, of Bishop's Down, Ootacamund, has applied for assistance in the formation of a Library at a new cantonment for the reception of sick soldiers; and the Committee granted him 15*l.* in Books at half the catalogue prices.

Vizagapatam Tract and Book Society.

The Rev. R. D. Johnstone has informed the Committee that about 58,000 Teloo^goo Tracts and Books have been printed.

The number of Tracts, all containing clear statements of Gospel Truth, that have been issued from the press since its establishment in 1839, is considerably above 200,000. A large portion of these have been distributed in the districts of Vizagapatam and Chicacole, an extent of 160 miles from north to south. [*Missionaries.*]

A grant of 48 reams of paper has been sent to the Society, with 2850 Tracts, and a further supply of English Books for sale. Mr. Johnstone received a grant of 1440 anti-Popery Tracts on his return to India.

Bangalore Tract and Book Society.

A further grant of 48 reams of paper and 6800 Tracts has been forwarded to the Society.

Nagarcovil Native Religious-Tract Society.

A grant of 100 reams of paper and 2800 Tracts has been forwarded to the Society. The Rev. John Pickford, on proceeding to the district from the Church Missionary Society, received a grant of 2725 Tracts.

Neyoor Native Religious-Tract Society.

A grant of 48 reams of paper has been sent to the Society.

EASTERN FEMALE-EDUCATION SOCIETY.

The Report of the Society gives the following summary of its proceedings in India.

The consideration of the Committee has been directed to a branch of female education in India, not entirely new to them, but one that has received no attention adequate to its importance. Among the various philanthropic efforts on behalf of India, the Indo-British community, now rapidly increasing in number, wealth, and influence, has, to a great extent, been passed by, and especially have they suffered from the want of superior female education. The fluctuating state of society in India, and the consequent instability of any plans commenced by private individuals there, operates to prevent any successful attempt to supply this deficiency; but there is no doubt of many coming forward to support a permanent Institution for the benefit of their daughters, if guaranteed by this Society. Acting on the advice of friends, whose personal knowledge enables them to form a correct judgment, the Committee have therefore resolved to establish a superior Ladies' School at the eligible Station of Mussoorie, on the Himalaya mountains, provided the friends of the cause in India are willing to take their share in the first unavoidably heavy outlay. They have every reason to expect a favourable answer to this proposal, and meanwhile have received sufficient encouragement, in reply to the appeal which they have issued in this country, to authorize them to proceed with provisional arrangements.

Agra — On application from Mrs. Hoernle, of Agra, Miss Goodenough has been appointed to take charge of an Infant School, composed chiefly of the children of native converts, the Dublin Auxiliary undertaking to provide her salary.

Madras — Miss Austen has continued her labours in the East-Indian Day School during the fourteenth year of her residence in Madras: the attendance has varied from 26 to 30. The marriage of Miss Newman has dissolved her connection with the Society.

Cottayam — Miss Hansford continues in charge of the School at Cottayam, and in

Eastern Female Education Society—

describing a recent festive occasion, says : "The two Schools and the children of the servants, upward of 100, were regaled on the good things of the country in their own way : joyous and happy were the countenances then assembled, and they loudly said Amen to the blessing previously

asked : two only responded not ; they are dancing-girls from the pagoda, allowed by their parents to attend the Day School, an unheard-of favour on their part ; and we gladly received them, hoping that in learning to read of Him who is to have the Heathen for His possession, they will learn to love Him also."

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

GOSPEL-PROPAGATION SOCIETY.

CALCUTTA.

BISHOP'S COLLEGE—1820—Wm. Kay, Principal : Samuel Slater, K. M. Banerjee, Professors—P. 127.

I was well enough to be present at the commemoration of the Benefactors of the College, on January 26. There were 11 or 12 at the high table at dinner, at 3 P.M.; and 25 or 26 students at the lower one. In Chapel, at 4, there were more than 50 present altogether. Nothing could be more delightful. The Commemoration was read by the Principal, and I afterwards made an address.

[*The Bishop.*]

And in a Letter of more recent date his Lordship writes—

The College was never in so good an estate for the twenty-one years of my being in India as at present. Thanks to God!

At a Meeting of the College Council in July 1853, the Principal communicated a message in the following kind terms from the Bishop : "I send you the first instalment, to be continued quarterly, if life is granted me, of a donation of 2000 Co.'s Rupees, i. e. 200*l.*, for any little object in the College which may remind you of me when I am gone." Very liberal donations toward the objects of the College have been made in the course of the past year by those also who are engaged in directing its studies.

[*Report.*]

Calcutta : G. C. Mitter : 5 *As.* 1 Church ; 1 School. Communicants, 38 : Baptized, 122 ; Catechumens, 17—*Howrah* : W. O'B. Smith : 3 *As.* Communicants, 19 : Baptized, 87 — *Tallygunge* : T. Babonau, R. T. Blake : 29 *As.* Churches, 2 ; Chapels, 4 ; Schools, 7. Communicants, 470 : Baptized,

1031 ; Catechumens, 600—*Barri-pore* : 16 miles N of Calcutta : inhab. 6000 : C. E. Driberg : 11 *As.* 1 Church ; Chapels, 4 ; Schools, 3. Communicants, 281 : Baptized, 506 ; Catechumens, 175—*Dhangatta* : H. T. Harrison ; 14 *As.* Chapels, 4 ; Schools, 4. Communicants, 137 : Baptized, 370 ; Catechumens, 308 — *Mogra Hât* : J. G. Driberg : 6 *As.* 1 Church. Communicants, 196 : Baptized, 365 ; Catechumens, 145 — *Cawnpore* : in the District 500,000 inhab. : Henry Sells—*Bales* : Juddonath Ghose : 2 *As.* 1 Church. Communicants, 12 : Baptized, 64 ; Catechumens, 19—*Meerpore* : 1 *As.* 1 Chapel ; 1 School. Communicants, 41 : Baptized, 115 ; Catechumens, 2—*Debrooghur* : in Siam : E. Higgs. The Rev. E. Jones died on the 10th of July. He was the first student on the list of those admitted to Bishop's College. The Rev. W. H. Perkins and the Rev. J. T. Schleicher are on furlough—Pp. 127, 128.

The Missions near Calcutta have been much troubled by the proselytizing efforts of the Mormonites. Tallygunge in particular seemed to be made the object of their attack.

Mr. Jones had lately been engaged in endeavouring to supply from local resources additional means of education to the children of the Christians in his district ; an object which generally is becoming of increasing importance, and deserves the serious thought of all who have at heart the spiritual welfare of India. Barripore and Mogra Hât have been under the superintendence of the Rev. C.

E. Driberg. In so extensive a Mission, including converts in 38 villages, the pastoral work has engrossed the Missionary, so as to leave little or no time for preaching to the Heathen. This unavoidable hindrance will now be ended by the arrival of the Rev. J. G. Driberg from his furlough in Australia, who will take charge of Mogrâ Hât. The impossibility of supplying European Clergymen in numbers sufficient to minister among the growing native Churches is becoming more and more obvious every year. The only means by which the difficulty can be met, Mr. Driberg says, is by Native Deacons.

The Mission of the Rev. W. O'B. Smith in Calcutta is sent to both Hindoos and Mahomedans. Mr. Smith reports some interesting cases of conversion and of inquiry. Mr. Smith is in the habit also of going during the cold season to preach to the Hindoos of the Toore and Bagdee Caste, who live on the border of the Salt-water Lakes, to the east of Calcutta. His exertions have already met with the primary encouragement of some families declaring themselves ready to embrace the Christian Faith. The distant Mission of Cawnpore has been for some time past unfortunately distinguished in the Society's list by the scantiness or even absence of returns. This circumstance in some degree prepared the Society for the result of an inquiry which was made at the close of last year, and which shewed that the Mission had been for some time past in an unsatisfactory state. The departure of one of the Missionaries on sick leave, and the removal of the other, has enabled the Committee to occupy the ground with two new labourers, the Rev. H. Sells, and Mr. Catechist Watts. Their hands, no doubt, will be much strengthened by the proximity and sympathy of the Clergymen who have just left England to commence a Mission at Delhi. [Report.]

Delhi: A. R. Hubbard, John Stuart Jackson. This Mission is only just commenced.

It would be premature to enlarge upon the hopeful prospects of this new undertaking, and the warm sympathy which has been shewn by the European Residents. [Report.]

BOMBAY.

Bombay: There is no report of

any proceedings of the Society in this Presidency—P. 128.

MADRAS.

Madras, or Vepery District, with St. Thomé: and Out-Station — 1727 — A. R. Symonds, *Principal* of Vepery Institution, Thomas Brotherton, on furlough, J. Guest: 2 *Country-born Cat.*; 12 *Nat. Cat.* Communicants, 115. Baptized: Men, 163; Women, 250; Children, 287—Schools, 5; Boys, 97; Girls, 115 — *Chindadripettah*: 2 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 33; Women, 64; Children, 53—Schools, 2: Boys, 89—*Poonamallee*, *Tripasore*, and *Vullaveram*: W. Howell, J. A. Regel: 1 *Country-born Cat.*; 3 *Nat. Cat.* Baptized: Men, 70; Women, 158; Children, 140—Schools, 3: Boys, 53; Girls, 13 — *TANJORE*: 1766: G. U. Pope: 3 *Nat. Cat.*; 10 *School Teachers*. Communicants, 120. Baptized: Men, 170; Women, 247; Children, 268—Schools, 8: Boys, 195; Girls, 81 — *Cananagoody*: C. Hubbard: 8 *Nat. Cat.*; 9 *School Teachers*. Communicants, 463. Baptized: Men, 123; Women, 145; Children, 216 — Schools, 11: Boys, 164; Girls, 29 — *Vediarpooram*: H. Bower, A. R. C. Nailer: 3 *Country-born Cat.*; 14 *Nat. Cat.*; Communicants, 301. Baptized: Men, 183; Women, 180; Children, 265 — Schools, 3: Boys, 203; Girls, 6 — *Boodaloor*: C. Franklin. 1 *Country-born Cat.*; 5 *Nat. Cat.* Communicants, 36. Baptized: Men, 44; Women, 48; Children, 76—Schools, 8: Boys, 132; Girls, 5 — *Aneycadoo*: W. L. Coombs: 6 *Nat. Cat.*; 1 *School Teacher*. Communicants, 106. Baptized: Men, 67; Women, 84; Children, 176—Schools, 3: Boys, 67; Girls, 20 — *Combaconum*, and *Negapatam*: S. A. Godfrey, A. Johnson: 1 *Country-born Cat.*; 30 *Nat. Cat.* Communicants, 519. Bap-

Gospel-Propagation Society—

tized: Men, 436; Women, 521; Children, 739 — Schools, 17: Boys, 188; Girls, 42 — **TINNEVELLY**: Nazareth: A. F. Cæmmerer: 34 *Nat. Cat.*; 1 *School Teacher*. Communicants, 340. Baptized: Men, 730; Women, 796; Children, 964—Schools, 11: Boys, 380; Girls, 269 — **Moodaloor**: C. E. Kennett: 22 *Nat. Cat.* Communicants, 102. Baptized: Men, 417; Women, 400; Children, 528—Schools, 10: Boys, 219; Girls, 179—**Sawyerpooram**: H. C. Huxtable: 9 *Nat. Cat.*; 1 *School Teacher*. Communicants, 70. Baptized: Men, 93; Women, 95; Children, 200—Schools, 5: Boys, 173; Girls, 38 — **Edeiyenhoody**: R. Caldwell: 46 *Nat. Cat.*; 2 *School Teachers*. Communicants, 151. Baptized: Men, 375; Women, 399; Children, 518 —Schools, 24: Boys, 292; Girls, 195 — **Christianagram**: J. K. Best: 18 *Nat. Cat.*; 1 *School Teacher*. Communicants, 24. Baptized: Men, 272; Women, 275; Children, 452—Schools, 7: Boys, 200; Girls, 76—**Puthookotei and Ramnad**: T. P. Adolphus: 2 *Country-born Cat.*; 22 *Nat. Cat.* Communicants, 68. Baptized: Men, 112; Women, 98; Children, 223—Schools, 9: Boys, 101; Girls, 20 — **Erungalore**: C. S. Kohlhoff, on furlough. Communicants, 351. 2 *School Teachers*; 27 *Nat. As.* Baptized: Men, 260; Women, 268; Children, 486 —Schools, 18: Boys, 293; Girls, 56—**Trichinopoly**: G. Y. Heyne, Richard V. Pope: 3 *Nat. Cat.*; 13 *Nat. As.* Communicants, 174. Baptized: Men, 180; Women, 212; Children, 267 — Schools, 6: Boys, 231; Girls, 67 — **Madura and Dindigul**: W. Hickey: 2 *Country-born Cat.*; 13 *Nat. Cat.*; 5 *School Teachers*. Communicants, 242. Baptized: Men, 206; Women, 210; Children, 339 —

Schools, 4: Boys, 88; Girls, 27—**Cuddalore**: 2 *Country-born Cat.*; 3 *Nat. Cat.*; Communicants, 147. Baptized: Men, 58; Women, 119; Children, 128 — Schools, 3: Boys, 97; Girls, 10 — **Secunderabad**: N. Parenjody: 7 *Nat. Cat.*; 1 *School Teacher*. Communicants, 40. Baptized: Men, 75; Women, 91; Children, 87 — Schools, 7: Boys, 221; Girls, 12—**Vellore and Chittoor**: 2 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 52; Women, 87; Children, 91—Schools, 2: Boys, 57; Girls, 8—**Bangalore**: D. Savarimootoo: 7 *Country-born Cat.*; 1 *School Teacher*. Communicants, 66. Baptized: Men, 61; Women, 121; Children, 102—Schools, 3: Boys, 82; Girls, 22. The Rev. P. Percival is for a time absent from the Mission—Pp. 128, 129.

The Report says—

In the beginning of the year the Bishop of Victoria visited India, and inspected many of the Missions. His Lordship very kindly furnished the Society with a gratifying account of the state in which he found them. After mentioning that he preached on January 16th in the Society's Church at Vepery, Madras, his Lordship proceeds:—Leaving Madras on January 18th, I travelled by night, halting at the several Stations by day, and passing through Pondicherry, Cuddalore, Maganeram, and Tanjore.

Tanjore—Here I rested two days, one being Sunday. I thus had the opportunity of forming the acquaintance of the Rev. G. U. Pope, whose kind attentions rendered my stay at Tanjore doubly interesting and instructive. I preached twice to the English Residents in the Mission Church, and once, through Mr. Pope as interpreter, to the Tamil Congregation of some hundreds of people. The pulpit is the identical one from which the venerable Schwartz preached sixty years ago. On the next day I accompanied Mr. Pope on a visit to the Fort; its magnificent range of temples, and, what was of first interest, the Mission Church within the Fort, in which stands Flaxman's celebrated monument, erected at the expense of the late Rajah to the memory of the aged Pastor, and representing Swartz in his dying moments, sur-

rounded by the prince, his prime minister, and his European Colleagues, spectators of the calm trust and holy confidence in the Almighty which seem to irradiate the very features of the departing saint.

Trichinopoly—In company with your Missionary, the Rev. G. Y. Heyne, and the East-India Company's Chaplain, the Rev. Mr. Morris, I visited the localities consecrated by the reminiscences of Heber's last hours. A simple tablet on the northern wall of the communion-table records, in simple and pathetic language, the melancholy event, in St. John's Church, which three hours previously had been the scene of his last Episcopal ministrations. May the mantle of this modern Apostle of India descend on us, who unworthily occupy positions of awful trust and responsibility in the various Mission Fields of Britain's colonial empire in the East!

Tinnevely—On my arrival in Tinnevely I determined to spend a fortnight in visiting the principal Stations of the Society for the Propagation of the Gospel and Church Missionary Society. I had the happiness to spend two days with the Rev. R. Caldwell, at Edeyenkoody. This is generally held to be the principal and most successful Missionary Station of the Society for the Propagation of the Gospel in the province. It is situated only a few miles from Cape Comorin, the high bluff promontory of which is within sight. It lies within two miles of the Indian Ocean. The country around partakes of the usual features of the scenery of South Tinnevely; the all-prevailing palmyra-tree covering huge tracts of bright red sandy desert, and presenting the most unique appearance that I ever beheld. Interspersed are a few belts of land, more or less cultivated, and producing crops of rice and grain. Nearly the whole population of the district belong to the Shanar Caste, and are palmyra-climbers. A short time previous to my arrival, a special Service had been held in the Church to invoke the Divine Protection on the palmyra-climbers during the approaching season, among whom fatal casualties are not unfrequent, from the breaking of the branches at the head of the palm, and the fall of the poor Shanar from a height of nearly a hundred feet.

Edeyenkoody—On February 3d there were 830 Native Christians assembled in the Church, to receive from me an ad-

dress, interpreted by Mr. Caldwell, after Morning Prayers. The whole village is a kind of model Christian Settlement, where the superior advantages of Christian Civilization may be visibly presented to the observation and imitation of the surrounding district; and I have passed from hut to hut in the village, and observed the beginnings of the Church Fabric, now rising a few feet from the ground, destined to succeed the present spacious but temporary building, and perceived the general signs of a native population rising above the surrounding level, and tasting the sweets of Christianity in the raising even of their temporal condition. I could almost envy the peculiar pleasure with which my friend must have regarded this village, in feeling that here, where eleven years ago all was desert and unoccupied, he has been honoured by God as an instrument in raising a village, lined with tulip and tamarind-trees of his own planting, covered with cottages of his own planning or rearing, and, above all, tenanted (as we trust) by not a few converts of the Spirit's heavenly teaching, among whom God has made him a pioneer of Christianity in its higher spiritual benefits, as well as of civilization in its more exclusively temporal advantages; as a Missionary in such a post he has to fulfil the various offices of Pastor, doctor, magistrate, and general counsellor. His wife is a most efficient helpmeet, and has, with wonderful success, introduced lace-making among the Christian Wives and mothers of the village.

Moodaloor and Kadatchapooram—On February 4th I was engaged to proceed to the Church Missionary Society Station of Kadatchapooram, ten miles distant; but could not resist the importunate request (as well as to myself agreeable work) made by the Missionary of the Society for the Propagation of the Gospel, the Rev. C. E. Kennet, to address, in passing, his native congregation, of whom between 700 and 800 were assembled in the Church at Moodaloor, and listened with great attention to my exhortation.

Sawyerpooram—I cannot, however, conclude, without mentioning the agreeable visit which I paid to the Society for the Propagation of the Gospel's Station at Sawyerpooram, and bearing my favourable testimony to the zeal and judgment with which their excellent Missionary, Rev. H. C. Huxtable, has entered upon

Gospel Propagation Society—

his work, and sought to repair the detriment which the Society is aware the Station has recently sustained.

His Lordship says, in conclusion—

I arrived at Hong Kong on March 11th, after less than four months' absence;

during which time, I trust, I have gained most valuable knowledge and counsel for our China Mission; and, not least, have learned to appreciate more fully the labours and piety of many of the venerable Society's Missionaries, and the value of the great work in which they are engaged.

BAPTIST MISSIONARY SOCIETY.

Calcutta—1801—James Thomas, John Wenger: C. C. Aratoon; Shujaat Ali and 3 other *Nat. Preachers*. Communicants: European, 172; Native, 58—Schools, 2: Scholars, 200—*Entally*—1838—G. Pearce: 5 *Nat. Preachers*. Communicants, 55—Schools, 3: Scholars, 126. *Howrah and Salkiya*—1818—Thomas Morgan: 1 *Nat. As.* Communicants, 20—Schools: Day, 2, Scholars, 100; Sunday, 1; Scholars, 60. Distributed Scriptures, 4000. *Narsingdarchoke*—1824—with 5 Out-Stations: F. Supper, W. Thomas: 5 *Nat. As.* Communicants, 45—Schools, 2: Scholars, 58. *Luckyanitipore*—1833—J. Wenger: F. De Monte; 4 *Nat. As.* Communicants, 62. School, 1: Scholars, 30. *Kharee*: J. Wenger: Jacob Mandal; 1 *Nat. As.* Communicants, 49—Scholars, 45. *Maylayapore*, 20 miles south of Calcutta—1845—J. Wenger: 2 *Nat. As.* Communicants, 5—Scholars, 40. *Dum Dum*: C. B. Lewis: 1 *Nat. As.* Communicants, 13. *Bishtapore*: 16 miles from Calcutta: F. Supper. Mr. G. Pearce has come on a visit to England—Pp. 130, 131.

Calcutta—We have been blessed as a Church with internal peace; but the additions by baptism have been very limited, and I fear there is not that lively gratitude to God, that love to the Saviour, that delight in the ordinances, that compassion for perishing souls, and continued earnest wrestling prayer for the outpouring of God's Spirit, and for the enlargement of His kingdom, that would justify the expectation of any great and speedy change in our circumstances. [Mr. Thomas.

Four native preachers are constantly engaged in preaching the Word in and around Calcutta. The work of preaching the Gospel to the Heathen and Mussulmans in the streets of the city has been prosecuted almost daily.

Translations—In the Sanscrit Language, from Judges to Esther inclusive has been completed. A revised edition of Genesis, with the first twenty chapters of Exodus, has also been published. This department has been carried on by Mr. Wenger. In Bengalee the revised edition of the Testament was completed about the middle of August. The alterations introduced in this edition are very numerous. An edition of the Testament in 16mo., printed in a smaller type than any which has before appeared, has advanced to the beginning of the Acts of the Apostles. It is a reprint of the revised edition just mentioned. Large editions of single Gospels and of the book of Acts have been put to press. In the Bengalee Department, Mr. Wenger has been assisted by Mr. Lewis.

In Hindoee a revised edition of the Gospels in the Kaithi Nagri character has been carried through the press to John viii. The revision is the joint labour of Mr. Lealie and Mr. Parsons of Monghyr.

The Hindoostanee Testament in the Roman character has made very little progress.

The number of Scriptures issued from the depository in the last year amounted to 34,036 copies.

The Benevolent Institution—This School has been carried on through the year with much efficiency. About 340 children have been in attendance, of whom 75 belonged to the girls' department.

The Christian Institution at Entally has suffered through the illness of its former Superintendent, Mr. Pearce, and through the pressure of duties which Mr. Lewis has sustained since he has assumed the charge of it. Arrangements for carrying it on more efficiently than for some

time hitherto, are under deliberation. The number of scholars has been about 120, and nearly 90 have been in daily attendance. The Ladies' Auxiliary Society has collected the funds required for its expenditure during the year, but the Committee regret to state that the School is burdened by an old debt of nearly 1000 rupees.

The Native-Christian Boarding School for boys, which was recently revived by Mr. Pearce, also suffered much by the illness which laid him aside. It was consequently suspended some time before he left Calcutta, and has only lately been reopened with about eight boarders, who receive instruction in the *Christian Institution* adjoining.

Kharee—The storm of May last was felt with peculiar severity at Kharee, and proved more destructive there than at the other Stations. The country being immediately afterward laid under water, the people found it almost impossible to make the young rice-plants take root in the soil. About the same time a murrain broke out among the cattle, which proved extremely destructive. [Report.]

Luckyantipore—The people connected with this Station, like those at Malaya-pore, suffered severely from the storm of May last; but their crops were not injured to the same extent. The Church has enjoyed internal peace; and although more spiritual life is greatly to be desired, yet the outward conduct of the members has, upon the whole, been consistent with the profession of the Gospel of Christ. At Dhankata there is a native School, which used to be attended by about fifty boys, but which has suffered a considerable diminution in consequence of the destruction of the schoolhouse by the storm, which it has hitherto been impossible to rebuild, from want of funds. In connection with that School Mr. Pearce established a Boarding School for Christian Boys, where during the past year 10 boys have been fed and clothed, as well as instructed, at an expense of rather less than two rupees each per month. [Mr. Wanger.]

On the 18th to the 20th of January a Meeting of the Bengal Association was held at this place. In 21 Churches, 114 persons had been baptized, 31 received by Letter, and 53 restored; 36 had died, 17 had been dismissed to other Churches, 16 had withdrawn from fellowship, and 53 had been excluded. Thirteen Churches had obtained an increase of 93; and 7

March, 1854.

had suffered a decrease of 17. The numbers of one Church remain unaltered. The clear aggregate increase of the 21 Churches was therefore 76. Sixty-six Native Preachers were reported as in connection with these Churches, and thirty schools, in which 1231 boys are instructed, with ten Girls' Schools containing 198 Pupils. [Report.]

Serampore — 1799 — recently added to the British Dominions—W. H. Denham, J. Robinson, J. Trafford: J. C. Fink; 4 *Nat. As.* Communicants, 121 — Schools: Day, 3; Scholars, 600; Orphan School for Females, Children, 30. In the College, 11 Students; 5 have left during the year—P. 131.

On the whole, the last year, though a year of great anxiety and not a few disappointments and trials, was a good one. The Word has been unremittingly preached both in English and Bengalee. Many conversations have been holden with the Heathen, and Scriptures and Books given them, and one or two extensive tours undertaken. Our prayer is and has been for God's Spirit and blessing on the Churches, and we trust that He has heard our prayer. [Mr. Denham.]

The College—Altogether, the numbers' the attention, the attainments of the lad^s assembled, produced upon my mind a deep and favourable impression of the importance and the efficiency of the College School. [Mr. Wanger.]

Both the mathematical classes acquitted themselves with credit. It was evident that they had understood what they had done, that they had not learned Euclid by rote, but had been taught to think out his ideas and to clothe them in their own words. [Mr. Robinson.]

Jessore: 65 miles N E of Serampore: 1800—with 7 Out-Stations—J. Parry: 11 *Nat. As.* Communicants, 234—Schools, 5: Scholars, 300: in the Boarding Schools, Boys 5, Girls 14—Pp. 131, 132.

The Hindoos and Mahomedans listen generally with such attention to the preaching of the Gospel as to indicate a thirsting after the Truth. During November, December, and January last, several Native Preachers undertook many long and short journeys for the purpose of

Baptist Missionary Society—

sowing the good seed. I adopted a new plan last year. Two Native Preachers visited the market of Beharia, which is a very extensive one, and located themselves near it for about a week, on their first visit. They preached to large audiences on market-days, and were daily visited by Mahomedans and Hindoos, who resorted to the Native Preachers for the purpose of asking questions, and being more fully taught in the way of salvation. The Native Preacher visited the above place a second and third time, and found the people as eager as they had appeared before to obtain a knowledge of the Gospel. I have reason to rejoice about the establishment of a Church in a new place. Rusaupore is the name of the place. In conclusion, I may observe that our prospects with respect to the field before us, in which we have deposited much seed, are very encouraging. [Mr. Parry.

Burishol: 140 miles E of Serampore—1828—10 Out-Stations, and 25 Sub-Stations: J. C. Page, J. Sale: 10 *Nat. As.* Communicants, 204—Schools, 3: Scholars, 75; in the Boarding School, 24 Girls—P. 132.

At the beginning of last year certain dismissed agents of the Baptist Missionary Society managed to get among the people, and proceeded forthwith to sow the seeds of discontent and discord, and, by all kinds of misrepresentation, to endeavour to detach the people from us. The minds of many persons, who had hitherto walked well and afforded satisfaction, became unsettled; and finally a party was formed, whose sole object appears to be to hinder the success of the Baptist Mission. Though there has been a degree of unsteadiness manifested, by far the majority of the members have continued steadfast. In ten places the worship of God is regularly conducted by Native Assistants living on the spot. Three Services are held on the Sabbath, and one every week-day. The gale of May last did serious injury to our Chapels, carrying one entirely away. In all our Stations we have the Christian Women taught to read. In some places they attend well, in others not. In some Stations the School numbers 20 or 25, in others 5 or 10. But we persevere, and are not without some encouragement so to do. [Missionaries.

Cuttwa: 75 miles N N W of Calcutta—4 *Nat. As.* Communicants, 35—Scholars, 10 Girls. The Rev. W. Carey has departed this life—P. 132.

Mr. Carey in his last account of the Station says—

This year our God has granted us an increase to His Church at this place: on all other subjects I think we have been as in former years, except death. We have lost seven in our small communion, from the very old to the very young.

Our opportunities of preaching the blessed Word have been small indeed; but the people have been very attentive. Tracts and Scriptures have as usual been taken with great eagerness.

Soory: about 130 miles N N W of Calcutta—1805—J. Williamson: 4 *Nat. As.* Communicants, 37—Schools, 5: Scholars, 236; Boarders: 7 Boys, 2 Girls—Sunday, 1: Scholars, 20—P. 132.

The Gospel has been proclaimed among the Natives around us as usual during the past year, with, we trust, increasing acceptance and edification on their part, though unaccompanied, as far as we know, with actual reception by faith in Christ Jesus. Several extensive journeys were undertaken last cold season in new and distant places, which were not unattended with encouragement to perseverance in the great and good work of seeking the salvation of our fellow-men. The books distributed are rather in excess of former years, though given away with the greatest care; for we do not give to all indiscriminately who request them, nor even to those who can read, unless they listen to our addresses, and understand what is said. [Mr. Williamson.

Dacca: 190 miles N E of Serampore—inhab. 300,000—1816—W. Robinson, R. Bion: 4 *Nat. As.* Communicants, 36—P. 133.

About 5000 copies of Tracts, and 4600 copies of Scripture have been distributed during the year in the various journeys undertaken into the neighbouring districts. Seven converts have been baptized during the year. [Report.

Everywhere the people are willing to hear, and everywhere the Scriptures are desired. The appearances are encouraging, and, we hope, indicate the near ap-

proach of that success which we long to see. Mr. Bion's long itineracy of nearly two months shews the same state of things. He has, it is true, met with some opposition; but generally speaking the Gospel Message has been well received. We wish we had more Native Preachers.

[*Missionaries.*

I was with Ram Jiban for two months in the Dacca and Mymensing Districts. I went to most of the places I had visited in the two preceding years, and was surprised, as well as glad, to see the change for the better that had taken place almost everywhere. We now want more Preachers, for the whole of East Bengal is open; and on my last journey I often had from 400 to 600 attentive hearers of all ranks. Everywhere the door for the Gospel is not only open, but an earnest spirit of inquiry into the truths of the Saviour is awakened.

[*Mr. Bion.*

Dinagore: inhab. 20,000: about 200 miles N of Calcutta—1805—H. Smylie: 1 *Nat. As.* Communicants, 19—Schools: Day 2, Scholars 120; Sunday 1, Scholars 10—Scriptures distributed 169; Tracts 3495—P. 133.

Both Mrs. Smylie and myself got fever, and were obliged to retire from the field for a few days. We visited, however, and preached once, twice, and sometimes thrice in each place, in 246 villages. We visited the mela of Nek Mard. Here the dead and dying lay around us in every direction, and for miles along the road. The Natives said God sent this awful judgment upon them for the open and common lewdness practised in the mela. At that time the heat of the sun was intense and fearful. It was a month before we could say we were free from pains in the very marrow of our bones caused by it. With very rare exceptions we were well received everywhere. The Gospel was highly approved of. At Gopalganj several native women appeared well disposed, called at our tent more than once, and promised to call on us in Dinagore.

[*Mr. Smylie.*

Monghyr: 250 miles N W of Calcutta—1816—J. Lawrence, J. Parsons: 4 *Nat. As.* Communicants, 67—Schools: Day 3, Scholars 105; Sunday 1, Scholars

20. Scriptures distributed, 2359; Tracts, 2370—Pp. 133, 134.

The usual operations at this Station have been maintained without interruption throughout the past year. Both European and Native Missionaries have been permitted by the kind hand of Providence to continue at their posts. Two English Services on the Lord's Day, and two on other days of the week, have been regularly held: the average attendance has been about 48 persons. Two Native Services have been conducted on the Lord's Day by Native Preachers, and two such Services on other days of the week by the European Missionaries. The attendance has varied from 30 to 150. Preaching to the Heathen has been almost daily attended to, in one form or another, and not without some pleasing results. Both the Missionaries and their assistants have itinerated largely, and have felt great pleasure in this department of Mission Labour. It is to be lamented that there has been no increase to the Church during the present year by baptism. [*Mr. Lawrence.*

Benares—1817—and *Chunar*: W. Smith, H. Heinig: 13 *Nat. As.* Communicants, 21—Schools, 3: Scholars, 220—Scriptures distributed 600, Tracts 1040—P. 134.

About three years ago the deputation, the Rev. J. Russell and Rev. J. Leechman, visited this Station, and having thoroughly examined the premises of the old college, thought them in every way suitable for Missionary Purposes. The Committee sanctioned the purchase, and on the 3d of February 1853 the estate was made over to Mr. Heinig, on behalf of the Baptist Missionary Society, for the sum of 6000 rupees.

[*Report*

It is undeniable that there is a great working in the minds of the people, strikingly shewing the truth of Holy Writ, which says, "My Word shall not return unto me void; but it shall accomplish that which I please, and prosper in the thing whereunto I send it." In visiting the Schools it often happens that a great part of the time appropriated for teaching is occupied in conversing with the passers-by, who generally manifest a great interest in what the children are taught; the time thus employed is never mispent, and often proves highly beneficial. A short time ago three Brahmins, who

Hopist Missionary Society—

had often heard the Gospel, called on Mr. Smith, and desired to have the four Gospels; stating that as the Missionaries repeatedly exhibited the defects of their gods, they intended to peruse the Gospels carefully, in order to discover, if possible, a blemish in the character of the Saviour, and then to expose it: about a fortnight after, they returned, and stated that they had attentively read the Gospels, but could find no fault with any part of them. Still they were not satisfied, thinking there might be something in the Epistles that would answer their purpose: accordingly they asked for copies, that they might peruse the entire Testament. Mr. Smith complied with their request, and after a few weeks they again made their appearance, saying that they could find nothing objectionable in any part of the Testament.

The Hindoostanee Services have been conducted as usual, attended by about 30 or 40 persons. On Tuesdays about 150 poor people assemble at Mr. Smith's, who receive a small pittance, and have the Gospel preached to them. Six or seven melas or fairs have been visited, and itineracies have occupied a part of Mr. Smith's time. [Missionaries.]

Agra—1811—J. Jackson, J. Makepeace: 1 *Nat. As.* Communicants: European, 91; Native 9—Schools 2: Scholars 55. Mr. Jackson has charge of the English Congregation—P. 134.

After the departure of the Rev. R. Williams to Cawnpore the Missionary Labours at Agra were very imperfectly sustained, until the arrival of the Rev. J. Makepeace. There is consequently little to relate now of success or promise. [Report.]

Nistarpore, near Agra: J. Smith: 3 *Nat. As.* Communicants, 42—Schools: Day 2, Scholars 58; Sunday 1, Scholars 37—Pp. 134, 135.

The Church, I fear, has not advanced much in piety as a whole, although individual members have given cause for rejoicing. During the year but three have been added to the Church by baptism, and two of them have taken to a wandering life, from which the worst consequences may be expected.

The Schools have met with determined persevering opposition from the Pundits

in our neighbourhood, and now they can only be said to be struggling for existence. Our influence with the young appears to be particularly dreaded; nor is this surprising, when we remember that whether Christianity be adopted or not, Hindooism must fall before the advance of science and education.

The Christian Village has passed a severe ordeal during the past year, in consequence of an attempt on the part of some of our people to enter into marriage contracts with the Heathen: this was through the influence of unconverted wives, and threatened serious consequences. I caused four families to leave the village: they are, however, all returning.

Preaching to the Heathen has been regularly carried on by myself and Native Assistants, and wherever we have gone the Gospel Message has met with a kind hearing. [Missionaries.]

Muttra: 30 miles N E by N from Agra: inhab. 50,000—1842—T. Phillips: 1 *Nat. As. Miss.*; 3 *Nat. As.* Communicants 12—Scholars 60—P. 135.

1852—About the beginning of this year we returned to our Station, Muttra, and found our own house and all the Mission Buildings greatly in need of repair. The Society kindly defrayed the cost of one half of the repairs of my own house, and the Christian Public in India nearly the whole of those of the other buildings.

As the hot weather approached my wife and eldest child became so ill, that we were compelled by the orders of the medical man to fly to Landour. There we spent the hot season, with the exception of one month, in which I returned to see that all was going on well in Muttra. This sudden change so unwisely taken greatly injured me, and I was forced speedily to return. I came down, however, under the apprehension that the Society were displeased with my absence, though after thirteen years' roasting in the plains I greatly needed a change.

January 1853—We commenced our work in the city on an entirely new plan. First, as Mr. Lewis, late of the Benevolent Institution, Agra, has joined us to take on him the educational department of this Mission, we dismissed the Heathen Pundit, and broke up his School, which was useless as a means of conversion. In

its place we propose to establish two Schools of a purely Christian Character, one English, taught by Mr. Lewis, and a vernacular one, taught by Silas, a Native Christian.

[*Mr. T. Phillips.*]

Delhi—1818—The Committee have hitherto been unable to supply the place of the lamented Thompson; but hope to accomplish it in connection with the plan for the augmentation of the Mission in India—P. 135.

(*The Survey will be continued at p. 161 of our Number for April.*)

Cawnpore: R. Williams: 2 *Nat. As.* Communicants, 36—P. 135.

During the past year the Gospel has been preached by us to multitudes of Hindoos and Mahomedans in Cawnpore, in some of the adjacent villages, and at the Bittur fair. Some hundreds of Scriptures and Tracts have been distributed among those who are able to read them. As yet, none of the Natives have offered themselves to embrace the Christian Faith.

[*Mr. Williams.*]

BioGRAPHY.

BRIEF OBITUARY NOTICE OF THE REV. T. PEYTON,

ONE OF THE CHURCH MISSIONARY SOCIETY'S MISSIONARIES AT SIERRA LEONE.

FROM the Journals of the Missionaries we collect a few particulars of the labours and last hours of the Rev. Thomas Peyton.

June 2, 1853—I called to see Brother Peyton. I found him in bed in the little room partitioned off the west piazza fronting the sea: he thought he was somewhat better. We talked of the Lord's dealings with us both these years, since, in His providence, He brought us to Africa: that His infinite love and mercy are clearly developed in our preservation for His glory in each of our spheres of labour in His vineyard. Mr. Peyton manifested some solicitude for his school. I told him that "the Lord will provide." He said, "The Lord's will be done." He asked me to pray with him. I have some hope of his recovery.

June 4—I went to see Mr. Peyton. He had removed into his own bedroom. I found him much worse, and much weaker, and the expression of his countenance evidently showed the exercise of deep thoughtfulness. I asked him if he felt his mind collected. He said, "O yes, tolerably well." "It is important that your temporal affairs be in order." He said, "I hope all things are right." The conversation then turned upon spiritual and eternal things, and he expressed his unshaken reliance on the righteousness of his Redeemer, without any support from the recollection of his past self-denying labours. "My hope is alone in the merits," he said, "of my Saviour, the Lord Jesus Christ." After praying with him, he seemed to enjoy quietness and peace

of mind; but in reference to his recovery I feel now doubtful.

June 14—During these ten days I have observed Brother Peyton going down slowly to the grave, and with not much suffering apparently. The powers of his mind have fallen into a latent state, and a kind of insensibility deprived him of the comfort of his Christian friends and their prayers. He breathed out his spirit into the hands of his Saviour about seven o'clock P.M.

[*Rev. W. Young's Journal.*]

May 1, 1853: *Lord's Day*—A Missionary sermon was preached by the Rev. T. Peyton. His text was taken from 1 Thess. i. 3., and a sum of 17s. 9d. was collected on the occasion. How frail is life at the best! Who could have supposed that, six weeks after this, the inhabitants of the colony would have been called to lament the painful loss of this devoted servant of God! But such was the will of Him whose "thoughts are not as our thoughts, nor His ways our ways." It is hard for one to pass over the memory of Mr. Peyton without recording his useful labours, and the esteem in which he was generally held among us. For two years and a half I had lived with him under the same roof, and can therefore bear my humble testimony that his life was chiefly spent in his Master's cause. His active mind was ever occupied in search of projects to profit the rising generation; and the vigilance with which he always

watched over his pupils, both in and out of school-hours; the frequent close inquiries by which he sought to become acquainted with the real character of each pupil; his affectionate yet faithful manner of administering reproofs; the pains at which he laboured to point out the fault of a pupil in error; his patience and perseverance in imparting instruction; all show how admirably adapted he was for the post assigned him; while the general interest he always manifested in all that concerned the prosperity of the colony

won for him the esteem and affection of the community at large. The name of Peyton will long be remembered in the history of this Mission. He slept in Jesus on the night of the 14th of June, and was buried on the following day by the bishop, attended by nearly all the clergy. A large number of persons, of all classes and denominations, attended the funeral. May the Lord of the harvest speedily raise and send another such devoted labourer to fill the vacant post at Regent Square!

[Rev. T. Maxwell.]

OBITUARY NOTICES OF NATIVE CONVERTS,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY.

The following notices also are extracted from the Journals of Missionaries—

Oct. 17, 1852: Lord's Day—After divine service in the morning, I was informed by one of my people that she was dangerously ill. Immediately I went to see her. I met some of the neighbours sitting in the parlour, in apparent concern. I was asked into the bedchamber, where E. M. was lying, evidently in a decline. She informed me that her sickness was becoming worse since nearly a week ago. She was fast sinking, and her voice scarcely audible. It was with difficulty that I caught her answers to the following questions—"How is it with your soul?" "All is right within: I am ready, waiting for my Jesus."—"Where do you hope to go after this life?" "To heaven."—"Through whom have you obtained peace of mind?" "Through Christ." I asked her several questions besides, to all which she answered with satisfaction. After a few words of comfort and encouragement, I called the friends together, and we joined in prayer, committing the soul of our afflicted sister to the gracious care and keeping of the Saviour. On Monday morning I was informed of her death, and I consigned her remains to the grave on Tuesday morning.

[Rev. T. Maxwell—Freetown.]

May 29, 1853: Lord's Day—On my way home, after the close of the morning service, I called to see John Smith, one of the church members, whom I found to be very sick, and very desirous to hear the word of God. I read and explained a portion of the Scripture to him: after this, we kneeled down, and I offered up prayer to our heavenly Father. When I was about to depart, he said to me, "Master, I know that I am a wretched and

guilty sinner before God: I have nothing of my own to boast or plead of, but the merit of His only-begotten Son, Jesus Christ, and no other comfort to my poor soul, but His holy word. Do not, therefore, stay too long in coming to tell me of the sinner's Friend, for His word is sweet to my soul. From this time I visited him often.

June 2, 1853—This morning I found him very low, but in a peaceful and happy frame of mind. As soon as he saw me he rose from his bed, and sat down to hear the word of God. After reading and praying with him, he said, "Master, I live no more in this world: my body will soon go to the dust. But I trust in the mercy of God through the Saviour of sinners for the salvation of my soul." During his illness he wanted to hear nothing besides the word of God from any of his friends who came to see him; and early in the following morning he breathed his last before I reached the house. His happy spirit took its flight to the region of the saints in light.

[Mr. Joseph Wilson—Regent.]

Oct. 21, 1852—This morning I was sent for to visit Nancy French, one of the candidates for baptism, who has been sick for a few days. I questioned her closely as to her state of mind, and as to the foundation of her hopes for the future. "I am sorry," said she, "that when I was an infant my parents did not take any trouble to see to my baptism." I tried to remove her troubled conscience by directing her mind to Jesus, and read a portion of the word of God, and prayed with her.

Oct. 22—I again visited the above-mentioned sick woman. I was glad to find her fully trusting in the Lord Jesus Christ,

and perfectly willing to submit to what He might be pleased to do with her.

Oct. 24—After the morning service I visited the forementioned sick woman. I was much struck with her altered appearance, and saw symptoms of a speedy dissolution. She had a strong desire to be baptized on her bed of affliction. Immediately after my returning home I sent a note to the Rev. D. H. Schmid at Khassey, expressing the wish of the sick woman. About one o'clock this morning she died.

On the same morning, before her death, her husband, and some of her friends who attended her during the time, heard her dying lips repeating part of the 52d hymn—

When Thou, my righteous Judge, shalt come,
To fetch Thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at Thy right hand?

[Mr. Joseph Bartholomew—River District.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

FREETOWN.

The Female Institution.

THIS institution, since the return of Miss Sass to Europe, has been under the charge of the Rev. E. and Mrs. Dicker. We have no particulars to communicate.

FREETOWN.

Pademba-Road Congregation.

The Rev. J. Beale, with Mrs. Beale, having proceeded to Europe, on account of health, in April last, this congregation, on the arrival from England, and subsequent ordination, of Mr. W. Young, was placed under his charge in May last. We have received from him the following report—

It is scarcely four months ago since the station at Pademba Road was put under my charge. I felt that I entered upon my new charge with a deep sensibility of its importance, and under very different circumstances from any in which I ever resumed my Missionary labours before. Having been admitted to deacons' orders by our highly-esteemed bishop, the thoughts of so distinguished an office as a minister of Jesus Christ in His church, and the responsibility of fulfilling it to His own glory with faithfulness, produced effects in the mind almost overwhelming, being fully persuaded the care of His gospel was committed to me. It was committed to me that I might faithfully present Him in it to the people committed to my charge,

as crucified for them. May the Lord grant the continual supply of His Holy Spirit unto His unprofitable servant, that, with grace, wisdom, and understanding, he may instruct the people in the right knowledge of Jesus Christ, and confirm its truth and power by his own consistent life!

During the short time of my labours among the people of my district there has nothing extraordinary occurred. The good work of the Lord is advancing surely and steadily, notwithstanding the weakness and stumbling of one and another of our professing Christians. We have met with much civility and kindness in spending a considerable portion of our time in visiting throughout the district, especially the people connected with our Society, and noting down their place of residence. This was thought advisable at the beginning of my labours, for the sick, the careless, and otherwise absentees from the means of grace, can be at once looked after without delay and trouble. We hope the great majority of the communicants continue to walk consistently from the principle of divine love to Jesus Christ, who called them by His grace to the saving knowledge of Himself, and through whom they were adopted into the family of God, and sanctified through the Holy Spirit. With others we have found it needful to warn, exhort, and reprove.

We have to bear a good deal with the weakness and carelessness of some of the candidates for the Lord's supper. The principal number of this sort are colony-born young men and young women: their names have stood in the book for a length of time unanswered: our inquiries after them, and earnest persuasions, have failed

to bring them back from their wanderings. It is to be feared they have turned back from their first profession as the disciples of Jesus Christ. In others of the candidates it may reasonably be presumed that the principles of Christianity are more deeply rooted, and are productive of salutary effects. They manifest a seriousness and earnestness: they conduct themselves consistently with their profession of Christianity. These are also principally young persons, who need the sincere and ardent prayers of the church of Christ for the grace of the Holy Spirit to keep alive the love of Christ which is formed in their souls, that they may still "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Our schools, both week-day and Sunday, are not large, neither do they increase in numbers, but rather seem to decrease: the principal cause of the diminution is the rigid regulations of the various denominations of other Christian bodies in the district, who require their people and their children to attend their own schools.

We have not been enabled to gather a congregation in the chapel in the Grassfield. That populous locality is covered with the darkness of ignorance: the heathen and the superstitious are alike spiritually blind; they have no spiritual hope; they do not know the living and true God. They have frequently been visited from house to house. Because of the rains we have not preached in the streets. We have laid before them the blessed truths of the gospel, and invited them to "the obedience of faith;" but we must still do so in humble faith in the promises of God, and hopefully wait for the time of the blessing of the Holy Spirit to make the good seed, which has been sown in weakness, spring forth with power in their hearts. Our congregations at Christ Church I believe were never larger nor more orderly, neither, apparently, more devout during Divine worship, than at the present time.

There is every encouragement to labour in the district that a Missionary can desire.

Kissey-Road Congregation.

This congregation continues under the charge of the Rev. T. Maxwell, from whose journals we select various points of interest.

Meeting with a view to the enlargement of the church.

Nov. 19.—We held a public meeting for the enlargement of Kissey-Road church. After we had sung a hymn, I read Isaiah lii. and engaged in prayer. The meeting being thus opened, the chairman called the attention of the people to the object which assembled them together; the necessity of which being so self-evident, he would entertain the hope that they would cheerfully and unanimously aid their minister in order to its accomplishment.

Mr. J. Bartholomew, the Society's catechist, whom occasion had brought to Free-town, was present, and was invited to address the meeting. In doing so, he reminded them of by-gone years, when the congregation of Kissey Road consisted of a handful of persons, and they had but a very small place of worship. Mr. Young and he laboured amongst them in the midst of manifold trials and discouragements; but the seed sown by their feeble instrumentality did not perish, the fruit of it having since appeared in the large success with which Almighty God has crowned the efforts of those who succeeded them; and he urged this fact as an argument why the people should readily come forward to the delightful work of enlarging the house of God.

A. F. called the attention of the meeting to the great difference there is between their condition and that of the surrounding tribes—the Timnis, Buloms, &c. He had been on a visit to the country with his family, where they spent one month, and never until that time did he so much feel and perceive the difference. No church, no religious teacher, no observance of the Lord's-day, is to be seen among them: gross darkness covers the people. In that barren moral wilderness he often panted for the services of the sanctuary; and on the return of each Sabbath, when he assembled his family for prayer, praise, and reading the Scriptures, his heart went with the congregation, and he longed to return home. He encouraged the meeting to the duty of gratitude to God and the Church Missionary Society, and urged them to show that gratitude, in the present instance, by giving cheerfully and liberally their help to the work.

The other speakers dwelt upon the duty of self-support, and the impropriety of troubling the Society for every thing which, by persevering exertion,

they might themselves accomplish. It was an evening to be remembered by us. The spirit manifested on the occasion was most excellent and gratifying: 30*l.* was raised on the spot by subscriptions. Several persons regretted that they could not attend in consequence of the rain. The feeling of all present was, I trust, "It is good that I have been there." May the Lord bless every endeavour put forth by His people for His glory!

From A sick Communicant.

Jan. 2, 1853—"The Lord killeth, and maketh alive: He bringeth down to the grave, and bringeth up." M. C., a female member of my church, was so dangerously ill, that her recovery seemed hopeless. She was brought almost to the last stage of life, and her friends had given her up for dying. In her affliction she meekly and quietly resigned herself to her Saviour. The blessedness and power of religion to comfort and refresh the believer in seasons of sickness and affliction, was manifest in her. She often expressed her humble confidence in Christ her Saviour, and testified of His presence with her. "I am not alone: Jesus is with me. It is good to serve God in health. The body is nothing: it will go to the ground; but I trust, by the mercy of God, my soul will go to glory."

To-day—Lord's-day—after a long and serious illness, M. C. was so far restored as to be able to attend divine service.

Christian Sympathy.

Much credit is due to many of my people—of the females in particular—for the fact that they have special regard to visiting the sick. They would assemble in small numbers in the chamber of the sick and dying for the purpose of singing and prayer, and administering consolation to the afflicted. I am much assisted by them in this way. But laudable as is this act of Christian love, some wisdom is required in its performance.

The Bishop preaching at Kisey-Road Church.

Feb. 13—It having been announced that the bishop would preach at Kisey Road in the evening, the church was immensely full before the usual time. At half-past six the bishop made his appearance, with Mrs. Vidal. Having rested at my house, and all things being ready, we walked to the church, preceded by one of the wardens. The remarkable quietness of the people led me to deviate from the usual form of opening the service.
March 1854.

vice with singing. All faces seemed—and may I not say all hearts were—prepared for solemn worship, and I therefore at once commenced the sentences in the Common Prayer. The bishop preached from 1 Pet. ii. 2, opening his discourse by announcing the birth of our dear babe, and then setting before us the duty of conformity to Christ. The service being over, the people kept their seats in respectful silence until the bishop had left the church. He expressed himself much pleased and satisfied with the behaviour of the people.

First Confirmation in the Colony.

March 18—A most interesting day. The first confirmation in the colony was held at St. George's Cathedral. The people—communicants—of Kisey-Road, all dressed in white, walked in procession, followed by those of Kisey, to St. George's. It was a season of refreshing to many souls.

Meeting of the African-Improvement Society.

May 2—I attended the annual public meeting of the African Improvement Society, which was held in the new schoolroom, Regent Square. The chair was filled by the governor, who, on entering the room, succeeded by the bishop and the chief-justice, was welcomed with the national anthem by the students of the grammar-school, whose skill in the use of the flute, drum, &c., deserves praise. The meeting was well attended, and the proceedings well conducted. The report of the Society, read on the occasion, was very encouraging, and excited a hope that, before long, attention will be paid by the inhabitants of the colony to the cultivation of cotton.

Baptisms.

May 15: *Whit-Sunday*—I admitted 25 persons—5 women and 20 men—to the outward church of Christ by baptism. The service was interesting. The candidates took their seats at the proper time in front of the rails, all dressed in white. On this occasion I chose for my text Titus iii. 5, from which I endeavoured to point the inefficacy of outward forms without an inward change and the Spirit's gracious washing; reminding the newly-baptized of their obligations to walk worthy of Christ, and their need of divine grace thereto, which can be obtained only by frequent, believing prayer.

Day of humiliation.

May 27—The bishop having ap-
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pointed this day for humiliation and prayer throughout his diocese, in consequence of the sudden removal by death of three of the new Missionaries at Abeokuta, divine service was held both morning and evening, according to the form prescribed by him. The morning service was well attended. I took for my text Isaiah lv. 8. When I stated in my discourse the circumstances of those Missionaries' deaths, and of Mrs. Paley's in particular, several of the women sighed deeply. I closed by warning the people against carelessly receiving the gospel message; told them the sufferings and deaths of God's servants are put to our account, and reminded them of the danger of rejecting those truths which they, at the expense of their lives, are come forth to proclaim.

Missionary Meeting, &c.

June 6, 1853—I had a Missionary meeting, in which S. Davis, one of the young men who had been on board H. M. steamer "Volcano," for the purpose of acquiring the knowledge of practical navigation, was present to give an address, and was listened to with marked attention. His account of the different places he had visited on the coast reminded us of the many and great advantages enjoyed in Sierra Leone. It is an encouragement that both the Davises are now usefully employed—the one as master of a schooner belonging to Capt. Johnson; the other, of a brig the property of J. Macaulay, foreman of the Yoruba tribe in the colony. One of them has already made a successful voyage to and from the Gambia. It is to be hoped that soon their character as seamen will be fully established.

"Teaching a-d admin's't'ing one another."

July 2—In the course of my visits to-day, I called at the house of M. C., a sick communicant. This was the person whom I reported, under date of January 2, to have been so far recovered as to be able to attend divine services, after a severe and dangerous illness. She is again confined to her bed in as bad a state as before, if not worse. I called at her house, and found, unexpectedly, a few of our women there, who met for prayer and for conversing on the good things God has done for their souls. I stood without, the door being closed; and it was edifying to myself to listen as one and another related their Christian experience. One poor woman,

in particular, spoke very touchingly, and to the point. She mentioned different changes in her life—her past follies, God's care for her in poverty, and the comforts imparted to her soul, and her humble resolve to serve her Saviour as long as she lives. This woman closed with prayer, which she offered in a sober, devout, and humble manner. After all was over, I went and saw M. C., who was in a comfortable state of mind.

I administered the sacrament to her on the following Sabbath, in the afternoon. Her eldest son also communicated.

Conclusion.

I trust that the blessing of God continues to rest upon this station, although great things may not have been accomplished by us during the year that is past. The schools are in a state of steady progress, and the people at large manifest a due appreciation of the means of grace. The communicants number 283, two men, with their wives, having left us to help as visitors in the Yoruba Mission. Candidates for the Lord's supper, 51; for baptism, 77; day-school, 300; Sunday-school, 200.

WILBERFORCE, ABERDEEN, &c.

In these villages, where heathenism was long suffered to remain unmolested, Christian truth is in vigorous action; and it is pleasant to mark the traces of its progress as presented to us in the following extracts from the journals of the Rev. H. Rhodes, the resident Missionary—

Melancholy Accident.

Oct. 19, 1852—Since yesterday I have been most anxious respecting one of my church members, whom I sent to York on Friday the 15th, with a pupil from the female institution. She was going home to spend the vacation, and there being two or three dangerous rivulets to cross, Miss Sass begged me to send a trusty person with her. I accordingly fixed upon one who was perfectly acquainted with the road. He offered no objection, and, as the tide suited for crossing the streams, they started without delay. Since the above day the poor man has not been seen or heard of. For two days past his country-people have been out searching for him, and, mournful to relate, this evening he was brought home a corpse, sadly disfigured, the flesh being

torn from the limbs, most probably by an alligator. From all that I could learn, it appears that he reached York safely with his young charge, whose parents urged him to remain all night, saying that the tide would not suit for his crossing the rivers; but he refused to do so, being anxious to return half-way home, at least, that same night. Judging from the time he left York, he would reach the most dangerous river when the tide was too full to admit of his fording it with safety, and it would appear, that, in attempting this, he was carried away by the strength of the tide, and drowned.

For some time I was at a loss to account for his haste in leaving York, after a journey of about twenty-five miles, but this was explained to me by one of his friends. The deceased belonged to a company which held their meeting the following day, Saturday, and he, being one of the officials, could not absent himself without forfeiting a dollar, which was more than double the sum he was to receive for his journey: this, doubtless, he wished to avoid; but when I agreed with him he did not say one word about the matter, nor appear to have any hesitation about going.

Mrs. Rhodes and myself deeply feel this melancholy affair, and it has cast quite a gloom amongst my church members. He bore a very good character, and I had admitted him and his wife to the sacrament of the Lord's supper, for the first time, only a month ago.

Oct. 20, 1852—This morning, while the coffin was being made, I heard that the heathen, and others who ought to have known better, had expressed themselves very strongly, saying, amongst other things, that if D. had not joined our church he would not have been employed by me, nor would he have come to such an end. But whilst indulging these unkind expressions, a poor woman, who but half an hour before had been to see the corpse, fell down dead while stirring her "foo foo" in a cooking-pot on the fire. This sad occurrence struck all with awe, and silenced them. There was a large attendance at the poor man's funeral, and all seemed greatly affected. I went to see the poor widow, who is left with three young children, almost broken-hearted, and endeavoured to administer the consolations of the gospel. I may add, she has had various alleviations in a temporal way, though nothing on earth

can make up to her the sad loss she has sustained.

Oct. 24: *Lord's day*—I preached from 1 Sam. iii. 18, to a full congregation, and embraced the opportunity to lead their minds from dwelling on second causes to Him who ordereth all things in wisdom, though, at the time, they may be "past finding out:" setting before them, also, the uncertainty of life, and the necessity for constant watchfulness. After the evening service Mrs. Rhodes and myself walked down to the poor woman's house, where we found many friends assembled to condole with her.

Heathen desiring instruction.

Nov. 10—This evening I went down to Murray Town to take the lecture; after which sixteen persons, among whom were several heathen, came forward, begging to be placed under religious instruction, which I promised to do for them. On inquiry, I found that the majority of these, with some others who are about to follow their example, never attended any place of worship before I commenced the lecture. It is gratifying to observe that one of these is the headman of the Yorubas, who has hitherto been a regular worshipper of Ifa, the god of palm-nuts. He is an aged man, but nevertheless comes to the Sunday-school, and has resolutely set himself to learn the alphabet, being taught by a little day-scholar.

Visits to Out-stations.

Nov. 14: *Lord's day*—Mr. Nicol kindly undertook my duties at Wilberforce, to enable me to visit two of my out-stations. In the morning I went to Murray Town, where I preached to a small but attentive congregation, composed chiefly of those who have recently relinquished their heathen practices. I pointed out to them the first principles of the gospel, and the way of salvation through a crucified Saviour.

I went to Lumley in the afternoon, and preached to about eighty persons: those who could not find seats stood quietly outside the piazza. I felt much encouraged, and hope to have, ere long, a suitable place of worship in both these villages. May the Lord open their hearts to receive "the truth as it is in Jesus!"

Nov. 30—To-day our schoolmaster at Murray Town brought a tom-tom, or country drum, with sundry rude implements used in idolatrous worship. They were given to him by a man who pro-

fessed to renounce his country-fashion, and said he had resolved henceforth to be a follower of the Lord Jesus Christ.

Dec. 1, 1852—This evening I went to Murray Town, and was pleased to meet a good number of people. After the lecture, fifteen persons expressed their wish to join the candidates' class recently formed. Several of these, like some of the former number, had been idolaters, but they assured me they sincerely intended to lead a better life. I feel I have much cause for thankfulness that God has so far blessed the means of grace, limited as they are, and on so humble a scale, to these poor people, for they have no other meeting-place than the schoolmaster's house.

The stubborn heart yielding.

Dec. 5: Lord's-day—A very good congregation, both morning and afternoon, and one additional worshipper, to whom I must allude further. She is a middle-aged woman, the wife of one of my first and steadiest members, and for three years, to my knowledge, has withstood all exhortation, and her husband's entreaties, to give up her country fashion. The poor man, in his vexation, once ventured to destroy all her paraphernalia for worship, and then she resorted to a neighbour's house to keep it up. Latterly, however, she became uneasy: then I heard a whispering that she talked of coming to church, of which I confess I was somewhat doubtful; but to-day have had the satisfaction to see her at both services, kneeling down amongst the worshippers of the living God. Truly I considered her an unpromising character. May she have grace to cast herself humbly at the feet of Jesus!

Feb. 11, 1853—I had the satisfaction to admit into the candidates' class the elderly country-fashion woman to whom I have already alluded. Since her first entrance into our little place of worship she has scarcely ever been absent, and I have every reason to hope she is sincere. She repeatedly assured me, that for some months past she had left off all her bad ways, and wanted now to serve God.

Visits to Aberdeen.

Jan. 20—This morning I went over to Aberdeen to mark out the site for the new school-house, 40 feet long by 24 feet wide, to be used also as a place of worship. Our present school-house is a wattled mud-house, with bambu roof,

and too small to accommodate the congregation.

After this I received a man and his wife into the candidates' class. For some time past they have both attended our Sunday services at Aberdeen, and, I have reason to believe, are sincerely desirous of serving God. The man is a palm-wine maker, and produces the best in the town. Previous to his first attendance on divine worship he was in the habit of continuing his occupation on the Lord's-day, as did all his companions in the same employment. Having been plainly shewn by Mr. Wilson, the catechist, that he was constantly breaking the Sabbath by so doing, and that such conduct was very displeasing to Almighty God, he began to reflect, and at last resolved to give it up. Happily, his example was soon followed by the rest, and now I am thankful to say there is no more of this beverage made at Aberdeen on that holy day. Many young persons from Freetown were accustomed to resort to this man's house on the Sunday to taste his fresh sweet wine, and would sometimes return home the worse for their visit. Now that the inducement is removed, the Sunday visitors to this quiet village are less numerous. May God give this man grace to persevere in his good resolutions!*

Jan. 23—Mr. Peyton having kindly undertaken my duties at Wilberforce, I went over to Aberdeen to administer the sacrament of the Lord's supper. Twenty-four commemorated the dying love of their Redeemer. I trust they may be blessed with every spiritual blessing from above, and be enabled to adorn their Christian profession. On my return home I passed by way of Murray Town, and held afternoon service at that village.

New Schoolhouse at Lumley.

March 13: Lord's-day—Mr. Dicker having kindly promised to take the morning service at Wilberforce, I went to Lumley, to open our new school-house—30 feet long by 21 feet wide—for public worship, and was pleased to find about 150 persons waiting to commence divine service. Those who could read joined heartily in the responses, and all were evidently much pleased to have a decent, though humble, place of worship; for since I began the lecture at this village they have met together in the headman's house, and recently under the shade

* See p. 142.

of the large kola-tree in his yard. In addition to their subscription of *l. 4s. 2½d.*, the people went at different times to the mountains for posts, rafters, &c., which they willingly fixed without cost to the Society, except a trifling sum for provisions. It is a boarded house, with bam-bu roof, and has cost the Society only *15l.* My earnest prayer is, that it may be filled every Sabbath-day with attentive and consistent hearers.

Confirmation at St. George's, Freetown.

March 18, 1853—This long-expected confirmation-day has at length arrived, and it must have been heart-cheering to my brethren, as it was to myself, who have been long planting and watering in this part of the Lord's vineyard, to see so large a number of candidates for that sacred rite. The confirmation of about 800 communicants took place at St. George's, Freetown: they were from the following congregations—St. George's, Pademba Road, Kisey Road, Kisey, Wilberforce, and its out-stations. Earnestly should we pray that our people may not rest satisfied with the form only, but, from this new era in their Christian life, seek more and more to adorn their profession, remembering that their vows are upon them.

Easter Season.

March 27: Easter-day—A good congregation, all neat and respectable, especially the communicants, who appeared in their confirmation dresses. I reminded them of the impressive event of last week, and exhorted them, from the example of Mary Magdalene, to gratitude, humility, and earnestness. Thirty-three partook of the sacrament. May they have grace to exhibit the doctrines of the gospel in their lives and conversation!

A young heart graciously disposed.

May 17—To-day the visitor from Gloucester came to me with a boy from the Liberated-African school, who was under some serious impressions, and was desirous of becoming a candidate for baptism. I questioned him on the fallen condition of man by nature, and need of a Saviour, to which he gave suitable and feeling replies. I was encouraged by his humble deportment, and pleased to hear him refer with gratitude to the good instruction he had received under Mr. Taylor, the native catechist in charge of the school, which, by the divine blessing, I believe has awakened in him an anxious

concern for his soul. I could not doubt his sincerity, and gladly admitted him as a candidate for the ordinance of baptism.

Awakening of two elderly idolaters.

May 28—This morning two elderly Bassa women, both widows, came from Lumley to ask for admission into the class of candidates for baptism. In my conversation with them I was assisted by one of their countrymen, who had frequently to act as interpreter. I soon found that their whole lives had been spent in total forgetfulness of God, and that both had been idolaters—one a head woman, or kind of priestess for her sex. For some time past they had left off their heathen practices, being disheartened, rather than convinced of the error of their way. Truly they had laboured in vain, and spent their money and strength for nought; for they were indeed poor, without God, without hope, and there was a void within that nothing they had yet tried could fill. The opening of our new school-house at Lumley for public worship attracted their notice, and from that time they became regular attendants on the means of grace. It was no easy matter to make these aged women, but just emerging from the darkness of heathenism, and so little acquainted with English, to comprehend so fully as I could wish the fallen and corrupt state of man, and the requirements of the gospel. In this their countryman, who is a member of our church, helped me considerably, by interpreting the substance of the ten commandments into the Bassa language. It was evident, by their looks and ejaculations, that they had caught the meaning: in the same way I was enabled to set forth Christ and His salvation. They appeared much astonished at what they had heard, and I was led to hope that they went away somewhat enlightened on these all-important subjects. I admitted them for instruction as candidates for baptism.

An aged communicant in sickness.

Sept. 2—I visited an aged communicant, baptized many years ago by the Rev. W. B. Johnson, at Regent. I am always encouraged by the quiet, contented manner of this poor widow, afflicted as she often is by a harassing cough, and living all alone. She humbly acknowledged God's goodness, and in her own simple way told me that His promises were her comfort, and she "thank Him every day." So grateful is she for any little help, that she said she wanted to come herself and

thank us, but felt the walk up the hill too hard for her. She tried, however, bringing with her a little basketful of sweet potatoes.

Conclusion.

Upward of four years have now elapsed since this part of the Mountain District was re-occupied; and, to my own mind, it is a matter of sincere gratitude to God that He has permitted me to see some fruit of my humble attempts to discipline and instruct the people in gospel truth; not so much, perhaps, in the conversion of numbers, as in the beneficial effects generally manifest in the parish—better order, peace, and regard for the Sabbath, which, in Wilberforce particularly, is more perceptible. Regular services and sound scriptural instruction are now within the reach of all the villages, if they will but avail themselves of their privileges. But I am sorry Murray Town is still without a proper place of worship, though our people assemble regularly in the school-master's house.

To these we add some extracts from the journals of the native catechist, Mr. Joseph Wilson, who was stationed at Aberdeen during the first seven months of the past year, when he was removed to Regent.

Henry Elliott.

Dec. 25, 1852: Christmas-day—This afternoon I took a walk to the Pirate's Bay, which is situated west of this place, and about a quarter of a mile distant. Here I entered into the house of Henry Elliott, and conversed with him on religious subjects. This man is of the Barkar tribe, palm-wine maker by occupation, and known to be the very best of all the palm-wine makers in this place. To him the Sabbath and all the days in the week are the same, living in the world without Him who is the fountain and source of all our temporal and spiritual blessings. While speaking to him on the immortality of his soul, he listened with great attention, and became very serious in his appearance. This encouraged me to spend more time with him than I thought to have done; and when I was about to leave him, he said to me, "Master, I thank you for coming here to teach me about that God who made all the world, above all, and governs all; and I thank that God for having not punished me in my sins, but

spared my life hitherto, who am a poor sinner, and I hope He will still spare my life, and enable me from this time to attend to His house every Sunday, that I may learn to hear His Word, and to serve Him. May the Lord grant that His Word may take deep effect in his heart, and turn him "from darkness to light!"

Dec. 28: Lord's-day—Henry Elliott, according to his promise, came to church to-day, and was very attentive during the time of service.

Since, he has been very regular in coming to church every time of service. One Sunday, after the close of the afternoon service, he accompanied me to my house, and began saying, "Master, since you have spoken to me the first time, my heart never give me rest. Though I have given up making palm-wine and doing other works on Sunday, yet when I remember, the times past, in which I have been doing wickedness instead of serving the God who made me, it troubled my heart too much. Every time I come to church and hear you speak the Word of God, it makes me sometimes feel sorrow, and other times gladness of heart—sorrow, because I have broken His laws, and deserved to be punished for ever; and gladness, because I hear that Jesus Christ, the only Son of God, once came down to this world, and died to save sinners from hell, and He is willing to save all sinners who come to Him." "Yes, Henry, He is ever willing and ready to save all who trust in Him with all their hearts, and it is He alone that can give true rest to the heart. But, Henry, I have heard frequently, from conversation with many palm-wine makers, whom I have been trying to teach, that if they were to give up making palm-wine on Sunday, the very spots on the tree from whence the wine runs out would immediately spoil, and they would get scarcely any wine from the tree during the week, consequently they would suffer a great loss. Now, how would you manage to overcome this difficulty, and get your living, as you know no other trade besides?" I asked. "In the whole they have told you downright falsehood, because they do not like to give it up. I never experience any loss, or such thing as you have heard of, since I have given it up; but that the wine, being a whole day on the tree, gets stronger more than other time; yet it is still good enough to drink, and many persons like it better. But even if all what

they have told you were to be really so, yet I think I ought to give up all what is contrary to God's laws, and tends to ruin my soul." Henry soon engaged a young woman, got married, and both himself and his wife joined the church as candidates for baptism. And all the palm-wine makers here—whom, though I have frequently endeavoured to persuade to give up this wicked practice, yet they would not—when they found that Henry had truly given up making palm-wine on Sunday, likewise gave it up.

Opening of the new School-house at Aberdeen.

June 10, 1853 — The school-house, which, a few months ago, we commenced building here, is finished and open to-day. It was crowded with an attentive congregation. The Rev. H. Rhodes preached from Isa. lx. 1, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee"—a very suitable text to the condition of the people in this place. At the close of the service we received the collection of 15s. 1½d. The church members, especially, were extremely glad to see it completed and opened for divine service, as well as for Sunday and week-day schools, for the former was an ugly one, and unworthy of the name. Before we commenced to build, each of the members agreed to give three days' labour gratis. Accordingly, they brought over by canoe all the stones from the other side of the Cockle Bay, carried up all the materials from the wharf as soon as they were landed, until each of them had fulfilled his promised time of labour. The women and the school-children also carried up sand from the beach to mix mortar with.

The school is in good order, and the children are making steady progress. The present number is 56—boys 34, girls 22, which is the steady number now in the school. There is a bright prospect of increase, both of the church members and day-school scholars. During the latter part of the last year, and the present, a great change has taken place in this village: all those persons who were in the habit of drunkenness, drumming, and dancing, have given up their wicked practices, and are attending to the means of grace. All the idolaters, too, are learning to serve the only living and true God; so that this village, which was once the seat of vice, is now become one of the best and quietest in the colony. To God be

ascribed all honour, praise, and glory! A man who has had a grog-shop here for many years, was compelled, a few months ago, to give it up, because he can scarcely see any of the people come into the shop to buy rum.

RIVER DISTRICT.

KISSEY AND WELLINGTON.

The Rev. D. H. Schmid has had the charge of these two stations, Mr. John Attarra, native catechist, helping at Wellington. In addition to this, Mr. Schmid has had the superintendence of the Timneh Mission; and the commencement of the new effort at Magbeli, in that country, has rendered necessary frequent visits thither. His proceedings at Kisseey and Magbeli, and the information which he gives us respecting these different spheres of labour, are so interwoven in his journals, that we know not how to separate them without sacrificing much of the interest belonging to them. We think it better, therefore, to introduce them as they are, although, in doing so, the accounts of what has been doing in the Timneh country will appear out of their proper place, and, under the heading of "Kisseey," occupy more of attention than Kisseey itself.

Notice of Wilberforce, &c.

Oct. 6, 1852 — As Mrs. Schmid had been suffering in health since the death of our dear baby, we found it advisable to accept of the repeated invitations of our friends Mr. and Mrs. Rhodes to stay with them for a fortnight, to have the benefit of a change of air, Wilberforce being considered a healthy station—a change which proved beneficial to Mrs. Schmid's health. Mr. and Mrs. Rhodes did what they could to make our stay as comfortable as possible: the sea-air, also, seemed to agree with her health.

I was much pleased with the congregation of Wilberforce, their steady progress, the discipline kept up by Mr. Rhodes, and the promising prospects of the neighbouring out-stations, Aberdeen, Goderich, Lumley, and Murray Town, called forth by the activity of Mr. Rhodes. The congre-

gation at Wilberforce, if contrasted with Kissey or Wellington, is but small, yet, for the time of its commencement (1849), it is a gratifying number. Chiefly pleasing to me was it to see the attendance on the means of grace steady and quiet. The week-day service was almost as well attended as on Sunday.

A Warning.

Oct. 28, 1852—On Thursday evening, whilst keeping divine service here at Kissey, I felt much grieved at the conduct of a young man, who, for mere pleasure and gaiety, rode galloping up and down the hill near to our church. There was nobody to reprove him but One, who proved that He is not to be mocked; for when he had nearly reached the level of the road his horse stumbled and threw the rider down, whose leg was broken, so that he had to be carried home in the greatest pain. With great joy I perceive now that the grace of God is working in his heart. Formerly he was one of the wildest gay young men at Kissey: now I find, when visiting him, he is glad to hear me speaking and reading to him parts of the Holy Scripture. I supply him, also, with books for reading, with which the Tract Society kindly supplied our stations some years ago, and which, I trust, are a blessing to him.

Baptisms.

Nov. 21—I had hard work to do to-day; but it was to me and my congregation a refreshing season. Since a fortnight I have been suffering from an obstinate catarrh, so that my voice was rather hoarse; but the Lord helped me through the work of the day. Our church was full morning and evening, when I baptized twenty-nine adults. May God's grace, and His Holy Spirit, rest upon them, that they may be enabled to accomplish what they promised to-day before God and more than 800 people! Many of them, though liberated Africans, are reading their Bible, and give satisfactory answers: some of them are not very clever, and will never be so; but I trust that with a repenting heart they have left the way of sin, and are holding fast Jesus, "the author and finisher of their faith," the only anchor of their salvation, a fruit of which is their walk and conversation.

Singular Scene at Freetown.

Nov. 23—I went to Fourah Bay and Freetown, between which two places

I met with an unusual noise, which at first startled me a little. I inquired the cause of it, and heard that the governor had ordered a house examination, to find out and destroy every idol; which, however, was not true: some unauthorized person had taken it upon himself to undertake this illegal sort of work, which, I believe, came from some good motive, but certainly did not contribute much to God's glory. The people themselves must freely bring their idols: if we take them by force they are not taken at all, because others are soon put in their stead, and the gospel they keep far from them. On coming nearer to Freetown I met with a heap of idols, all most ugly and dirty stuff, watched by some men, and about to be thrown into the sea, other people standing near, swearing and cursing over the loss and theft of their poor idols, which were exposed to such a fatal appointment. Some tried to rescue them; but as the guard was under the impression that it was a government order, none was permitted to take any thing away.

I was reminded of Acts xix. 19, only there were two great differences: there, a voluntary bringing and burning of their charm-books, a fruit of their hearing the word of truth, and of their faith in God's mercy through Christ Jesus; here, a violent action of a man: there, a value of 50,000 pieces of silver; here, dirty images and rags, iron sticks, half eaten by rust, which formerly, sprinkled with the blood of goats and poultry, and embellished with their feathers, were worshipped—all nothing but disgusting stuff.

The people, also, were not behaving in an appropriate way; some cursing, crying, raging like beasts, and trying to restore their property; others, which formed the greatest part of them, were laughing, jumping about, which certainly looked as heathenish as the others. The chief worshippers of these idols are Akus and Popoa. Many of these abominable figures have since many years not come to light, as they are against the English law; and now, drawn out from their dark corners, and brought to daylight, they could not but create shame and disgust. So, however, it is with sin, and secret dealing with sin. How many a sin is kept secret, not acknowledged, not confessed, not forgiven, until brought before daylight by the Judge of all judges! May the Lord bring to light these dark evil works, and convince this poor benighted people that they are

in need of a Saviour, who can reconcile them to God, not through the blood of poultry and goats, but through the precious blood of Jesus, shed for sinners!

Arrival of the Bishop and Missionaries.

Dec. 27—This morning, soon after daybreak, a messenger arrived from Mr. Peyton, who kindly informed us of the arrival of the bishop and party; a message welcome to us and to our people—a day for which, indeed, they had been looking out for a considerable time. Many of them went immediately to Freetown, to have a sight of him, and were rather cast down when they could not succeed. I was glad to welcome among the new comers my two old friends, with whom I had been acquainted long before I entered the Missionary career, brothers Hinderer and Kefer. My heart rejoiced to see their zeal in the cause of the Lord, and their hearts' desire to win souls for our Redeemer's kingdom.

Dec. 28—We had the pleasure to welcome the bishop, who addressed us in a kind, affectionate, and feeling manner. May the Lord crown him with a large measure of His Holy Spirit, with wisdom and love toward our African brethren, and I have no doubt he will gain their affections.

Brother Kefer came with me to Kisey, to make his stay with us until he leaves for Abbeokuta, which was a pleasure to Mrs. Schmid and myself.

Close of the year—Missionary Meeting.

Dec. 31—We spent the last night of the year in a comfortable and blessed way—in reading, singing, and prayer, which brought to our remembrance bygone last evenings of the year in our native land, and afterwards at Bâle, where the same is done. Lord, cover the sins past, begin with us anew, continue Thy mercy towards us and our congregations during the year before us! We throw ourselves into Thy arms. Without Thy help, and the guidance of Thy Holy Spirit, we are not able to go on.

Jan. 6, 1853—We held a Missionary meeting, in which brother Kefer kindly took an active part. The people were attentively listening, and evidently much affected.

Visit to Port Lokkoh.

Jan. 7—I went to Port Lokkoh, which I found in the same state, with the only difference that Ali Kali had died, whose successor is not yet known. Poor man,
March, 1854.

he was, on the whole, favourably disposed towards us, but about our Christian religion he did not care much: sometimes he could say Mahomedanism is a fraud; but at other times, again, he laughed about Christianity, preferring the impostor's traditions. He was glad to see the Mission settled in his territories; but whenever people asked him about our new doctrine, or about children to be sent to our school, he rather dissuaded them from having to do with us. His "sasa"—a bundle of different gree-grees, or cursing charms, made by Mahomedans—was his god, by which he kept the people in awe, because he ascribed to it a magic power, and the people, superstitious enough, were afraid of it. This was what so closely united him with the Mahomedans. Whether some one better or worse will follow him we do not know. May the Lord look in mercy upon this benighted people!

Jan. 9, 1853: Lord's-day—I went to Ali Kali's yard to address the people, and had about thirty attendants, who appeared attentive. From thence I returned to our yard to take the English service. In the afternoon Mr. Macaulay addressed the people.

Visit to Magbêli.

Jan. 10—I left for Magbêli this morning early, which I reached in the afternoon about two o'clock, a distance of twenty-four miles, to see whether my object, which has been, for many years, to establish a Mission there, could not be accomplished after all, as Port Lokkoh is so very unpromising.

After a walk of a mile we met the carcass of a leopard, which had been shot the evening before: the head and skin were taken off. The first is always sold for a high price; the teeth, used as an ornament for kings and warriors, signifying their bravery.

The road is very inconvenient: more than twenty times I had to be carried, on the shoulders of one of my people, through mud and little waters; but during the rainy season, when all the rivers are full with water, the road is impassable: of a hammock or horse one cannot think. Most unpleasant are the grass-fields, three to four miles long, the grass standing nine to ten feet high, through which but a small footpath leads, and the heat of the sun almost suffocating the traveller. To walk through forests is more pleasant

and cool; but here, also, we have our troubles, the branches of the trees often hanging down to the ground, and the foot-path crossed by roots and stems. From Port Lokkoh to Magbeli we passed nine hamlets; the largest of them, Makambias, containing but fifteen or sixteen houses, all but slave huts. The inhabitants are minding the farms. The chief, and most frequented road in the Timneh country, is certainly near the Rokelle river, down from the Bunce river, leading up to the Koranko, Limba, and other countries more in the interior. After ten o'clock the sun was exceedingly hot; but we pressed on, to be at Magbeli in good time, which we reached at two o'clock, but so fatigued that I could not have proceeded further. My old landlord, Mr. Yokey, welcomed us friendly, and received us, as always, into his house. In the evening many people came to us, who knew me from my repeated Missionary tours.

Jan. 11, 1853—I visited the chiefs and other people, also many Sierra-Leone traders, who were inquiring anxiously whether I am not going to establish a Mission at Magbeli.

Interview with the Chiefs.

In the evening the chiefs called me, who had met together to deliberate what could be done at Magbeli to receive us. One of them said, "I know you have now been here five or six times. I myself carried you once over the Rokelle in my canoe six years ago. We know your intention, why you come; but we are ignorant. It is as if two were pulling on one rope: on one end the Mahomedans, on the other, you: we stand in the middle. We will gladly receive you, but you must go to King Bey Kobolo, who must give his sanction." This Bey Kobolo has the dominion of the whole country on this side of the Rokelle river, and is residing at Marampa, about forty miles from Magbeli, higher up, not far from the Rokelle. "But," continued they, "we and the king have one word: we know he will like it; but it is better—just as if you eat rice without mutton, it is not half as sweet as it is with mutton." I told them plainly we are no Mahomedans; but we wished to shew them the strait road to heaven, which is in and through Christ Jesus, which alone can make their country good; and because they do not know that salvation, war is always among them. The peace of God in Christ Jesus will abolish

war. Two Mahomedans went away in anger, and said, "It is well we have come here sooner, for by and bye they would not suffer us." Six years ago they had no Mahomedans here; they were not suffered by the Timnehs, owing to their war with the Susus: now some have crept in, but not near so many as at Port Lokkoh. At that time I proposed, in a letter to the Parent Committee, to take up Magbeli as a Missionary station. The end of this meeting was, that I may select, at or near Magbeli, any part for Missionary premises, only the king's sanction must be obtained. In the evening the Sierra-Leone people gathered round me, to whom I preached the Word of God.

Missionary Prospects at Magbeli.

Now, in spite of what I have written, I do yet not venture to speak in a sanguine manner of very promising openings. It may be, that what we wish, hope, and pray for, will be realized. The Lord must do it; we are the pioneers: but this new Timneh Mission must be commenced by faith—by faith of the Parent Committee, by faith of our Christians at home, by faith of the Missionary. Magbeli is known: its people are warlike: one time after the other war has burnt down the town, and often it has been rebuilt again. Yet I believe the prospects are more promising than at Port Lokkoh: the neighbouring towns, and those higher up, near the Rokelle, which may be visited by Missionaries, are more, and much larger; the road, also, into the interior is more frequented. A small congregation of Sierra-Leone people, I believe, may soon be formed. Many Mahomedans are not here; but the slave-trade and polygamy will be strong barriers in our way.

Jan. 12—I returned to Port Lokkeh in safety.

Jan. 13—I returned to Kiseey.

General state of Kiseey.

With regard to Kiseey, and the other out-stations, I am glad to state we have been going on as usual. My native helpers have greatly assisted me by visiting the people; and of nine Bible-classes, which are given every week, it was a great help to me that I could leave four of them to my schoolmasters when I was absent: Mr. Jewett, the head schoolmaster, had the remainder. In school I was glad to be able to go on without the monitorial system: the children were taught by the

schoolmasters and schoolmistresses. Mrs. Schmid applied herself to a class of girls every morning one hour, and from twelve to two o'clock to all the girls in the sewing-school. I trust, on the whole, our school is going on in a satisfactory way. The confirmation of our people has been a great, and, I trust, a lasting blessing to them. May God's Holy Spirit rest upon them and us, the bishop, and our congregations!

Commencement of preparatory measures at Magbelli.

April 13, 1853—We started from Kisey at three o'clock in the afternoon. The sea was wild, and our canoe fully loaded with building materials and provisions for our working-people at Magbelli, which caused me to be somewhat frightened; as, however, the wind was in our favour, we went fairly along, not minding when, now and then, an uncalled-for wave gave us a washing. The night we spent in a village near the Rokelle, where the people with whom I had got acquainted at Magbelli tried to make our stay as comfortable as possible. Toward morning a heavy tornado came on, which loosed our canoe, so that, on the following morning, I was obliged to call some divers to fetch out my anchor. At nine o'clock we could start off again, and at two o'clock P.M. we reached Magbelli in good health.

There is now a great work before me. Building in such a desert place is indeed not a little thing, neither is it pleasant to be so much separated from my family as I have been now for some time past, and shall be for some time to come; but we know it is for the Lord and His work's sake, to whom we look for mercy, grace, and strength to bear. May He direct our mind and thoughts to Himself alone, and may His blessing rest upon our labour: yea, may He also grant to us that measure of health which we are in need of to fulfil our task! Friday and Saturday I found much to do in the building-place. Now and then it is given to me to speak a word to the glory of God to those who come to view the work: now and then I hear voices thanking me for my coming. Many are glad to see me, believing peace will be established among them—outwardly: the inner peace they do not know as yet. Others look sad and serious, thinking we come to make their slaves rebellious, and bring people to steal their wives away from them. Mahomedans trem-

ble for their impostor's religion. We come in the name of the Lord.

April 16—Bey Kobolo sent a messenger to say I might come and see him, as I had not yet paid him my respects since my return. He spoke about a written document which ought to be made now, that, after some years, people who do not know the place was transferred to us should not cause us uneasiness, which was good advice. According to country custom I have to give him some little thing, but not amounting to a great expense; for I spoke to him and the chiefs freely, that it is beneath the dignity of the Word of God to gain lovers of it through presents: we do not come as merchants, to enrich ourselves with their goods, but we come simply to enrich them by preaching to them the gospel, the glad tidings of salvation, to lead them to heaven.

April 17—I preached twice to the Sierra-Leone people, who were glad to hear the gospel: the Timnehs had no time; their palavers were too many. These Sierra-Leone people, who indeed are anxiously concerned about their souls, have richly and freely contributed for the building of a somewhat large church and school-house in country style, and for a bell, which I intend building immediately after the rainy season.

This night, about twelve o'clock, our carpenters and masons were greatly disturbed in their house by what the Timnehs call a devil, also luckow. This is nothing but a way of begging and stealing. A man is dressed in a most ugly way: a kind of cloak, made of monkey skins and latches, is covering his body, an old helmet on his head, and in his hand a horsewhip: thus nothing is to be seen of the person but the eyes, and, when shaking, a number of bells begin to tingle. These figures are marked in the memoir of Simeon Wilhelm. Thus the devil walks about in the town. Shortly he is joined by a number of vagabonds, and where they enter a yard they expect to receive something, and if not, they will see to indemnify themselves. When the Timnehs see him they begin clapping their hands, and to dance, even kings and chiefs; and if they refuse doing so, the devil will whip them. When they came to our people, who of course did not comply with their wish, they gave them a few stripes, and stole a few things from them, but of trifling value. I sent to Bey Kobolo, who stopped them immediately, and sent them

away. Among the things stolen was also a Bible, which, however, they returned immediately.

Free gift of land by the chiefs and people.

April 23, 1853 — The Poros on the opposite side of the Rokelle made such a tremendous noise that I could not sleep much; indeed, they are, what they call themselves, a devil's people.

May 1: *Lord's-day*—Both services were well attended. May the Lord's blessing rest upon His Word is my heart's desire. The day before yesterday I went once more to Bey Kobolo and the chiefs, who signed a document which I had drawn up: one was placed in Bey Kobolo's hand, one in that of the chiefs at Magbeli—a king is not yet appointed—and one I kept for myself. They all spoke well and favourably for our Mission. Thus I hope, through the providence of God, this Mission has again been taken up, after having been necessarily abandoned in 1834. May it not be in vain! may the Timnehs see the time of their visitation! I was glad that not one spoke of money to be paid in the shape of rent: though the document drawn up explains fully our stay a free one, they all said, "We give you land, what you want, freely."

Return to Kissey.

May 6—I went down to Kagbeli, where we had to wait for the tide, always an unpleasant time. Though I was glad I met with a man with whom I could enter into a spiritual conversation, yet, feeling somewhat feverish, I could not enjoy it so well. At nine o'clock at night the tide answered, and we started off. I was thankful that I could sleep in the canoe until we reached Tagarin Point, where a tornado threatened to break out. After having waited a little, we perceived, to our great joy, the land breeze prevented its breaking out; so at two o'clock A.M. we reached Kissey.

May 8—I took the morning service here. How great a contrast between Magbeli and Kissey! "What hath God wrought!" But there was also a time of beginning at Kissey. The church was certainly not so full in poor Mr. Wenzel's time.*

Subscriptions from the Sierra-Leone traders at Magbeli.

May 16—I was greatly cheered up on seeing the list of subscriptions among the Sierra-Leone traders. They had given, freely and cheerfully, more for a school, church, and bell-house, than I could have expected, namely, 200 bars, and from 4l. to 5l. in cash, amounting to about 16l. This certainly is a good sign.

Merciful preservation—the buildings at Magbeli.

June 17—I was just ready, waiting on the shore for the canoe to take me up to Magbeli, when we perceived at some distance a tornado forming, which caused me to wait a little longer, though I had already seated myself in the canoe. It lasted a few minutes, when the tornado rushed on fearfully; so that I fully believe, had it met us out in the sea, it would have dashed our canoe to pieces. This was the more remarkable to me, as my boatmen had, against my wish, detained me; and had we gone at the proper time, we had no doubt met with a watery grave, as was the case half-a-dozen miles higher up, where the same tornado capsize a boat, by which two Europeans and an African sailor were drowned. I could not but look upon myself as a monument of God's love, providence, long-suffering, and forbearing mercy. On returning home Mrs. Schmid was glad to see me coming once more, after she had seen and heard what had been passing.

At eleven o'clock P.M. the tide answered again; and as it is not usual for two tornadoes to occur in one day, and the sky being clear, we started off, but soon perceived, not without anxiety, how heavy clouds were joining to discharge their load upon us; and before we could reach the Tagarin Point the wind blew, the rains beat, that it was fearful. The worst of it was, we could not make use of our compass, and, owing to the darkness, had entirely lost sight of our direction; and not being far from the Tagarin rocks, which might have shattered our canoe to pieces, we were under the necessity of casting anchor as the wind began to abate. The anchor did not reach the bottom, yet its weight gave the canoe some balance, and we could bale out water, which poured down copiously. After half an hour of great anxiety we were thankful to see the sky getting somewhat clearer, and soon we knew our di-

* The Rev. C. F. Wenzel reached the colony in 1809 and died in 1818.

rection again, toward which we could steer. After an hour's pulling we were confounded by the darkness and the continuing heavy rain, and had to stop for three hours till the day broke, when we soon reached Tasso, where I had to change all my clothes entirely, and was indeed glad to warm myself with a cup of coffee. Here it was where the three men had lost their lives yesterday, and where the captain, an Irishman, was mourning over their loss. The people had clearly made a great mistake by not drawing in the sail immediately, but I believe they were overtaken before they could do so. Several canoes beside were capsized. In the afternoon, when the tide answered, we left Tasso, and sailed up the Rokelle river as far as Kagbéli, where, owing to the heavy rain, we were obliged to stop; and, as it was Saturday, I resolved to stay here over Sunday.

June 19: Lord's-day—I held divine service here, preaching on Matt. xi. 28 to from forty to fifty people, who appeared listening well. Monday morning early we left Kagbéli, and reached Magbéli at twelve o'clock A.M. I was sorry to find not much had been done in the building during my absence. This is discouraging. We feel our time is precious, too precious to be spent for such secular business as building; but if we are not on the place, and almost everywhere at hand, either nothing is done, or mistakes are made. I long to be relieved from this unpleasant position.

Improvement of opportunities.

June 23—I had to-day an opportunity to enter into conversation with one of the chiefs, in which I explained to him our faith in Christ Jesus as the way of salvation. He listened attentively, and did not contradict, though half a Mahomedan, when I told him Mahomed was a sinner, as all of us are.

I felt very unwell this week. During the night I cannot sleep, being exposed to cold and every thing. I hope this dreary state will have an end; yet I must not forget to be thankful that the Lord has hitherto preserved my life, though I was exposed to many a danger.

June 26—I preached this morning on Luke ix. 23—26, Sierra-Leone traders attending. In the afternoon the rain fell heavily. I hesitated to go, thinking nobody would attend; but soon they sent for me, saying, "All are assembled." O

Lord, lay Thy blessing upon Thy Word sown to-day, that, cleansed from all my imperfections, it may bear fruit to Thy glory and to the praise of Thy holy name I had, in the course of the week, much opportunity to speak to visitors about the "one thing needful."

North-West America.

CHURCH MISSIONARY SOCIETY.

CUMBERLAND.

Report for the year ending July 31, 1852.

SerVICES, SCHOOLS, TRANSLATIONS, &c.

THE services during the year have been conducted as last reported, viz. prayers every evening during the week in the schoolroom; on Lord's-days, early prayers at seven o'clock, A.M.; then Sunday-school until eleven o'clock, when we have full morning service in the church, and also evening service in the afternoon. All these services are conducted in the native language: they have been well attended, and our people are growing in knowledge and, I trust, in grace, from year to year.

The Lord's supper has been administered four times during the year, and the number of communicants at each administration is as follows—58, 74, 72, and 91. The number of communicants on the books is now 97, being an increase of 28 during the year.

The number of baptisms during the year is as follows—37 children and 15 adults, making a total of 52 baptized since my last report. The total number now on my baptismal register is 631.

Peter Erasmus still continues with me as schoolmaster. The total number of children on the books is 91, viz. 41 boys and 50 girls. These dear children are taught daily to read God's Word, and, I hope, are growing up in the fear and admonition of the Lord. They will be kept from many vices and prejudices with which the minds of the old are familiar, and, I trust, will grow up a generation superior to the one passing away. The bishop spent some time in the examination of the school, an account of which will be found in my journal.

During last winter I was closely engaged revising and copying the translation of the Prayer-book, and about thirty Hymns in Cree. I sat sixteen and eighteen hours a day at the desk at this delightful work. The whole is now completed, and

covers seventy foolscap sheets closely written. Translations of the Psalms, Acts of the Apostles, John's Gospel, "Faith and Duty of a Christian," Phrase Book, &c. are prepared, and, after due revision and correction, I hope to make fair copies of them for printing.

Our crops of barley and potatoes look very promising, and I have a good supply of flour and store provisions on hand. The workpeople are now cutting the hay for the cattle, so that I have every prospect of getting through the approaching winter without any serious difficulty, notwithstanding the failure of the crops at Red River last season in consequence of the flood. But I have left myself little room to notice the branch stations at Moose Lake and the Nepowewin.

Moose-Lake station.

John Umfreville* is the catechist at this station, and Philip M'Donald the schoolmaster. In the school there are eighteen children under daily instruction, and making very fair progress in reading, writing, and arithmetic. I have visited this station twice during the year, of which I have given detailed accounts in my journal. At my last visit I baptized a whole family, and also administered the Lord's supper to nineteen communicants, including those who accompanied me from my station. We now possess a good schoolroom at Moose Lake, and all the necessary buildings for conducting the work of the station. John Umfreville is very active and zealous, and lectures and prays with great ease and fluency in the native language. I hope to see him one day become a native pastor to his countrymen: he has quite a Missionary spirit, and is very anxious for the conversion of the Indians. I must not omit to notice that Mr. John Ballendine still continues to render us much service at Moose Lake, by embracing every opportunity to persuade the Indians to abandon their sinful customs and habits, and to embrace Christianity. His wife died last spring: she was a communicant, and came hither from Moose Lake last Christmas, a distance of about sixty miles, to receive the Lord's supper.

References to the Nepowewin station will be found in Mr. Hunter's journal.

Mr. Hunter's journal is inclusive of the period extending from Aug. 6, 1852, to Aug. 2, 1853. We subjoin some extracts from the earlier half of this journal.

Efforts of the Romanists.

Aug. 18, 1852.—Mr. Samuel M'Kenzie arrived here with the Iale-a-la-Crosse brigade. A Roman-Catholic bishop and priest were with this brigade, going up to the English-River district. This bishop saw my steersman at Norway House, and invited him into his room. He told him he did very wrong to join the Protestant church, and strongly recommended him never to enter my church again. Baptiste, the steersman, our engaged servant, asked the bishop how he was to obtain instruction, and learn the will of God, if he never attended the church. The bishop told him to repeat his prayers to himself at home, and never to attend the Protestant church. The bishop said a great deal more to him, and, on parting, added, "I cannot forgive your sins now; but call again in the evening." Baptiste did not go again.

Baptiste Emlin, my steersman, was baptized by Mr. Jones, and attended the school at Red River, and could read his Bible; but his mother, a widow, married a Roman Catholic, and the boy was taken away from school, and a priest took his Bible from him, so that in a short time he forgot all he had been taught. Baptiste is now one of our communicants, and told me he should not regard what the Roman-Catholic bishop had said to him; for he knew that no man, but God only, could forgive sins, and that if the priest forgave him his sins it would avail him nothing.

The same bishop also spoke to our chief, Louis Constance, telling him how wrong it was to join our church, &c. Louis told him he did not think that he had done any wrong in forsaking heathenism and becoming a Christian; that he could now say that he prayed to God and attended the church, which was surely far better than being a heathen. The bishop asked him why he received the Lord's supper. Louis answered, because it was one of the last commands of our Saviour, to "do this in remembrance of" Him. Here the conversation ended.

The same bishop, when passing here, saw some prints in the house of the chief's father, given by me, shewing the persecutions and burning of the martyrs by the

* Hereafter spelt Humphreys.

papists in the days of Mary; and the bishop said it was very uncharitable of Mr. Hunter to give away these prints—very uncharitable indeed. Here, then, we have a specimen of the zeal and activity of the church of Rome among our Missions; and our dear brother Hunt and his people need our earnest supplications at the throne of grace, that he may be able to keep them from the errors and idolatry of the church of Rome.

Arrival of heathen Indians.

Sept. 8, 1852—A great number of heathen Indians arrived about the Mission. I am always thankful when they visit us, as it furnishes an opportunity both to myself and our people to speak to them on religious subjects, and invite them to attend our prayer-meetings.

Visit to Moose Lake.

Sept. 13—I left home with the Mission-boat to visit Moose-Lake station.

Sept. 14—We arrived at Moose Lake early this morning. It should rather be called Sturgeon Lake, as my Indians remarked, than Moose Lake, for there are now no moose in the neighbourhood; but the lake abounds with fine sturgeon, of which a large quantity is taken during the summer months, and a few during the winter. John Umfreville and Philip M'Donald, the schoolmaster, were waiting on the beach to receive us, and the little flag at the station announced our arrival. John Umfreville has now been located here two years, and the station speaks well for his industry during that period. He has built a schoolhouse and a room for the schoolmaster, forming part of the same building, which is well and substantially built. This house is about forty feet long by twenty feet wide. He is also building a new house for himself, which he hopes to finish this autumn: the present house which he occupies will then be used as a store. He has also a temporary cattle-house, but is about to build a better one. I have supplied him with an ox to haul his fire-wood, hay, &c., and a cow, in addition to which he has one of his own: I have also given him a horse. We must not forget to enumerate among his live stock nine or ten dogs, making three trains, for hauling home fish across the lake from the fishery during the winter months. He has also a small piece of ground under cultivation, producing potatoes, barley, turnips, and garden vegetables. The buildings of the station are

nearly completed, and I was much pleased with John's exertions.

In the school there are about twenty children learning to read, write, and some of the first rules of arithmetic. The Indians pay him occasional visits, and he often goes to their tents: thus they are brought within the sound of the gospel, and there is evidently a shaking among the dry bones. Many of the young people would become professing Christians at once, and place themselves under instruction, but they are prevented from doing so by their parents. But a gradual work is begun, and our efforts must be directed to the rising generation. A few of the parents will be induced from time to time to put their children into the school; and we may hope, with the Divine blessing, to see the work progressing, and rooting itself at Moose Lake also.

Sept. 15—At Moose Lake all day. We had service in the morning, when I read prayers and preached in Cree. Afterwards I examined the school-children, eighteen in number, and found they were making satisfactory progress in reading, writing, spelling, &c.; and as Philip M'Donald has now the charge of the school, I have great hopes that the children will make rapid progress in their learning: he is very attentive to his duties, and the children are anxious to learn. I called upon Mr. J. Ballendine, who is confined to his bed with sickness. He is as zealous as ever in his efforts to convert the Indians, and never permits an opportunity to escape of speaking "a word in season." I spoke to a heathen Indian who was there, and John Ballendine and the chief, Louis Constance, also reasoned with him, but apparently without any effect. He did not, however, reject our statements, but was evidently anxious to turn the subject, looking forward to a more "convenient season." Poor man! it may be his last opportunity of hearing of a Saviour's dying love; but he is unacquainted with the preciousness of Christ to the true believer, and his mind is absorbed with the things of time and sense.

When I look round upon the Moose-Lake Indians, I am led to ask, "Can these bones live?" Is it possible that such hardened and wicked sinners can be converted, and become genuine disciples of the Holy Saviour? Humanly speaking, it appears impossible, and men of the world

would denounce our efforts, and characterize them as enthusiastic and visionary; but we are influenced by faith and not by sight. We know that "with God all things are possible;" that He can subdue the stubborn will, soften the hard heart, elevate the affections, enlighten the understanding, and set the captive free. The hearts of all men are at His disposal, and He can turn them as it seemeth best to His godly wisdom; and our earnest prayer must be that He will condescend so to dispose the hearts of the Indians at Moose Lake, and the heathen scattered over this vast country, that they may "receive with meekness the engrafted word, which is able to save their souls," that they may serve the Lord "in newness of life."

The great change which has taken place among the Cumberland Indians, encourages the hope that the day is not far distant when our hearts shall be cheered by similar blessed effects among the Moose-Lake Indians. Lord, make bare Thine arm, and grant that the heathen "may know themselves to be but men!" Hasten on the coming of Thy glorious kingdom; and may the Sun of Righteousness arise upon "the dark places of the earth," which are now "full of the habitations of cruelty!"

Baptism of Kewatnoos.

Sept. 26, 1852: *Lord's-day*—We had our usual service at seven o'clock A.M. then the Sunday-school, which closes at eleven o'clock, when we have morning service in the church; and all assemble again at three o'clock P.M. for the evening service. After the second lesson this afternoon I baptized Alexander Sumner, a blind Saulteaux Indian called Kewatnoos. At the commencement of our Missionary labours here he was a zealous opponent of Christianity, and a leading man at all the heathen ceremonies. Many a time I have reasoned with him respecting the folly and sinfulness of his doings, but all I could say appeared to make no impression, and, like the seed sown by the wayside, was altogether unproductive. But what appeared impossible to man was possible with God. He visited poor Kewatnoos with sickness, which terminated in the total loss of sight, and this afflictive dispensation has been sanctified to his soul. Last winter he was very diligent in his attendance upon the means of grace, and the chief, Louis Constant, has been zealous

in his efforts to impress him with the necessity and importance of seeking the salvation of his soul. God appears to have owned and blessed the good work; and to-day Kewatnoos has made an open profession of Christianity, and received the name of Alexander Sumner. May the quickening and life-giving influences of the Holy Spirit have accompanied the rite; and may he have been a partaker not only of the outward and visible sign, but also of the inward and spiritual grace of baptism!

Administration of the Lord's supper.

Oct. 17: *Lord's-day*—After the morning service I administered the Lord's supper to fifty-eight communicants, who approached the communion rails in as orderly and devout a manner as could be desired. Several were deeply affected to tears; and, judging from my intimate acquaintance with their every-day life, I am fully persuaded that many, very many, of them are sincere and earnest Christians, who, in a simple and child-like spirit, are striving to observe the Saviour's commandments in entire dependence upon the promised grace and aid of His Holy Spirit. One's heart is gladdened and cheered by such manifest tokens of the Saviour's presence, and realizes the truthfulness of His own gracious promise—"Lo, I am with you alway, even unto the end of the world."

Increase of industrious habits.

Oct. 19—The Indians have been very industrious the whole autumn, and several new houses have been erected. They have also plastered and repaired their houses, to resist the intense cold of winter, and enlarged their little plots of cultivated ground. There are now twenty houses on the opposite side of the river, and about ten on this, in all, thirty houses; so that our Mission now has the appearance of a country village, and it is a very animating scene when they cross in their canoes to evening prayers. I have counted from twenty to thirty canoes paddling at the same time, with a noise resembling a distant rapid.

The Chief's father.

Oct. 22—I visited the chief's father, Joseph Constant, who is lying in a very precarious state. The old man was anxious that I should visit him, and receive him as a member of the church of England. He has attended our services from time to

time; and, as he appeared desirous to renounce the errors of the Church of Rome, and follow the example of his sons and daughters, who have been baptized by me, I received him accordingly into the church of England in the presence of his son, Louis Constant. The Indians were praying and singing with him the whole of last night, at his own request, and he told me that he found pleasure and comfort from it. I trust that he is sincere, and that his professed repentance and faith in the Saviour is the work of the Holy Spirit.

Oct. 23, 1852—I administered the Lord's supper to Joseph Constant, and it was a gratifying sight to see him, for the first time, joining with his two sons, Louis and Antoine, in commemorating the dying love of the Saviour. The chief appeared very thankful to witness such a change in his father, and one may now hope to see more of unity and Christian love among them. Joseph Constant is much better to-day, and I hope his sickness is passing away. I have supplied him with medicine and necessaries, from which he has found much benefit.

Distribution of winter clothing.

Nov. 2—This morning the school-children, about sixty in number, and their parents, were assembled, for the purpose of distributing some winter-clothing to the school-children. We commenced with singing and prayer, and, after a few words of exhortation to the parents and children, Mrs. Hunter assisted me in giving them their clothing, which consisted of blankets, grey and blue cloth, unbleached calico, shirts, handkerchiefs, thread, needles, thimbles, bags, &c., also fish-hooks and lines. All appeared highly pleased, and promised to be regular in their attendance at school. Some of the old men said a few words, expressing their gratitude. We then sang another hymn, engaged in prayer, and dismissed them with the blessing.

Accounts from the Nepowewin.

Dec. 7—I received letters to day from Mr. Budd and Joseph Turner, from the Nepowewin. They are all in health. The Indians they had seen had been peaceable and friendly. Among them was Mansuk, who was paying daily visits to Mr. Budd, and becoming more and more acquainted with the truths of Christianity. Old George Suther-

March, 1854.

land and his party came on purpose to see them, having heard from the Indians of Mr. Budd's arrival at the Nepowewin, and brought them some provisions for sale. The land is good for agricultural purposes, and free from stones: the soil is good and rich. Mr. Budd is at present located near the Hudson's-Bay Company's post, and Joseph Turner writes that they have been working hard. Their first work was to make a store sixteen feet square, in order to secure their supplies: after that they made a flat-roof house, twelve feet square, in which Joseph Turner and his family are living: it answers the purpose of a workshop, with the bench at one end. He was then making a house for Mr. Budd, 20 feet by 16, and in about a week hence it will be ready for him to occupy. These houses are made of round poplar logs, carried upon their shoulders from the woods. Joseph Turner had not had time to floor his own house yet, and was employed until eleven and twelve o'clock at night in making harnesses for dogs, nets, &c. Mr. Budd had not seen all the Indians whom he saw at his first visit to the Nepowewin. Mansuk and his wife, with two old women beside, were remaining there all the winter, which would enable Mr. Budd to instruct them daily. The Plain Indians are averse to Christianity: they believe that praying will drive away the buffalo. In a week Mr. Budd hoped to get into his house, when he purposed to commence teaching the children, making translations in Cree, &c. During the winter, or early next spring, he intended to visit Carlton. Joseph Turner, who was in the Hudson's-Bay Company's service, and is a good carpenter and blacksmith, is well acquainted with the Indians at the Nepowewin, and will therefore greatly assist Mr. Budd in establishing the station. I have great hopes of this station: it is in the vicinity of the Plains, and often visited by the Plain Indians: it may therefore become instrumental, in coming years, in carrying the blessed tidings of salvation among the thousands of Indians scattered over the Plains, and be one step in advance toward our approach to the Rocky Mountains. Several stages lie yet before us before we reach that goal, viz. Carlton, Fort Pitt, Edmonton, and Rocky-Mountain House, all posts occupied by the Hudson's-Bay Company, and visited by

X

large parties of Plain Indians. I hope yet to see Stations established at these posts, and the gospel proclaimed among the surrounding tribes of Indians. Lord, hasten Thine own work in this land, and dispose the hearts of the Indians that they may "receive with meekness the engrafted word, which is able to save their souls!"

Want of twine for nets.

Dec. 17, 1852—The weather this week was remarkably cold, and our poor Indians had much difficulty to angle sufficient jack-fish for their families, after sitting all day on the river, exposed to the severity of the weather, at their angling holes. They cannot obtain sufficient twine for nets. If any kind friends would send us out a supply of No. 1, 2, 5, 9, and 10 net twine, they would greatly assist the starving Indians about the Mission to pass through the winter. We have done all we can for them, but our means are limited, and their numbers are every year increasing. One kind gentleman has promised to supply our Indians with hooks: if some other kind friends would send us out a few cases of twine of the above description, they would be invaluable to our Indians, and enable them to lay up a supply of fish for their families during the winter.

Demeanour under sickness.

I visited several of my people suffering from sickness. They are patient, and resigned to the Divine will, and feel the comfort and support of religion now in their hour of trial. Peter Luxmoore is very weak, and his recovery appears very doubtful: his mind, however, is at peace, and all his hopes centre in the Saviour. He was always attentive to the duties of religion, and, I hope, was a pious young man. He could answer but little to my questions, but what he did say was good; such as, he felt himself a sinner; that Christ was his only hope of salvation; and that he was constantly praying to the Saviour for grace and strength. After singing a hymn, I engaged in prayer with him. I visited Nancy Cook, the assistant in the school, and was thankful to find her convalescent, and sitting up. In the same house I found another poor woman sick, and unable to walk. I engaged in prayer with them.

Christmas season.

Dec. 18—A great number of Indians arriving at this season, to be present with us

at the Lord's table on Christmas-day. All the Indians, with very few exceptions, are now living about the Mission. In our day-school we have seventy children in regular attendance, and our prayer-meetings are well attended. One cannot feel sufficiently thankful for the great change which has taken place here. When I first came the Indians all left us in the fall, and we saw little or nothing of them until the following spring. Very few now take away their wives and families when they go off to hunt: they leave them in their houses, and the men go off in parties alone. This plan I have endeavoured to establish from the beginning, and there is now every probability of its becoming a permanent arrangement. But in order to leave their families here they require a good supply of nets and hooks. I hope our friends will therefore send us out a good supply of twine for nets. We are very thankful for the clothing they have kindly sent the Indians from time to time. Twine, gunpowder, and No. 1 shot are also invaluable.

Dec. 22—Several applications this week for admission to the Lord's table. After careful examination and instruction, I admitted nine candidates for that ordinance. Some of them were young persons taught in our school, and I was truly thankful to see them desirous to be admitted to the Lord's table. I trust it will be greatly blessed to them, and that they will grow more and more in grace, and adorn the doctrine of God their Saviour by a holy and consistent life.

Dec. 25: *Christmas-day*—There is a greater number of Indians about the Mission at this season than I have ever known before. We have from seventy to eighty children in daily attendance at the school, and our church is crowded every Lord's-day. After the morning service I administered the Lord's supper to seventy-four communicants, being the largest number we have yet had. There was the same attention, devotion, and solemnity which I have noticed on former occasions, and some came trembling and in tears to the table of the Lord. I hope we all felt refreshed and strengthened by the ordinance, and realized the presence of our Saviour in our midst. John Umfreville and his wife were with us from Moose Lake, and also the wife of Mr. John Ballendine, who came a distance of sixty miles on purpose to receive the Lord's

supper. How pleasant to reflect, that even here in the wilderness the Saviour spreads His table for us, and we may realize and enjoy His presence, and our waiting souls may be abundantly satisfied out of His fulness and grace! John Umfreville addressed the Indians in the afternoon very nicely and very faithfully, and they listened to him with much attention.

Baptism of four adults — Death of Peter Luxmoore.

Dec. 26, 1852: Lord's-day—Early prayers in the schoolroom, then Sunday-school. Afterwards I read prayers, and preached in Cree. In the afternoon, after the second lesson, I baptized four adults and six children. One of the children was John Umfreville's. The four adults were, Mistah-poo, or Big Buck, the great medicine-man of this place, his son, and their two wives. Big Buck took the name of Adam Buck, and his son that of Baptiste Buck. For some time they have been very attentive to the means of grace, and manifested an evident desire to become Christians. Adam Buck has lately associated very much with the Indian Christians, and joined them in their morning and evening devotions; and, when about the Mission, he has been regular in his attendance at church. I hope, therefore, and have little doubt, that the change is from conviction of the truth of Christianity, and from a desire to secure the salvation of his soul. He was the last of the Indians who kept up the sound of the heathen drum about the Mission, and I often despaired of his becoming a Christian. But what appears impossible with us is easy to Him who holds the hearts of all men in His keeping, and can turn them as it seemeth best to His divine mind. One by one the few heathen about the place are becoming Christians, and the gospel is taking root more and more at this place. The Sabbath is now a pleasure and a delight, and it is truly refreshing to see the crowd of Indians flocking up to the house of God. It was not so formerly. It is God who has effected this blessed change: to Him, therefore, let us ascribe all the praise.

To-day poor Peter Luxmoore died—the Indian to whom I administered the Lord's supper this day week: he was very happy and resigned, and departed in the faith of the gospel, looking to Jesus

alone for pardon and salvation. His happy spirit is no doubt now in glory; and if in this instance alone the labours of the Church Missionary Society had been blessed and owned in this country, we should have abundant cause for praise and thankfulness. But, blessed be God! this is not a solitary instance: many, very many, even at this station, have departed in the true faith, and of whom we cannot doubt that their enfranchised spirits are among the redeemed of the Lord, who "have washed their robes, and made them white in the blood of the Lamb."

Dec. 27 — This morning I married Adam Buck to his wife Angellique. He brought me over his conjuring rattles, medicine-bags, &c., and gave them to me as a proof of his sincerity in embracing Christianity. As these things are highly esteemed by the Indians, and considered a species of property in their heathen ways, I was glad to see him act in this way. May he indeed be truly turned from these vain things to worship the true and living God.

Mr. Hunter conversant with the vernacular.

March 13: Lord's-day — Since the commencement of the new year I have dispensed with the use of a manuscript in my lectures and sermons in Cree to the Indians, both on week-days and the Lord's-day; and I feel truly thankful that I am now able to preach to them extempore, in their own tongue, the blessed truths of salvation with ease and comfort to myself, and with profit to my people. They often express their gratitude that they hear daily in their own language the blessed truths of the gospel, while so many around them are still in ignorance and darkness. Our constant prayer for them is, that they may not only hear and understand the gospel, but that they may also practice its holy precepts, and adorn their profession by a holy and consistent life.

ENGLISH RIVER.

Advantages of the removal from Lao la Ronge.

In our Number for June of last year we stated the unsuitableness of Lao la Ronge as a Missionary station, and the necessity which had become apparent that the Missionary work, hitherto attempted to be carried on there, should be trans-

ferred to some more favoured locality. Accounts were given of the journeys made by our Missionary, the Rev. R. Hunt, in search of a more desirable spot, and of the preference which he was led to give to a point of land about eight miles above Rapid river, where the Missinippi, or English river, swells out into a lake. To this place the Station has been transferred.

Mr. Hunt is now on the main line of communication with the north, and expects that his "canoe" packages will reach him the same year they leave England; whereas further to the northward, at Isle à la Crosse, they could not reach him until the second year after their leaving England, the brigade for that place leaving York Factory on its return before the arrival of the ship from England.

The Missinippi is also important as constituting the boundary line between the Crees and the Chepewyans. While retaining his hold of the former, amongst whom his labours commenced, Mr. Hunt is at the same time enabled to extend a helping hand to the northern tribe, who are anxious for instruction.

We regret to say that, Mr. Hunt's journals not having been forwarded to us from the Red River, we are unable to present those minute details of Missionary labour which it is the peculiar office of this publication to record. One letter, dated Church Missionary Point, July 29th of last year, contains all the information of which we are in possession.

*Red-Deer's Lake—the Isle à la Crosse
Chepewyans.*

I proceed to write a rapid summary of events here since my last communication, in which I think I mentioned that, in compliance with the wishes of the Corresponding Committee, I was proceeding

to constitute this spot the permanent locality for my station, and to direct attention to Deer's Lake to the north-east, and Red-Deer's Lake on the west. My wish to visit the latter last autumn was frustrated by ill-health. I have since heard from James Hope, one of the two Indians that Mr. West took charge of. In consequence of my communication to him he had assembled twenty-five children, whom he was teaching from manuscript books he had prepared for them. His description of the lake and its neighbourhood is very satisfactory, but he states that a Roman-Catholic priest had visited them, and another person—Benjamin Sinclair—was residing there, having been sent thither by the Rev. W. Mason, of Norway House, the Wesleyan Missionary. I sent him—James Hope—some school-books, and a promise to visit him this summer, if the Lord will. But Red-Deer's Lake would be too much out of the way for the principal station of this district, and much more difficult of access than this place, being about twenty days further west, over a difficult route; and, moreover, it is about ten days beyond the principal line of communication with the north, which route turns off northward at Isle à la Crosse, ten days hence. Still, it might be a very desirable post for a catechist. Of this I hope to be better informed, if it please God to prosper my way thither and back this summer. I think it possible that it might be better approached from Edmonton.

I have lately received a letter from the Chepewyans of Isle à la Crosse, in which they state that less than half of them have been baptized by the Roman-Catholic priests, and add, that a good number of them wish to be baptized by a Protestant minister; but, although they are aware of the probability of my passing that way this summer, they state that they cannot see me, as they will be hunting at a distance till the fall. I fear that I cannot defer my visit to Red-Deer's Lake to so late a period, unless the Lord so order it, which, perhaps, He may do; for already the bishop's late arrival here, and my own health, have retarded my start beyond the time that the Indians at Red-Deer's Lake, and other Indians on the route, would look for me. And now I am waiting the return of the Long-Portage brigade, which passes Isle à la Crosse, to learn if it will bring me any intimation of the Lord's

will concerning this movement. The Chepewyans of Isle à la Crosse press upon my attention a spot about a day from that post, which, they say, is well adapted for a settlement. This I hope to see and examine on my way.

Deer's Lake.

As to Deer's Lake, the Chepewyan boy, whom the chief promised to send, arrived here on the 7th of January—an obedient lad, but a drone in mind and body, though not wanting in intelligence, and having a good memory. I got another boy, as a companion for him, from the baptized Chepewyan—David Harmer, since dead, without leaving much hope of his happiness—but the Deer's-Lake boy frequently tried to run away, till I assured him that I would take him to Frog Portage in the spring to see his uncle, the chief, and would not force him to return with me against his wishes.

Early in the spring the Chepewyan chief, and five others, arrived here, in company with Mr. Thomas, the gentleman in charge of Deer's Lake. I was then unable to rise from my bed, and was thankful to God for bringing them to me, as I might not have been able to reach Frog Portage to meet them. They appeared very anxious to learn the intentions of the Church Missionary Society regarding their locality, but, on the whole, I thought the interview I had with them unsatisfactory; for although it was protracted to a great length, till I was so exhausted that they were necessitated to retire, still they would not afford me an opportunity of pressing upon them the great object of the Church Missionary Society's labours. I sometimes thought it was the fault of the interpreter whom Mr. Thomas brought with him. Certainly this interpreter cared but little for aught but the good things of this world.

Subsequently I had a very nice talk with the chief, David Harmer's son being the interpreter. On this occasion the chief heard me with marked attention; and after I had given him an outline of what the Church Missionary Society wished to teach them, viz. the gospel, in preference to all other things, he said, "We want a minister to tell us these things." The impression he made on me last year at Frog Portage was deepened, viz. that he is a candid, truthful man. He recommended the north-east of Deer Lake as the most likely spot for a Church Missionary

post; but from his description of the vegetation I should think what I hear of its inhospitality is quite correct. *E. g.* in this country the presence of what they call poplar trees is a sign of some degree of fertility.* The chief said that there were none at the locality he named. Again, the juniper tree luxuriates in swamps, and this tree is abundant there. He candidly told me—what I knew before—that Mr. Thomas had given up his attempts to grow potatoes at the south of the lake, but still he thought they would grow and ripen at the north-east. He believed the Chepewyans would supply meat, &c., to a station there at the same price they received from the Company. He and his companions were in haste to return, but promised to wait, to see the bishop, till the brigade from Red River arrived, by which opportunity I expected to hear from the Home Committee what hope they could give them. I hope to see the spot indicated by this chief before long.

The Bishop's Visit.

The Bishop of Rupert's Land having resolved to visit this remote station in the beginning of July last, Mr. Hunt convened as many as possible of the Indians, both Crees and Chepewyans, to meet him. His arrival, however, having been unexpectedly delayed, and provisions becoming scarce, they began to be impatient, and Mr. Hunt was placed in trying circumstances, to which he thus refers—

Every Indian was now becoming disappointed and discontented. We exerted ourselves to procure fish, having 800 yards of nets in the water at one time; night and day; but it being an unfavourable season, and no one as yet knowing the best fishing-places, we could not procure a sufficiency. The Chepewyans all suddenly disappeared, without first seeing me. I fear that, as no letter from England reached me by the Long Portage brigade, which is the regular course, the Chepewyans suspected I had disappointed them: they took the young lad away with them. It was in vain that I urged many reasons that might neces-

* The spot I now occupy was thickly covered with poplars. Though rather heavy clay soil, it will not require very much draining, because of its gradual descent towards the south.

sarily have detained the bishop, and pressed the duty of waiting on the spot as long as possible: our people lost all courage and confidence. I offered to pay any of them who would hunt for meat to be shared among them, but to no purpose; and the guide of the Mission boats informed me that several of the men who had been engaged, and partly paid, to go to Norway House for our supplies, were talking of throwing up their engagement and leaving immediately. Others had done so some days before, but I was able to replace them with substitutes; but if more went this was no longer in my power, and there appeared great danger of not being able to get up any supplies for want of men. In this state of things I assembled the crews, and informed them that I felt tolerably certain that the bishop would be here before the following Sunday; but if he should not arrive I would not detain the boats longer than Monday. All the engaged men replied, however, that they could not remain longer than over Wednesday. One stole off secretly, and did not return: a Chepewyan came and took his place, and the boats started on Thursday morning in charge of Mr. Settee, who took his family with him. I gave him instructions to go into Red River, or return here, as he might be directed by the Corresponding Committee, believing he would be sure either to meet the bishop, or to hear from the Committee, before quitting Norway House.

On the following day they returned in company with the bishop. One of the boats had been damaged in a rapid,* which had detained them so near home that they willingly returned with the bishop, and remained till his departure on the following Monday. But I am sorry to say that Abraham Roberts had already, in a fit of childlike disappointment, knocked down part of his house, pulled up some of his turnips, given away his potato field, and gone off to the Pas with his daughter and son-in-law, and another family, doing all he could to unsettle everybody. Others talked of going to the Nepowewin, even Jacob Bird only consenting to remain to see if the bishop would come. On hearing from me my hopes that the Lord was

directing my attention more strongly to the Chepewyans, and encouraging me to believe that He would put it in my power to do at least something for them at this place, the bishop resolved that the station must be fixed here, and a church built forthwith, considerably larger than I should have thought of; all the important questions as to style, &c., being settled in the presence of the bishop and the carpenter, as well as the site, which was dedicated to the purpose by an interesting service on the spot.

A few days before the arrival of the bishop, a blind Chepewyan, from Isle à la Crosse, came to me, professing that he wished to know the way of life, and that his countrymen had the same desire. I found he spoke good Cree, and was rather more intelligent than most Indians. I had had my attention directed to this man before, as a person through whom I might be useful to the Chepewyans if the Lord so willed. I therefore told him at large what were the objects of the Church Missionary Society; what I believed to be their wishes with respect to the Chepewyans, and what were some of the difficulties in the way, and then asked him if he could suggest any plan that would in any degree meet the immediate necessities of the case. He replied, in substance—"If you will support me here I wish to learn your religion myself, and I shall be glad to be your interpreter while teaching it to my countrymen." This was just what I wished to bring him to; and, after trying to come at his motives and those of his people, I told him, if he would make himself as useful as he could, and prove himself sincere, I would gladly avail myself of his offer, and do all I could to make him comfortable. I mentioned this matter publicly in my address at evening prayers, that he might feel himself bound to do his utmost; and I also publicly read to him extracts from letters received from the Society, dated March 1852—which it is rather remarkable I had, previous to his arrival, intended to read to my own dear people, in order to shew them how anxious the Parent Committee were that the Indians of this locality should, by a holy life and conversation, and by even more direct means, let their light shine around, for the benefit of the Chepewyans and others. I may say that none of my dear people speak Chepewyan, but a good number of

* This accident was chiefly caused by the want of experience in the Chepewyan, and his not being able to comprehend the directions given at the moment by the guide.

Chepewyans speak Cree. About thirty adult Chepewyans have visited this place since our arrival. These circumstances encourage me to believe that God may grant me the great grace of usefulness to these poor people at this place as my basis of operations, and so, I think, hopes the bishop. Again, there is no place within reach of our present Christian Cree, and nearer to the Chepewyans than this, that possesses the two elements of accessibility and capability of contributing to the support of the Indians to a greater extent than this place. The neighbourhood of Isle à la Crose might furnish more food, but it is ten days further west, over a difficult route, and out of the reach of our present charge; and, if occupied at all, would perhaps be an outpost, as would be Red-Deer Lake and Deer Lake if occupied by me.* Perhaps Red-Deer Lake might fall under a station on the Saskatchewan, say Edmonton.

The bishop's visit has been very refreshing to us. Only forty-two adults were present to be confirmed. Among them was the blind Chepewyan, Pascal Tashai—I am doubtful of the spelling of this name: it is the family name of the Roman-Catholic bishop of this district—who was baptized some time ago by the Roman Catholics. I hope the bishop has succeeded in establishing those whom he confirmed, not only in the determination that, by the help of God, they will abide faithful to Him who hath called them, but also in the determination to remain, and build, and plant, &c., at this station: but they are remarkably fickle in such matters, and might change their mind very suddenly if they should happen to hear that meat or fish were plentiful at some other place at the time they happened to be scarce here. But I must not suffer my activity to falter, nor must I distrust the providential indications I think I see, especially as the bishop, the President of the Corresponding Committee, again interposes his authority to direct me to remain here and build. He has promised me 25*l*. for this year, and the same sum for the next. He is indeed a truly devoted man: his activity gives

me the impression of one conscious that he has much work to do, confident that strength will be given him equal to the work of the day, but that thereafter there will be no opportunity to review or to retouch it, because at night he anticipates that he shall lie down in welcome and unending rest.

Desolation of Mr. Hunt's old station.

The station at Lac la Ronge is now a desolation. The day my dear wife and myself left it last year a storm began that prostrated most of the trees that had protected it from the cold north; and at the time a letter from me was on its way to Mr. Settee, last May, directing him to come hither and bring all the school-children, &c., with him, a fire occurred there, the smoke of which obscured the sun at this place, forty or fifty miles distant. They were thus driven precipitately from the spot, and the country for miles round is said to be in ashes. The timber I had prepared for our buildings there, and which I had sent instructions long before to have thrown into the rapid, to be floated down to the lake for transportation by water in rafts to this place, was still remaining in the woods, where a great part of it was consumed: only the lighter logs had been got here last fall. What remains will help to build a store-house for us.

Preparation of portions of Scripture.

My operations for the benefit of the Chepewyans are not all prospective. I have taught several of them the syllabic characters, and given them the gospel of St. John in these characters and in the Cree language, which these Chepewyans, so taught by me, can understand and read for themselves tolerably well; and may thus be the means of communicating to others of their tribe. The bishop informs me that the Committee have been able to send a press, with metallic syllabic types, to Moose. I can therefore no longer doubt that the Committee will favour me with one also. My dear wife and myself have been occasionally labouring, for the last eighteen months, to furnish manuscript copies of some Scriptures in these characters to our people; and I feel confident, that, as far as our means allow us to circulate printed copies among the Cree and Chepewyans, such a press would not be less useful here than at Moose.

* Church Missionary Point is by no means all we desire; but, so far as we can learn from many Indians, who know every square mile of the country, there is not another within any reasonable distance that is better for our purposes. Isle à la Crose is doubtful, even if it were not too far.

Temporal Difficulties—Value of Christian Sympathy.

Neither my dear wife nor myself is very strong, but if it please the Lord to settle us here, and prosper the spiritual and material church, we shall expect to find our dear people more anxious to assist in furnishing us with more and better food than we have yet been able to procure in this country. We intend to do what we can to breed a good number of fowls. In the summer no meat will keep fresh, and hunted meat does not salt well. I am attempting to get turkeys to breed. We wished for sheep and pigs, but our friends at Red River appear unable to get over the difficulty of sending them up. We are in almost total ignorance of how matters go on in England, having no news more recent than last May twelve-months; but we know and feel that our dear Christian brethren continue to pray and labour for the coming of the kingdom of our Father. The letters of kind sympathy we receive, with presents, from dear friends, some of them unknown to us in the flesh, are very, very refreshing. They are positively a means of grace,

which we value exceedingly; but for many of the presents we can return no immediate personal thanks, as the non-arrival of an inventory leaves us in ignorance of some of their names and addresses. My present plan of obtaining my English supplies from York is the following—Immediately upon their arrival at York they are conveyed up the rivers and across the lakes in boats belonging to the Red-River freighters, as far as Norway House; thence Mr. Hunter's boat, which is waiting there, brings those I most want as far as his station at the Pas, Cumberland; and at the Pas my canoe receives them, and hurries up the rivers, &c., to reach this station before winter overtakes them. If all this be properly and promptly done, I may confidently expect to receive the necessary part of my English supplies in about four months after their leaving England. Some of the articles from England are destroyed by the intense cold if left a winter on the road; but the great bulk of them comes up in my Mission boat from Norway House the following summer, and reaches me in August, or early in September.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—At a Meeting of the Committee of the Church Missionary Society, on the 31st of January last, Major Straith, having resigned the office of Lay Secretary, was appointed Honorary Lay Secretary, and Charles Grabam, Esq., was appointed Lay Secretary—The Rev. I. Smith, Mrs. Smith, and Dr. Irving, embarked at Plymouth, on the 24th of December, on board the steamship "Faith," for Lagos—The Rev. T. M'Clatchie, Mrs. M'Clatchie, and family, left Shanghai on the 3d of October, and arrived in London on the 28th of January.

Wesleyan Miss. Soc.—The Rev. John Fordham, William Wilson, John Vercoe, and their wives, sailed for Auckland on Nov. 23—The Rev. J. H. Bishop sailed for Montreal on December 3—The Rev. Edward Hardey and Mrs. Hardey sailed for India on December 14—The Rev. Henry Bleby and family sailed for Antigua on January 2; and the Rev. William Hudson and Mrs. Hudson on the 17th of January.

London Miss. Soc.—Mrs. Porter, wife of Rev. Wm. Porter, of Madras, arrived in Lon-

don on August 27—Rev. George Hall, B.A., and Mrs. Hall, embarked for Madras January 14.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. N. Denton, Mrs. Graf and Miss Wilkinson, safely arrived at Sierra Leone on the 18th of December.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. A Frost and Mrs. Frost safely arrived at Bombay on the 30th of December.

CEYLON.

Church Miss. Soc.—Messrs. Barton and Sorrell, with Mrs. Barton, safely arrived at Colombo on the 4th of December.

WEST INDIES.

Wesleyan Miss. Soc.—The Rev. Alexander J. Thompson died at Turk's Island on the 18th of November. His health had been for some time in a failing state; but the hope was indulged that his removal to Turk's Island at the beginning of the year would have been favourable to its restoration.

Missionary Register.

APRIL, 1854.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD. IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 133 of the Number for March.)

India within the Ganges.

(Continued.)

CHURCH MISSIONARY SOCIETY.

NORTH-INDIA MISSION.

THE Calcutta Corresponding Committee remark—

As steadiness was a distinctive feature of our last year's experience, it may be said that the year, of which we now report, has been distinguished in Indian Missionary Work generally, as well as in our own department of it, by progress: progress not to vaunt of, nor to rest in, but on account of which "to thank God and take courage." It has also been a year of unexampled pecuniary prosperity, and our thanks to the great and gracious Giver of that prosperity must be of the humblest character. We can claim no credit for it, not even that of activity and earnestness in solicitation. The amount received, including the Punjab Mission Fund, is 2900*l.* 2*s.*

Calcutta—1807, pecuniary aid rendered: 1816, Mission begun—George Goring Cuthbert, *Sec. of Corresponding Com.* D. Phillips, *As. Sec.*—Timothy Sandys, James Long: 1 *Nat. Cat.*; 10 *Nat. Readers*; 29 *Nat. As.*—*Agurparah*: Felix J. De Rozario; and 12 other *Country-born* and *Nat. As.*—*Thakurpooker*: 2 *Nat. Cat.*; 1 *Nat. Reader*; 5 *Nat. As.* The Rev. Messrs. Blumhardt, Cobb, and Neele, with Mrs. Blumhardt and Mrs. Neele, arrived in Calcutta on the 18th of December. Mr. and Mrs. Acheson left Calcutta on the 12th of February, and arrived in England on the 31st of May. Messrs. Schneider, Bost, and Mayer arrived in England on the 25th of June. Mrs. Sandys died at Calcutta on the 20th of March. Communicants, 133—Baptized during the year: Adults, 12; Children, 42—Schools, 18: Boys, 513; Girls, 55; Sexes not reported, 1400; Yonths and Adults, 10—Pp. 160, 161, 162, 327, 408; and see, at pp. 428—431, Reports of the Stations, and General View of Proceedings.

In most departments there are some gratifying appearances of progress, as far, at least, as the work of the Lord among unbelievers is concerned. The increased attendance at the Preaching Chapels; the numerous applications for the Scriptures; the enlargement of the previously large Boys' Schoolroom on the Amherst-Street Mission Premises, rendered necessary by the increasing number of boys in attendance; and the erection of a large new Schoolhouse for vernacular instruction at the eastern suburb of Calcutta, are evidences of progress in the work. The plan of sending Native Christian Readers to the houses of the Christian Community, to read the Scriptures to the native servants, has been carried on during the year. Nearly 100 families are visited weekly, and the Scriptures are read weekly to nearly 900 native servants in the abodes of their employers. A Chinese Christian Reader is also employed to visit

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the Chinese Inhabitants, and to read the Scriptures to them. The Rev. J. Long and Mrs. Long continue to visit Thakurpooker each week, spending the Saturday, Sunday, and Monday, at the Mission Bungalow, in order to carry out the principle of native agency under European Superintendence, "which," writes Mr. Long, "I have found to work well here: avoiding the evil of making a Missionary a mere Pastor, and the natives under him mere pupils; while, on the other hand, regular periodical visits keep every thing right." The industrial system in Mr. Long's School at Thakurpooker continues to answer well. Mr. De Rozario reports an accession of three converts during the year at Agurparah, and the declaration of three or four pupils in favour of Christianity. The case of one of these converts is peculiarly interesting, as shewing how Christianity in a heathen land leads to the disruption of domestic ties. [Report.]

Burdwan: 50 miles N N W of Calcutta: 1817—*Bancoorah*, westward of Burdwan: 1825—Bernard Geidt, Albert Peter Neele: 2 *Nat. Cat.*; 1 *Nat. Reader*; 17 *Nat. As.* Communicants, 47—Baptized: Adults, 4; Children, 29—Schools, 10: Boys, 513; Girls, 50; Sexes not reported, 60—P. 162; and see, at pp. 432, 433, Review of different Branches of the Work, Missionary Journeys, Orphan and Infant Schools.

The Rev. B. Geidt, who was for some years the coadjutor of Mr. Weithrecht, has carried on the Mission, Mrs. Weithrecht continuing in charge of the Orphan Girls' School, until the cold weather enabled her to return to Europe.

Mr. Geidt has been encouraged by the conversion of a young Brahmin, who had received his first impressions from a Native Teacher in a distant town, and came to Burdwan for further instruction in the Christian Faith. His intelligence and zeal were such, that he was soon admitted into the Church of Christ by baptism, and firmly resisted the entreaties of his father and other relatives who would have dissuaded him from this step. Mr. Geidt also records the death of a Native Catechist, after fifteen years of faithful labour, who endured long-continued sufferings with true Christian Resignation,

and met death without fear. He concludes the account in these words, "To be permitted to see here and there such a fruit of our labour and toil is cheering and encouraging, especially as we have to endure so many trials and disappointments with others." There are, at the Station, Schools for Christian and orphan children in the Mission Compound; also six Vernacular Schools around Burdwan, and a small English School. Thus about 500 heathen children receive a plain education, and become well acquainted with the historical parts of the Old and New Testaments. [Report.]

The average number of girls residing in the Orphan School has been about 30. Above 150 have been received in it since the commencement of the institution. Some 50 girls have married, and become heads of families, and many of them Teachers in distant places. Upward of 30 have died while receiving their education, some of them very happily. The remainder were in the School but a little while, and then died, or left from various causes. Several adult females have been baptized in connection with the School; and most of the European and East-Indian Families in Burdwan are supplied with ayahs and sempstresses from the women who were brought up in it. May the good Lord continue to bless it, and make it much more effectual as a means of usefulness than ever it has yet been! [Mrs. Weithrecht.]

Krishnaghur: eastward of Burdwan—Charles Henry Blumhardt, Samuel Hasell, John J. Mayer; 1 *Europ. Fem. Teacher*—*Chupra*: Henry Christian, L. Krückeberg: Paul Ansorgé — *Bhollobpur*: John Gottlieb Lincké — *Solo*: Christian Bomwetsch: Miss Bomwetsch — *Rottenpur*: Christian Wm. Lipp—*Joginda*: G. F. Herman Ansorgé—*Kabastanga*: Fred. Schurr: these labourers are assisted by 3 *Nat. Cat.*; 25 *Nat. Readers*; 73 *Nat. As.* Communicants, 403—Baptized in the year: Adults, 6; Children, 189—Schools, 44: Boys, 1759; Girls, 352; Sexes not reported, 40; Youths and Adults, 30—Pp. 162, 163; and see, at pp. 465—471, Death of Mrs. Hasell, General Progress of the Work

Preaching to the Heathen, and Reports of Stations.

Another year's experience has confirmed the minds of the Missionaries, that the European Pastorate over Native Congregations will never prove a satisfactory relation, and that the chief attention of the Missionaries must be directed to the extension of the Mission to the surrounding Heathen. When the labours of the Missionaries have been blessed with a more extensive awakening among the Heathen, and not till then, we may expect a sufficient supply of the moral *matériel* out of which Native Pastors and Schoolmasters may be provided. The number of Native Christians in the Krishnagur District is now stated to be 4769. During the last ten years the number has been nearly stationary, though the members of the Church have undoubtedly become more established and enlightened.

[*Report.*

I shall leave this city with thankful feelings, and full conviction that a great work has commenced—that Hindooism is passing away, and that Christianity will soon take firm possession of the land. When I parted from these simple people, receiving and returning their good wishes, one of the Native Assistants, asking my prayers on behalf of the whole body, added, "Should you hereafter hear any bad tidings of us Christians—of any falling away from the faith—don't be led to think that God is not among us. The statuary, having very rude materials, is long in fashioning the object into perfection. It requires many a hard blow, and many a nice and skilful touch; and whenever a tool gets blunt he repairs and resharpens it, while if one breaks he throws it away and gets another. But he does not desist from his work until it is completed."

[*By. of Victoria.*

The Rev. C. W. Lipp, who superintends the Rottenpore and Joginda Stations, after the notice of the Christian Schools, which contain 85 boys and 70 girls, states that three Christian Women, married before their conversion, have learned to read from their husbands, and that three or four men have also been taught by their wives, who had been pupils in the Schools. A man of rather advanced age, who has lost his wife, desires to marry a school-girl now, that she may teach him to read. Mr. Lipp also mentions that he has five elders, who assist in settling temporal matters for the Christians; that his loan fund is slowly increasing, and has

been useful in helping to a settlement several poor families; and that a bazaar has been commenced half a mile from the Mission Premises. The 81 houses of the Christian Village are divided, nine to each, among nine Readers, who are bound to see to the orderly conduct and religious instruction of every individual inhabitant of them. Most of the Native Christians in the outlying villages Mr. Lipp complains of as quite indifferent to sacred ordinances. Each of the Missionaries speaks with interest of the exertions they have made to spread the truth.

The attention of the Missionaries has been fixed on Nuddea, the nursing-place of the Brahminism of Bengal, as a place requiring more systematic and energetic Missionary Labour than it has yet enjoyed, seeing it is the seat of sixty *toles*, or colleges, of Brahmins, fifteen of which are considered of high standing, and the residence of 800 Brahmin Families, in addition, of course, to a great many others of other castes. There are also belonging to the Boistoms, or worshippers of Vishnu, several establishments resembling monasteries, and containing a considerable number of members and disciples, who, like the Brahmins, are constantly going forth and disseminating their principles over the country.

[*Report.*

Bhagulpur — 1850 — Ernest Dröese: James Howell; 2 *Nat. As.* Communicants, 19 — Baptized in the year: Adults, 35; Children, 14—Schools, 4; Boys, 150; Girls, 28—P. 163; and see, at pp. 471, 472, Notice of Schools and Congregations.

My Congregation is to me a cause of much anxiety, and also pure and holy joy. It is my flock and my garden. It has most of my thought and care. As yet our Mission Stations are but watchposts; the Missionaries the watchmen, trying to awaken the people for the coming morn, as also to keep awake and prepare the blessed few who have risen to life.

[*Rev. E. Dröese.*

Benares — 1817 — Wm. Smith, Charles Benjamin Leupolt, John Fuchs, Henry Stern, Clement Francis Cobb: Wm. Wilkinson, J. Woods, *As.*; D. P. Broadway, and 4 other *Nat. Cat.*; 2 *Nat. Readers*; 32 *Nat. As.* Mr. C. Reuther has removed to Jaunpur.

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The Rev. H. D. Hubbard embarked for this Station on the 3d of September. Communicants, 96—Baptized in the year: Adults, 6; Children, 14—Schools, 8: Boys, 541; Girls, 60; Sexes not reported, 200; Youths and Adults, 7—Pp. 163, 164, 457; and see, at pp. 473—475, Native Christian Congregation, Preaching to the Heathen, Jay Narain's College and Schools.

Jay Narain's College, notwithstanding severe trials, has prospered. The awful fall of its principal Teacher caused the Missionaries misgivings that his unnatural deeds and unheard-of cruelty might injure their cause; but their fears were soon dispelled. It was soon proved that the people in the city had not lost their confidence in the Missionaries; for on no occasion, and at no time, have they ever charged the cruelty of the criminals on them, or on the religion of Jesus: on the contrary, the people acknowledge that the conduct of the Missionaries throughout this affair has been just, upright, and true, and that there certainly was no respect of persons with the English. Thus the Lord exercised, in this case also, His gracious prerogative of bringing good out of evil. Mr. Leupolt, in particular, has, during the last year, added to his other labours the serious task of Acting Superintendent of the School. The Rev. Julian Robinson, Chaplain of the Station, has for more than a year lent his efficient assistance in the mathematical department; and E. A. Reade, Esq., the Commissioner, has taken a most active part in the Committee and other business arrangements, and in bringing the claims of the School before the public. It is in contemplation either to enlarge the present structure, or to erect another more spacious. For this object, the School Committee are now appealing to their friends for assistance. Mr. Reade kindly undertook to conduct the preliminary inquiries and arrangements. The Rev. Clement F. Cobb arrived at the close of the year, and has been appointed Principal, or senior Missionary in charge of Jay Narain's Institution. Mr. Cobb is the fifth Principal during eight or nine years, and its other Teachers also have been changed in like manner. Mr. William Wilkinson makes some important remarks

on the want of educational works in the native languages.

The preaching department of Missionary Work has, as usual among the Benares Brethren, received much attention. Messrs. Smith, Reuther, Leupolt, and Fuchs, with Mr. Broadway, the Catechist, have carried it on during the whole year, more or less, in the streets and Preaching Chapels of Benares, and during the cold season in various quarters of the country. [Report.

Jaunpur: C. Reuther, Julius Pakeman Cæsar, *Schoolmaster*; 1 *Nat. Cat.*; 1 East Indian and 17 *Nat. As.* Communicants, 12—Baptized in the year, 4 Children—Schools, 5: Boys, 396; Girls, 11; 21 Youths and Adults—P. 164; and see, at p. 476, Notice of Schools.

After an interval of four years, since the departure of the Rev. R. Hawes, this Mission has now again the benefit of the presence of a Missionary, the Rev. C. Reuther having joined the Station in June last. He has however, as stated in his Report, been in poor health since his arrival; and he says that the past year has been with him a year of suffering rather than of active work. The chief work at this Station has been the Schools, of which there are five—three being in the town and two in the Out-Stations of Zuffarabad and Azimghur. [Report.

Chunar: a few miles from Benares—1814—7 *Nat. As.*—P. 164. This Station is no longer retained by the Society.

Goruckpur: about 100 miles north of Benares: inhab. about 40,000—1824—John Philip Mengé: Walter Stark, *Schoolmaster*: at the Farm, Charles Dass, *Nat. Cat.* These labourers are assisted by 2 *Nat. Cat.*; 2 *Nat. Readers*; and 3 *Nat. As.* Communicants, 34—Baptized in the year: 1 Adult; 10 Children—Schools, 4: Boys, 265; Girls, 24—P. 164; and see, at pp. 476, 477, Preaching to the Heathen, Christian Settlement at Basharatpur, and Schools.

The Committee have more than once sent aid to the Missionary; but by one

interposing obstacle or another, their intentions have been hitherto frustrated. Mean time, it calls for no small thankfulness to the Lord that the faithful labourer is maintained in tolerable health, and "good courage" and spirits, in the midst of his varied and heavy labours. [Report.

Meerut : Richard Martindell Lamb, Michael Joseph Wilkinson : 2 *Nat. Cat.*; 3 *Nat. Readers*; 4 *Nat. As.* Communicants, 55—Baptized in the year: Adults, 15; Children, 10—Schools, 3: Girls, 6; Sexes not reported, 92—Pp. 164, 165; and see, at pp. 481, 482, Christian Flock, English School, and Missionary Itinerary.

Several houses are being built for Christian Widows, and some also to afford a place of refuge for inquirers previous to their baptism. "The chief cause of gratitude," writes Mr. Lamb, "is, that the encouragement to Missionary Effort is yearly increasing, while the opposition is gradually decreasing. The Gospel of our Lord Jesus Christ is indeed God's truth." Mr. Wilkinson's chief department is the English School in the city, very extensive and suitable premises having been handed over to the Mission by the Chaplain of the Station, with the sanction of the Lieutenant-Governor, the School formerly held in the same having failed for want of funds. On its being transferred to Mr. Lamb it sank still lower, in consequence of his firmness in removing Teachers in whom he could place no confidence: these used their influence to create an alarm that the Missionary would force the people to become Christians. Mr. Wilkinson, on taking charge of the School in April, found only 14 insubordinate boys in attendance. At the close of the year the pupils amounted to about 50, and were increasing. Mr. Lamb is watchful and active to take advantage of opportunities of Missionary Itinerary, and preaching and distributing Tracts and Scriptures at melas and other large gatherings of Hindoos. He has had most gratifying fruit from such labour in inquirers and converts.

Mr. Lamb is following up his plan of forming Branch Missions. He commenced one at Mussourie during the year, in addition to that previously formed at Bareilly. The residents afforded their aid: indeed, it is on the condition of these Branch Missions being maintained en-

tirely by local funds that the Society accepts their affiliation with it, and encourages the Missionary to afford them his superintendence. Some simple buildings have been erected, and a School commenced. The whole is, however, still in the most initial state; but the appearances presented are very pleasing and encouraging; and designs are entertained, as we understand, in other Missions, of attempting the formation of similar offsets from the main Station of a district.

[Report.

Agra : inhab. 100,000: Fred. Edward Schneider, Fred. Augustus Kreiss, Christian Theoph. Hoernle, Charles Gottlieb Pfander, Thomas Valpy French, Edward Craig Stuart: Haycock, *As.*; 5 *Nat. Cat.*; 5 *Nat. Readers*; 4 *Nat. As.* Mr. and Mrs. Pfander arrived in Agra on the 24th of February. Communicants 168—Baptized in the year: Adults, 2; Children, 48—Schools, 10: Boys, 456; Girls, 26; Sexes not reported, 27—Pp. 165, 288; and see, at pp. 478—481, Agitation among the Mahomedans, Preaching, Pastoral Labours, Educational Proceedings, and Branch Mission at Runkutta.

This Mission, in its main features, resembles that at Benares. In both there is a Native Congregation, with Orphan Christian Schools for Boys and Girls; in both there is a College—though the Agra one is quite new—for the education of intelligent young natives of the better classes; in both there is a large native city and population, and a considerable European Community; and in both preaching operations are systematically carried on by the Missionaries.

Agra, however, is chiefly a Mussulman, as Benares is a Hindoo City; and this makes a vast difference in the apparent readiness of the people to give heed to the Gospel, and renders Agra at present a much less hopeful and cheering place of Missionary Labour than even Benares itself, with its shrines and idols innumerable. The bigoted intolerance and obduracy of the Mussulmans have broken out with new violence here of late.

It is intended to replace Bishop Corrie's Chapel, which is now of obscure ap-

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pearance and ancient date, by a new Church at the Kuttra. When completed, the Church, with the College adjoining, will form a fine object, and bear a worthy testimony to Christian Zeal for the best interests of the Natives.

The extensive and flourishing printing establishment connected with the Orphan Schools not only affords abundant employment to the converts, but, after the payment of all expenses, has yielded a large profit for the Mission.

The little Branch Mission at Runkutta, under the care of two Native Labourers, Jeremy and Alexander, who continue to hold this outpost, is going on satisfactorily. The School is still small, but the labourers have been encouraged in their excursions among the people for the diffusion of the knowledge of Christ. Opposition has remarkably declined. Many of the people say, "Who can hinder the truth? Your books are true, and those who oppose you will certainly be confounded. Our idols are nothing: they cannot help us; and you do well to continue your preaching steadfastly."

Mr. Hoernle mentions the violent spirit of opposition to the truth which has lately arisen, chiefly among the Mussulmans, so much as to render preaching to them openly, in the streets of the city, a service of much self-denial and some danger. He states, that at Furruckabad the Mussulmans endeavoured to stop the preaching of the Gospel by presenting a petition to the magistrate against it, while at Agra they attempted to secure the same object by personal violence. In both, however, they have been equally unsuccessful. Mr. Schneider mentions his having taken a six weeks' excursion, partly for his health and partly for preaching. At the Ghurmuktesur Mela he met the Rev. R. M. Lamb, of Meerut, and his assistants, and they preached to multitudes of hearers: one day they hired a boat, and preached from it to the crowds standing on the bank of the Ganges till the preachers were all completely exhausted. [Report.]

Jubbulpur: 1852: in the town 30,000: in the District 1,000,000. The Committee report—

The Committee have been anxious to fulfil their pledge of commencing Missionary Operations in this central Station of British India. They have engaged Mr. Rebesch, who has already spent twelve

years in India, and is well acquainted with the language, and who will be able to superintend the Schools, and some other departments of the Mission, until a Missionary shall be appointed.

HIMALAYA MISSION.

Kotghur: on what was the extreme northern frontier of the British Territory — 1844 — Johannes Diettloff Prochnow, J. N. Merk: 6 *Nat. As.* The Rev. J. N. Merk removed from Bengal when Mr. Prochnow came on his visit to Europe. Schools, 4: Boys, 71; Girls, 15 — Pp. 165, 166; and see, at p. 482, Report of the Mission.

The chief importance of this Station is its advanced position towards Thibet, Tartary, and the high district of the Punjab. It is proposed, that, upon Mr. Prochnow's return, Mr. Merk should remove to Kangra. [Report.]

THE PUNJAB — *Amritsir*: Thomas H. Fitzpatrick, Robert Clark: 3 *Nat. Readers.* The Rev. W. Keene embarked for the Punjab on the 3d of September. 1 School: Boys, 54; 1 Girl; 15 Youths and Adults — Pp. 166, 457; and see, at p. 483, Brief Summary of the Mission.

Amritsar was selected, after consideration, and counsel from friends on the spot, as the first Station; and experience has fully justified the choice. Messrs. Fitzpatrick and Clark, in the first instance, succeeded in obtaining the aid of three Native-Christian Helpers of some promise, all of whom are married, and thus form the nucleus of a Native-Christian Community. Two of these men are Sikhs, and both are named David. The first was baptized in Benares in September 1850, by the Rev. W. Smith, who had been regularly instructing and proving him for five months before. The other David has been more lately received from the Propagation Society's Mission at Cawnpur. He also is a native of the Punjab, and a person of the highest Christian Character and usefulness as a Catechist. He was baptized by the Rev. W. H. Perkins, who, hearing that the Amritsar Brethren desired his assistance as that of a man admirably suited to the necessities of the work, most freely and generously consented to the transfer, as did the Rev. J. T. Schleicher also, in case

of the young man himself desiring it. The whole transaction is highly creditable to the Christian and catholic spirit of the parties concerned. The other Native Christian, named George, was convinced by reading one of Mr. Pfander's works, and was baptized by the Rev. J. M. Jamieson, American Missionary at Ambala. He is married, but is not yet engaged in Missionary Work. The Missionaries have been endeavouring to disseminate portions of the Scriptures, as well as Books and Tracts, in Punjabi, Ordo, and Hindee. These they obtain from the American Missionaries. Our brethren have been much favoured in finding a body of residents around them, both at Amritsar, and still more at Lahore, thirty-five miles distant, who are well known in India for their Christian Zeal, as well as their ability and efficiency. The Missionaries have wisely taken advantage of these propitious circumstances, gratefully accepting the aid of several gentlemen of the province, as members and officers of the local Association, and also in the most valuable capacity of superintendents of necessary buildings for the Mission. A site has been selected for the first Mission House; and a second Mission House is in progress of completion. Messrs. Fitzpatrick and Clark give the residents, who amount to about 120, including about 80 artillery-men, service on the Lord's Day, and hold, beside, a Scripture-Reading Meeting on a week-day evening. A Church, to be called St. Paul's, has been commenced, at about 100 yards' distance from the Mission Premises. It is being built by the residents in great part at their own charge. The contributions of the residents and others have been very liberal indeed, and reflect much credit on their zeal in the great cause of Missions.

The Corresponding Committee notice, as three special features of encouragement in the Calcutta Mission—An increased Bible Circulation—The increase of educated Converts—The increase of itinerant preaching.

*Summary of the North-India Mission.
(As given in the Report for the 1914-fourth Year.)*

Stations, 22 — Missionaries: European, 37, of whom 2 were at home at the time of making up the Report; 5 are Lutherans—Lay As-

sistants: 8 Males, 2 Females; Natives and Eurasians, 3; 23 Native Catechists; 54 Native Scripture Readers; 195 Native Teachers; 22 Native Schoolmistresses—Attendants on Public Worship, 5148—Communicants, 967—Baptized: Adults, 81; Children, 360—Seminaries and Schools, 111—Scholars: Boys, 4718; Girls, 628: Sexes not reported, 1819; Youths and Adults, 83—Total, 7248.

WESTERN-INDIA MISSION.

Bombay—1819—George Candy, Sec. of Correspond. Com.—The Money School: William Salter Price, Superint. pro tem.—John Stewart S. Robertson: Michael Sargon, As. C. White, East-Ind. Schoolmistress. Mrs. Jerrom, Teacher; 4 Nat. Cat.; 13 Nat. As. The Rev. Andrew Frost and Mrs. Frost, on the 15th of September, and Mr. Arthur Davidson on the 4th of October, embarked for Bombay. Communicants, 22 — Baptized in the year: 1 Adult—Schools, 20: Boys, 1219; Girls, 362 — Pp. 166, 167, 457, 488; and see, at pp. 239—241, Missionary Force, General Aspect of the Mission, Native-Christian Congregation, Money Institution, and Vernacular Schools.

The native flock is in charge of Mr. Robertson, who conducts the native services at Trinity Chapel. Their spiritual state is low, and the diversity of languages spoken by them interferes much with their effective instruction. The divinity class, which has accompanied Mr. Robertson to Bombay, consists of four students, of whom he is enabled to report favourably. In the Money School, at the end of 1851, there were 313. At the close of last year the pupils were 405. Beside this, Mr. Price has been cheered by the baptism of one educated young man, Balaram Gunput, who was received into the visible Church on September the 16th. This event, and his subsequent application to the Supreme Court for the recovery of his wife, caused much excitement among the native community at Bombay.

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The undesirableness of employing Heathen Schoolmasters in the Missionary Schools has been increasingly felt. It has been decided not to establish any new Schools for which a Christian Teacher cannot be found, at least for the communication of religious instruction. For this reason also the divinity class has been transferred from Nasik to Bombay, that the entire Christian Instruction communicated in the Schools might be placed in the hands of the students. There are ten of these Schools under the charge of Mr. Robertson, in which the religious instruction is given by the Catechists. The average attendance of pupils is 630.

[*Report.*]

Nasik, in the Deccan, about 150 miles E of Bombay: the seat and centre of Brahminism: inhab. 30,000—1832—Charles C. Mengé: 1 *Nat. Cat.*; 2 *Nat. As.* Communicants, 12—Baptized in the year: Adults, 4—Schools, 6; Boys, 307; Girls, 16—P. 167; and see, at pp. 242—244, General View of the Station, Death of Native Christians, Conversation with a Hindoo Gentleman, Addresses to low Caste Hindoos, and Adult Baptisms.

Junir and Astagaum: Daji Pandurang, *Nat. Miss.*; 1 *Nat. Reader*—*Malligaum*: James Bunter, *Nat. As.*; 1 *Nat. Reader*. Communicants, 14—Baptized in the year: Adults, 8; Children, 8—Schools, 6: Boys, 168; Girls, 19—P. 168; and see, at pp. 244—246, Visits to several Towns, and Fruits of Secular Education.

This Mission may be strictly said to be in its infancy. It is with it, as yet, not only "the day of small things," but of the smallest things. But even this is not despised by the Lord of Hosts.

[*Bombay Report.*]

Malligaum—Mr. Bunter has steadily carried on his quiet and valuable labours at this Station. His time is principally occupied in the pastoral charge of the Native Congregation; but he is also diligent in embracing opportunities of making known the Gospel to the Heathen.

Scinde — Kurrachee: 1850: Edward Rogers, Abraham Mat-chett: 1 *Nat. Cat.*—1 School: 72 Boys—P. 168; and see, at pp. 247, 248, 322—324, Many Details of the Proceedings of the Missionaries.

Even in this very early stage of the Mission, the labourers have been cheered by a few converts. The case of one of the converts, who has been admitted to baptism, presents many features of special interest and encouragement. A young Mussulman, named Abdullah, resigned an official appointment between four and five years ago, in order to attend Mr. Seal's School, and study the evidences of the Christian Religion. He was a talented young man, but too proud of his reasoning faculties. He studied, with great assiduity, at the same time both the Bible and the Korán, to find fault with one, and to defend the other. He wrote a great deal against Christianity, in the shape of a pamphlet, which he afterward destroyed, having seen the fallacy of his own arguments. At the commencement of last year he framed a set of questions, and sent copies of them to the molwees of Bombay, Agra, and Amballa. The introductory remarks of Abdullah's papers are interesting to the Christians. The following is a translation—"I was born a Mahomedan, and, at my twenty-fourth year, am still of the same religion; but I now perceive, by the exercise of my intellect, that the Mahomedan Religion is false, and the Christian true, because there is no proof whatever of the inspiration of Mahomed: therefore I am urged, by the fear of future punishment, to ask the rages of Islam, if the religion be really true, to prove it to me; and it is their bounden duty either to prove or to forsake it. With this view I have prepared a few questions for my own peace of mind, and entreat a fair and reasonable answer, such as shall aid me in searching the truth. May the Almighty direct me to Himself, and let Him not be displeased with me!"

[*Report.*]

Summary of the Western-India Mission: (As given in the Report for the Fifty-fourth Year.)

Stations, 5—Missionaries: European, 8; Native, 2—1 European Catechist; 1 European Female Teacher—Eurasian and Native Teachers: 6 Catechists, 2 Scrip-

ture Readers, 14 Assistants, and Schoolmistresses, 2 Female Teachers—Schools, 33: Boys, 1766; Girls, 249: Total, 2015.

Cochin: on the Malabar Coast, 160 miles N W of Cape Comorin: inhab. about 20,000. The Schools in this place, originally commenced by the late Rev. Samuel Ridsdale, are still maintained by funds procured by his family now in England—P. 168.

SOUTHERN-INDIA MISSION.

Trichoor: about 50 miles N E of Cochin: inhab. 12,000—Henry Harley, John George Beüttler: 1 *Nat. Cat.*; 6 *Nat. Readers*—*Cottayam*: 30 miles S E of Cochin, and near the Syrian College—1817—Henry Baker, Edmund Johnson: W. D. Baker, As.; Mrs. John Johnson, Miss Hansford, *Normal Schoolmistresses*; 4 *Nat. Readers*, 22 *Nat. As.*—*Pallam*: Henry Baker, jun.: 7 *Nat. Readers*; 16 *Nat. As.*—*Mavelicare*: Joseph Peet: Jacob Chandy, *Nat. Miss.*; 2 *Nat. Cat.*; 6 *Nat. Readers*; 11 *Nat. As.*—*Tiruwalla*: John Hawksworth: George Matthan, *Nat. Miss.*: 4 *Nat. Readers*; 10 *Nat. As.*—*Allepie*: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1816—John Harding: 3 *Nat. Readers*; 20 *Nat. As.* Communicants, 1216—Baptized in the year: Adults, 185; Children, 195; age not specified, 114—Schools, 76: Boys, 1775; Girls, 433—Pp. 168, 169; and see, at pp. 440—445, Reports of the Stations, Cottayam College and Female School, also Baptism of an Adult, and Preaching in the Villages.

Trichoor—The Rev. H. Harley and the Rev. J. G. Beüttler divide the duties of the Station. They both reside in the town, and visit the surrounding villages. There are continual accessions of fresh members to the Church, especially from among the Heathen: in some cases the new converts have been happily instru-

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mental in bringing their countrymen to the knowledge of the truth.

Cottayam—The Rev. J. Peet writes, "That the Lord has begun to bless us, most of our Missions in Travancore give us abundant evidence at the present moment."

The Cottayam College has been reopened by the Rev. E. Johnson, assisted by Mr. W. Baker. At the close of the year an examination took place, which was conducted by the Rev. J. Peet and the Rev. J. Harding.

Allepie—The Rev. J. Harding reports the baptism of 10 persons from Kavalum; and that 25 persons at Kanady are anxious to become Christians.

Tiruwalla District—The Rev. J. Hawksworth speaks of "a gradual yet steady increase in the Congregations." He also notices the happy death of one of the members of his Church.

Hill Araans—The Rev. H. Baker, jun., has continued his zealous labours among the interesting hill tribes. In late communications he earnestly pleads for additional help, to enable him effectually to discharge the duties of the Pallam District, as well as to follow up fresh openings.

Concurrently with the success in the Mission there has been in Travancore, within the last two years, an outbreak of violent persecution on the part of the Brahmins. The native authorities have become the instruments of this persecution; and the British Influence, which at every former period has been successfully exerted to promote the moral and religious amelioration of the people, has not hitherto checked the evil. A representation of this state of things has been made in the proper quarters, which it is hoped may remove the scandal. [Report.

TINNEVELLY—This Mission is divided into 11 Districts. David Fenn, R. R. Meadows, John Pickford—*Palamcottah*: Edward Sargent: W. Clark: Paramanatham Simeon, *Nat. Miss.*; Thomas Spratt, As.; Wm. Cruikshanks, Wm. G. Browne, *Country-born Masters of the Nat. English School*; George Huffton, T. Huffton, *Country-born As. in Sem.*; M. J. Hobbs, *Normal Schoolmistress*; John Bensley, *Printer and Agent*; 4 *Nat. Cat.*; 16 *Nat. As.*—*Satthankullam*: James Spratt: Moo-

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tooswamy Devaprasatham, *Nat. Miss.*; 5 *Nat. Cat.*; 9 *Nat. Readers*; 34 *Nat. As.*—*Kadatchapuram*: John Devasagayam, *Jesudasen John, Nat. Miss.*: 4 *Nat. Cat.*; 24 *Nat. As.*—*Meignanapuram* and *Asirvathapuram*: John Thomas: *Seenivasagum Mathuranayagum, Abraham Samuel, Nat. Miss.*; *W. C. Darling, Cat.*; *Miss Darling.* 13 *Nat. Cat.*; 23 *Nat. Readers*; 154 *Nat. As.*—*Suviseshapuram*: James Spratt: 14 *Nat. Cat.*; 7 *Nat. Readers*; 52 *Nat. As.*—*Dohnavur*: Thomas Foulkes: 7 *Nat. Cat.*; 4 *Nat. Readers*; 35 *Nat. As.*—*Nulloor*: Paul Pacifique Schaffter: 2 *Nat. Cat.*; 3 *Nat. Readers*; 23 *Nat. As.*—*Pavur*: Septimus Hobbs: 3 *Nat. Cat.*; 12 *Nat. Readers*; 9 *Nat. As.*—*Surrandai* and *Panneivadali*: Theoph. G. Bärenbrück: *Mathurenthiram Savariroyen, Nat. Miss.*; 12 *Nat. Cat.*; 16 *Nat. Readers*; 29 *Nat. As.*—*Panneivilei*: John Thomas Tucker: John Whitchurch, *As.*; 11 *Nat. Cat.*; 23 *Nat. Readers*; 45 *Nat. As.* Communicants, 3357 — Baptized during the year: Adults, 519; Children, 878 — Schools, 286: Boys, 5203; Girls, 2758 — Pp. 169, 170; and see, at pp. 366, 367, 389—407, 434—440, many Particulars of the several Stations, Reports of Schools, and Account of Proceedings.

The Committee are enabled to give an encouraging report of the progress of the Mission in the province of Tinnevely. The statistics shew that a steady increase is going on in the number of baptized Christians and Communicants, whilst a very striking change is also taking place among the surrounding Heathen.

Mr. Thomas also describes the salutary effect produced upon the Christians by the fearful ravages of the cholera at the close of the year.

Every Congregation throughout the district has been more or less sifted and tried, through the awful prevalence of

cholera during the latter part of the year. At Pragasapuram it raged for two months, and upward of 30 persons, out of a population of 650, were carried off. Among these there were several persons, concerning whom we have every reason to think most favourably, while some of the most unpromising characters were also swept away.

The various educational establishments at Palamcottah, which are designed for the benefit of the whole Mission, are conducted with increasing efficiency and success.

The English School for Heathen Boys, under Mr. W. Cruickshanks, was examined at Midsummer by several of the Missionaries, the civil judge, and two officers of the second native infantry, stationed in the citadel, the number of boys being 87. The report of the examiners states—

“It is gratifying to observe that Mr. Cruickshanks' exertions, especially in the inculcation of scriptural truth, have been crowned with much success. Most of the boys possess a tolerably clear acquaintance with the leading truths of Christianity.”

The Seminary is a Boarding School for the more promising Christian Boys of the province. It is under the care of the Rev. W. Clark. The number of scholars is 53. An examination took place at Midsummer, which gave much satisfaction to the Missionaries.

The Preparandi Establishment, under the care of the Rev. E. Sargent, is designed for training up the more advanced and mature Christian Men as Catechists or Native Pastors. The number of students is 60, and many of them are married men.

The journals of the Missionaries during the past year shew that more systematic and direct efforts are being made to reach the heathen population generally, instead of waiting for the gradual coming forward of inquirers. This change is in part the result of an increasing conviction on the minds of the Missionaries, that he who would partake of the Spirit of Christ must imitate Him who came “to seek and to save that which was lost;” in part, also, of the very remarkable change everywhere visible in the disposition of the Heathen to attend to the things which belong to their peace. [Report.

Madras — 1815 — Nicholas

James Moody, *Sec. of Correspond. Com.*; John Fonceca, *As. Sec.*—John Bilderbeck, John Benj. Rodgers, Devasagayam Gnana-muttoo, *Nat. Miss.*; John G. Seymour, *As. Mrs. Winckler, Superint. of Cent. School*, C. C. Giberne, *Miss-tress*; Miss Hogg, *East-Ind. School-mistress*; 2 *Nat. Cat.*; 1 *Nat. Reader*, 20 *Nat. As.* Mr. Moody arrived at Madras on the 30th of October, and the Rev. J. Pickford and Mrs. Pickford on the 25th of December. The Rev. J. Chapman left Madras on the 29th of December in consequence of ill health, and arrived in London on the 26th of April. The Rev. T. G. Ragland left for Madras on the 15th of September. Communicants, 200—Baptized in the year: Adults, 9; Children, 17—Schools, 12: Boys, 264; Girls, 276—Pp. 112, 170, 171, 207, 288, 457; and see, at pp. 324, 325, 355, 356, General View of the Mission, Schools, Congregations, Baptisms, and Account of the Native Association.

Among the encouraging events of the year the Missionaries record the opening of a Chapel in the Tinnevely Settlement on Whitsunday. The occasion was rendered doubly interesting by the baptism of three adults. A Weekly Service has also been opened at the leper house, where from 40 to 60 of the afflicted inmates, who are all Heathen, listen with more than ordinary interest to the preaching of the Gospel. In the course of the year the Missionaries at this Station have baptized 8 adults, and have received 13 converts from Romanism. One of those baptized had come to Madras from Travancore to seek redress in a court of law. He found in the Gospel a better portion, and returned home a well-instructed and baptized believer. The number of Communicants has increased from 182 to 209.

Mr. Bilderbeck made a Missionary Tour to Arcot, and also attended two large festivals in the neighbourhood of Madras. On these occasions he had large audiences, and repeated applications for books.

A very satisfactory step has been taken by the Native Christians at this Station,

which the Committee record, in the hope that it may stimulate many other places to like exertions. At a Meeting of a native society for the distribution of some charitable funds, in which a small surplus of 100 rupees remained to be appropriated, it was proposed to make that surplus the commencement of an Endowment Fund for the support of Native Pastors, in consequence of the appeal of the Parent Committee upon this subject.

Miss Giberne, who devoted herself several years ago to female education in India, and for some years conducted a Female Institution in Tinnevely, until she was compelled by ill health to visit Europe, has again resumed her zealous exertions in the cause dear to her heart. She has been appointed to commence a Female School at the Tinnevely Settlement, in Madras, which may one day become a model School in that interesting community. At the end of the year she had 18 children, in addition to 5 boarders, whom she has taken into her house.

[Report.]

TELUGU COUNTRY: *Masulipatam* — 1841 — Rob. Turlington Noble, George English, Thomas Young Darling, Thomas Knight Nicholson: John Edward Sharkey, *Nat. Miss.*; J. W. Taylor, T. Howley, *East-Ind. Schoolmaster*; 23 *Nat. As.* Communicants, 18—Baptized in the year: Adults, 2; Children, 8—Schools, 4: Boys, 113; Girls, 56—P. 171; and see, at pp. 357, 358, 361—365, Reports and Baptisms, Increased Spirit of Inquiry.

The Rev. J. E. Sharkey has charge of the Telugu Congregation, which is chiefly composed of the servants in the Missionary Families and the children of the School. There has been, as yet, little or no spiritual life apparent among these people. Mr. Sharkey also preaches three or four times in the week in the streets of the town. "My receptions," he writes, "have been encouraging. Men and women of all castes have been my auditors." He has lately induced a few of the mothers and female relatives of the girls of one of their Schools to attend weekly at a class for religious instruction by Mrs. Sharkey.

The Rev. T. Y. Darling has charge of the Tamul Congregation, consisting of

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about 25 adults, of whom 14 are Communicants. The Rev. G. English devotes himself to itinerating in the villages around the city. There appears to be far more attention and feeling among the villagers than among the inhabitants of the town; and there is a prospect of many of them soon placing themselves under Christian instruction and discipline.

In the early part of the year the Bishop of Madras visited Masulipatam. The Bishop thus describes his visit—"I had much cause for gratitude in visiting your Telugu Mission at Masulipatam in March last. Your Agents there are simple-hearted, earnest men, with but one object before them, and that is, to exalt Christ, and lead the poor ignorant natives to trust in His mercy, and turn from their idols; and their labours are evidently blessed. I held a Confirmation for the native converts. The number was small—eleven; but I have not often seen a class better prepared, and with more intelligence, solemnity, and devotion, renew their covenant with God, and give themselves to His service."

Some interesting particulars are given by Mr. Nicholson in a Letter dated Ma-

sulipatam, Aug. 20. When the youths who desired to be baptized were examined by the magistrate, he put to them the question, "Why do you wish to become Christians?" Their reply was, "Because we can find no peace in Hindooism." The young men passed through their ordeal in a sweet spirit, and yet with much boldness. They repeatedly told their friends, that, though leaving them on account of idolatry, they loved them, if possible, more than ever. [*Report.*]

Summary of the South-India Mission.

(As given in the Report for the Fifty-fourth Year.)

Stations, 20 — Missionaries: 28 European, 2 Eurasian, or Country-born, and 11 Native—5 European Male and 6 Female Teachers—1 European Printer—6 Eurasian or Country-born Male and 2 Female Teachers—76 Native Catechists, 141 Native Scripture Readers, 340 Native Assistants and Schoolmasters, 104 Native Schoolmistresses—Communicants, 4800 — Seminaries and Schools, 378 : Boys, 7355; Girls, 3523 : Total, 10,878.

LONDON MISSIONARY SOCIETY.

Calcutta—1816—A. F. Lacroix, J. Paterson, J. Mullens, E. Storrow, W. H. Hill, S. J. Hill, T. Boaz, D.D., Minister of Union Chapel. Mr. and Mrs. Parker were compelled by ill health to return to Europe for a time, and arrived in England with Mrs. Mullens and Mrs. Glen on the 25th of April. Mrs. Paterson died on the 20th of May. Mrs. Mullens, her two sisters, and Miss Paterson embarked for Calcutta on the 6th of October. The Rev. George Mundy died on the 17th of August, after 33 years' service in this Mission. 4 Nat. Cat.; 4 Schoolmasters. Communicants, 159—In the Bhowanipore Institution there are 481 Pupils, and 482 Scholars in other Schools—Pp. 171, 172, 368, 457, 525.

The verbal and written reports which have been received connected with the preaching of the Gospel to the Heathen

have been very cheering. The Congregations have generally been large, attentive, and courteous. Nor have these reports been confined to Calcutta: from every quarter of the country, visited either by our Brethren or by those of other Societies, the same cheering news have been received; so that we hope the time, the set time, to favour the masses of the people in this country is at hand.

[*Missionaries.*]

The Educational Institution at Bhowanipore has been most efficiently maintained throughout the year, and the numbers in attendance have increased, notwithstanding the excitement consequent on the baptism of three young men educated within its walls. The Institution at present contains 481 pupils, and there are beside 242 children under instruction in the Branch Schools. We are happy to announce that the new Institution Premises are advancing rapidly toward completion, and will soon be ready for occupation by the students. [*Report.*]

The Rev. W. H. Hill, of Calcutta, accompanied by the Rev. J. Bradbury, of Berhampore, recently

made a Missionary Tour, from Mr. Hill's account of which the following particulars are taken—

On the borders of the zillah of Birbhoom we were invited by a Zemindar (landholder) to visit his School. Having complied with his request, we were desired to pay him a visit too. Of this we availed ourselves eagerly, as an opportunity of preaching the Gospel. He was a gentlemanly and well-educated Hindoo, with whom, after passing a few commonplace remarks, we entered on the grand theme of the Missionary—Christ and His cross. The Catechist with me requested permission to read a portion of the Testament, but the Baboo replied—"I will read it myself, as I am conversant with my own Shasters, the Korán, and your sacred books." He was then asked if he could explain what it contained. "Yes," was his reply; and taking his copy of the Scriptures, he read the passage indicated, and on the whole well explained it. He had two copies, and they were both, apparently, from being well thumbed, often read. That well-used Bible in that country gentleman's house, far away from Europeans, is a fact which gave us much encouragement.

We were much surprised wherever we travelled, at the crowds that listened, and most frequently without opposition, attentively to the message of the Gospel of the blessed God. Localities where Christ had been often preached furnished us with the largest Congregations, and the greatest number of applicants for Testaments.

During our tour we sometimes met with individuals—young men, who had received a good education in Government or Missionary Institutions; and though not professedly Christians, yet it was gratifying to find them anxious to enter on religious conversation; some even openly stating, in the presence of Hindoos, that they had no faith in their Shasters, and that they had ceased to worship idols.

Allow me to refer to the state of mind in which we finished our tour. While thankful to that God who had honoured us with such an embassy; while grateful for His preserving care; while feeling that the Lord's work is the most joy-causing and blessed, and toil in His vineyard worth thousands of pleasure in the tents of sin; yet were we sad, very sad, at leaving those benighted districts. Could

we be otherwise, when one and another said, "Sirs, what shall we do? What can we understand of this religion, so novel to all our preconceived ideas? Who is to teach us when you are gone? What is the good of reading these new Shasters, if we are not to obtain more light on them?" Thus at least spoke one who followed us two days with these words as his only cry. We could only direct such to pray that God would give them His Holy Spirit, and send them teachers. Ah! Sir; it was sad indeed to leave them, with the probability that the light would die out for want of oil to feed it; that the message to those 8200 might soon be forgotten for want of repetition, and the majority of them perish ere others were sent to preach mercy and forgiveness.

Berhampore: 120 miles N of Calcutta and 5 from Moorshedabad: population around 20,000—1824—James Bradbury—Scholars: Boys, 97; Girls, 28. A School 12 miles from Berhampore, which contained 130 pupils, has been suspended for want of funds—P. 173.

The deportment of the Native Christians has for the most part exhibited a growing conformity to the requirements of the Gospel. With but few exceptions the converts who, including men, women, and children, amount to 86 persons, live by the cultivation of the soil, holding land from Hindoo or Mahomedan Proprietors, and also a small portion adjoining their dwellings, which belongs to the Mission. [Report.

Throughout the year the Gospel has been preached to the Hindoo and Mahomedan Communities at three different places, in the town or surrounding villages, every day excepting Saturday. Our Congregations, as to numbers, have varied from 30 to 250, but in character have been almost uniform. During the cold season, the usual period for itinerating, the Calcutta Bible Society solicited my services. Accompanied by two Catechists, I made a tour of two months in the districts of Bubhoon, Moorshedabad, and Rajshay. [Mr. Bradbury.

Benares—1820—Wm. Buyers, James Shurman, James Kennedy:—Brownlow, English Schoolmaster. The Rev. M. A. Sheering

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embarked for Benares on the 20th of December, and arrived there on the 12th of February. Communicants, 23—Schools, 7: Boys, 307, of whom 7 are Boarders and Orphans; Girls, 36—Pp. 112, 173, 368.

Mirzapore: a large commercial city, 30 miles S W of Benares: inhab. 60,000—1838—R. C. Mather, E. J. Evans: T. Artope, W. Glen, *As.* Communicants, 18, of whom 11 are Natives—Scholars: Boys, 291, of whom 22 are boarders and orphans; Girls, 39, of whom 8 are boarders and orphans—Pp. 173, 174.

Almorah—1849—J. H. Budden: 1 *Nat. As.*—Scholars: 125 Boys; 40 Girls—P. 174.

The School for Native Boys at Almorah, which, in the present early stage of the Mission, forms its prominent feature, is growing in numbers and importance, notwithstanding the suspicion and prejudice with which it was at first regarded by the people. Since April of last year, it has been placed more immediately under the charge of a Native Christian Catechist and Teacher. At the public examination, held in July, the progress and attainments exhibited by the scholars in various branches of knowledge afforded much satisfaction to the European Friends and others present; and, with a view to stimulate to further effort, Mr. Batten and Captain Ramsay, the founders of the Mission, have each kindly promised a scholarship, to be bestowed for the next three years upon the most proficient scholars—the one in the Hindoo and the other in the Urdu Department. Mr. Batten has also generously made over to the Mission, as a free gift for the use of the School, the bungalow and outhouses which had formerly been occupied by himself as a residence.

During the months of May and June in last year, Mr. Budden accomplished an interesting journey to the Himalaya Mountains, for the purpose of visiting the idolatrous shrines which pagan zeal has erected in these inhospitable regions.

[*Report.*

Mahi-Kantha: in the Guzerat Territory, about 100 miles from

Surat—1848—The Mission was first begun at Baroda—1844—Wm. Clarkson, J. Van S. Taylor, C. Corbold: 2 *Nat. As.* Communicants, 20—In Girls' Boarding School, 30—P. 174.

A retrospect of the Mission from its beginning exhibits a highly gratifying result.

During the past year the attention of the Missionaries has been particularly directed to the Marwad Country north of Guzerat, and to Malwa, east and north-east of it. The language of Guzerat has close affinities to the languages of those provinces, hitherto untrodden by the foot of the Christian Teacher. Evangelistic effort would indeed appear to be the primary vocation of this Mission. The blessing which it has hitherto reaped, has been chiefly in connection with itinerant labours, and their promise seems to be increasingly abundant. While, on the one hand, colonization is needed for gathering in and instructing the converts—affording a home, a church, and a nursery for the future—on the other hand, evangelization is indispensable for seeking and saving those who are lost, enlarging the existing Church, and founding others. [*Report.*

Mahi-Kantha and Borsud, on the banks of the Mye River, presents this peculiar characteristic, that the converts have to be gathered from numerous surrounding and widely-scattered villages. Hence, itinerancy has become the primary work of the Missionaries, and it is by means of the frequent visitation of the villages that they maintain their intercourse with those of the believers who are not settled in the Christian Colony at Borsud, and by which also they seek to make new converts to the faith of Christ. [*Committee.*

Belgaum: a British Military Station: 200 miles N W of Bel-lary: inhab. 25,000: prevalent language, Tamul—1820—Joseph Taylor, Wm. Beynon. Communicants, 43—Schools, 9: Boys, 385; Girls, 20—Pp. 174, 175.

Several whom we expected long ere this would have come out from among the Heathen, and have openly embraced the Gospel, still continue in a state of indecision. They unite with the Christians in all their religious exercises, and express themselves with considerable propriety, solemnity, and apparent feeling

and devotion in prayer. For the sake of privacy, they retire to the fields to pray; yet they shrink from the consequences which would result from an open avowal of their faith in the Saviour. We do not think that there has ever before been so much real and apparently anxious inquiry among the people since the establishment of the Mission; and it is not confined to our own immediate sphere of labour, but extends to a distance.

[Missionaries.

The Missionaries have in the course of the year put into circulation 139 Gospels, 34 Testaments, 8 Bibles, 461 other Books, and 1765 Tracts in different languages.

[Report.

Bellary: 187 miles N of Seringapatam, and 300 N W of Madras: inhab. 36,000, of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—J. S. Wardlaw, J. B. Coles, S. Shrieves, L. Valett: J. G. Stanger, *As.*; Enoch Paul, *Nat. Pastor*; 17 *Nat. As.* Mr. and Mrs. Valett arrived at Bellary on the 10th of January. Communicants, 79—Schools, 11: Boys, 264; Girls, 54. In the Wardlaw Institution, 99 Pupils—Pp. 175, 368.

While this Mission has continued to enjoy many tokens of the Divine mercy and faithfulness, it has also been severely tried by the protracted illness of some of its members. From this cause Mr. Wardlaw was compelled to repair to the Neilgherry Hills, where he resided during the entire year; and Mr. Coles was also under the necessity of absenting himself from the Station during the former half of the year, although his place was partially supplied by the kind assistance of Mr. Campbell, of Bangalore. With a view to the entire restoration of his health, Mr. and Mrs. Wardlaw embarked in February last for the Cape of Good Hope. In the course of their itinerancies in the surrounding country, Messrs. Coles and Stanger have met with much to encourage them in their labours of love. [Report.

In Bellary itself the Gospel has been constantly preached: what may be the result of these labours we cannot with any certainty say. Although sometimes the people have listened with serious attention, and have appeared to be im-

pressed with the truth, frequently our words have been to them only a subject for subtle dispute or thoughtless pastime. Still there may be in the hearts of some more serious consideration and more love to the Gospel than we yet discover; we therefore sow "beside all waters," leaving the issue with God and with the consciences of our hearers. Many persons continue to resort to us at our dwellings for instruction and books; with them we have often had lengthened, and sometimes very interesting, interviews. The people of the villages in the vicinity usually give a willing ear to our message, and manifest but a slender attachment to their traditional systems.

[Missionaries.

Bangalore: 70 miles N E of Seringapatam, 215 W of Madras: 3000 feet higher than Madras: very salubrious: inhab. 25,000 to 30,000 who speak Canarese, and an equal number who speak Tamul: has extensive cantonments—1820—C. Campbell, B. Rice, J. Sewell, R. Sargent: N. Shadrach, *Nat. Pastor*; 20 *Nat. As.* Communicants, 83—Schools, 10: Boys, 336; Girls, 57—Pp. 175, 176, 368. Mr. and Mrs. Rice arrived in England on the 14th of June.

Through the preaching of the Gospel, in connection with the various other means now in operation, knowledge is rapidly and widely spreading. The idols are beginning to perish. Every year it is becoming more and more apparent that the false systems which have stood for ages are gradually losing their influence on the minds of the people, and that the superior claims of Christianity are becoming more and more powerfully and extensively felt. In Bangalore itself, and in almost every place we visit, there are many who hear us gladly, and some who appear to be not far from the kingdom of God. Even its enemies seem to feel that they are losing ground, and that ours, not theirs, is the growing cause. In the course of the year several very interesting tours have been made.

While at Mysore, I had the pleasure of baptizing a young man who had been taught in one of our Mission Schools at that Station, before it was relinquished by our Society. On a previous visit, about a year and a half ago, he appeared well disposed, and has been growing in

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knowledge, and we trust in grace also, ever since. Two or three others are in a very hopeful state of mind, and many more who had learnt to read in our Vernacular Schools evidently appear to have profited to some extent by the instruction which they received. [Mr. Campbell.

Large numbers of Tracts and portions of Scripture have been put into circulation, especially on the Missionary Tours. They are eagerly sought for; and the influence for good which these silent messengers of Christ and His Church are exerting is very considerable.

Mr. Sewell has continued in charge of the theological class. One of the students, Joseph Mason, has found a valuable sphere of labour at Cuddapah; another, Paul, is employed as a Colporteur in the service of the Madras Auxiliary Bible Society, under the direction of Mr. Campbell; and the two remaining students, who it is expected will soon be joined by others, are making gratifying progress in their studies.

Five adults have been baptized, and thirteen admitted to the privileges of the Church. Of these, five are girls from the Tamul Boarding School, three are the wives of very consistent members of the Church, and two were previously Roman Catholics. [Report.

Salem: 90 miles S by E of Bangalore: inhab. 60,000; with numerous villages within a moderate distance, containing 100,000—1827—with 7 Out-Stations—J. M. Lechler: 9 Nat. As. Communicants, 38—Baptized in the year, 26 Adults—Schools, 7: Scholars, 187—Pp. 176, 177.

Though the Missionary and his people have been called to suffer a considerable amount of annoyance and persecution for the sake of the Gospel, both from the Heathen and the Romanists, the cause of truth has continued to make progress. Not a few of the converts afford pleasing evidence of a growth in grace. Habits of industry have likewise become increasingly prevalent. At the seven Branch Stations connected with this Mission, the work of instruction has, in various degrees, been carried on with an encouraging amount of success.

The Industrial School has steadily advanced in efficiency. Thirty-three lads

have been instructed in the black and lock-smithery, carpentry, cabinet-making, and other handicrafts. The object of this training is not only to furnish the pupils with the means of maintaining themselves respectably, but also to introduce these trades, with the improved methods of exercising them, among the Native Christians. The Institution has already borne some fruit, and its prospects are brightening every year. It has furnished several valuable Native Christians and real helpers to the Mission, who, while supporting themselves independently, have also obtained the means of aiding the work by pecuniary contributions. [Report.

Our Orphan and Boarding School has increased in number and efficacy, and consists now of three distinct Schools, viz., the Girls' School, with 48 inmates; the Boys' School, with 24; and the Industrial Branch, with 32 lads. The latter is superintended by Mr. Rahm, and also by Mr. Boesinger, a student of the Basle College, and a thorough mechanic. This Institution has exceeded my most sanguine expectations. It began with a lame maistry and two lads, and without means; now we have two European Artisans, 32 lads from three of our Stations, viz. Salem, Coimbatore, and Nagercoil, and we shall be able to shew an income, by the close of this year, of no less than 100*l*. Our expenses will be equally great, but this will not be the case in future. Last year we provided a considerable quantity of materials; eight new carpenters' benches were made in European style, a European forge was raised by Mr. Boesinger, with all the apparatus, and some tools were sent for from Europe. If all goes on well, the work will fully speak for itself by the close of another year. Indeed, the fruits of this effort are already seen and felt. Three or four individuals, trained in the Institution, help to some extent in the Mission without pay. Our Chapel, now in progress, and a work estimated at 400*l*., was built by our own people, one bricklayer excepted; and we hope to complete it for about 200*l*. This is, I believe, the first Church built in India by the hands of Native Christians. A spirit of activity and industry has gone abroad among our people. They were, and still are, of the poorest class; but industry raises them not only into higher caste in the estimation of the Heathen, but into a state of comfort. Instead of requiring pecuniary help from us, they

are now able to help others. They regularly contribute to the Bible, and Tract, and Local Mission Societies.

[*Rev. J. M. Leckler.*]

Coimbatore: a place of extensive trade and a great thoroughfare; 315 miles from Madras, 90 S W of Salem, and 100 S of Seringapatam: inhab. upward of 20,000, chiefly Hindoos: 1483 feet above the level of the sea—1830—8 Out-Stations: W. B. Addis: C. J. Addis, *As.*; 10 *Nat. As.* Communicants, 42. In preparatory Class, 9. In the Boarding School for Girls, 13 Boarders, 10 Day Scholars. Day Schools, 10: Scholars, 888—P. 177.

In the beginning of last year the Missionaries were much tried by the incastancy of a number of persons inhabiting villages in the district of Coimbatore, who, after having abandoned heathenism and placed themselves under Christian Instruction, were, through the acts of their relatives and the threats of the native authorities, induced to return to their former practices. The members of the native Church, to which six additions have been made in the year, though deficient in some of the higher graces of the Christian Character, have in the main attested their fidelity and attachment to the truth. Several have been removed by death, and of these some afforded pleasing evidence that before their departure they had found the pearl of great price.

The Native Evangelists continue to preach the Gospel daily, with energy and effect, to crowds of hearers. Four of these useful agents also superintend Schools, and all of them act as Colporteurs in the distribution of Scriptures and Tracts. [*Report.*]

Though from various causes, which are easily susceptible of explanation, these festivals appear to be attended by greater numbers than in former years, yet the character of those who attend is much altered for the better. Formerly the people were "mad upon their idols." There is an evident change for the better in this respect. A wide, and, in numerous instances, deep impression has been made upon the Heathen generally by the doctrines of Christianity. The thousands who attend this festival know more or less of Christianity; and its influence on some was so great that they

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abstained from all acts of idolatry, and only attended as mere spectators, or from custom, to see relatives, friends, &c., or on business, for these assemblies have much the appearance of fairs, and a considerable amount of business is transacted at them. The pleasing reception the Bibles and Tracts meet with now. This is the case in every direction in these parts. The Bible in the vernacular being taught in all our Schools, and portions distributed all over the district, together with Tracts upon the doctrines and precepts of Christianity, has proved the means of disseminating truth in every direction; and although we have had large supplies, yet we can scarcely keep pace with the constant demands made at the Mission House and at the seven Out-Stations.

There are many now to be met with all over this province who read the Sacred Scriptures and refrain from idolatry. These are the people the Romanists seek, and thus enter into our labours, for their knowledge is not sufficient to prevent the Priests from inculcating their dogmas, or to enable the people to discriminate between Protestants and Papists. The Romanists now muster a strong body of their priesthood here, viz., a bishop and 12 Missionary Clergy, scattered all over the district, their head Station being here (at the town of Coimbatore), where their Bishop resides, and they are now building a Cathedral of large size in our immediate vicinity. [*Mrs. C. Addis.*]

Trevandrum: Capital of Travancore, and residence of the Rajah—1838—John Cox: 15 *Nat. As.* Communicants, 24—Schools, 19: Scholars, 219—Pp. 177, 178.

The general state of this Mission is one of advancing prosperity. Some, indeed, of the native converts evince a lack of spiritual life, but in regard to others there is much cause for thankfulness. [*Report.*]

The people, in the Congregations newly formed, have to endure a storm of persecution, and some have been beaten, tortured, and imprisoned. The local Sirkar Officers express their determination to exterminate the Christians in Vakkum (an Out-Station), and have used great violence against them. As Christianity develops itself in places nearer the capital, the leading men among the native authorities are more determined to persecute those who profess it. I am glad, however, to see the struggle: it is a proof

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that Satan's power is shaken, and, though the contest may be severe, the victory will be sure. There is a widow at Kadakavur, with her right foot so diseased that she cannot put it to the ground. She has embraced Christianity, and seems to delight in hearing God's Word and in prayer. Her relatives came to her house one night, and carried her away by force and with tumult. She has since returned to her house, and is firm in her profession.

[*Mr. Cox.*]

Quilon : On the Malabar Coast: 88 miles N W of Cape Comorin, and 80 W of Nagercoil: inhab. 40,000, of whom half are Hindoos and the other half Mahomedans, Syrians, Parsees, and Romanists: prevailing language, Malayalim; but Tamul is generally understood—1821—13 Out-Stations; 15 *Nat. As.* Communicants, 12—Schools, 10; Scholars, 155—P. 178.

At this Station, which, in the absence of a resident Missionary, is visited by Mr. Cox, of Trevandrum, as frequently as his other engagements permit, there are about 250 people under Christian Instruction. The native agents have been diligent in the discharge of their duties. The small Church has received a few additions.

[*Report.*]

Nagercoil : Head-quarters of the Mission in the Eastern Division of South Travancore: 14 miles from Cape Comorin: prevalent language, Tamul—1806—Charles Mault, James Russell, Ebenezer Lewis, J. O. Whitehouse: 38 *Nat. As.* Communicants, 337—Schools, 54: Boys, 1637; Girls, 605. In the EASTERN Division there were, according to the report last received, 25 Congregations—Schools, 31: Scholars, 1538; and in 25 Bible Classes 359 members. In the WESTERN Division: Communicants, 68—In a Class for Young Women, 29; in Boarding School for Girls, 107; in the Seminary, 54 Boarders, 37 Day Scholars—Pp. 178, 179.

From a variety of causes, the number

of people under instruction has decreased, although we have had some accessions from heathenism. Cholera and small-pox have been prevalent, and many have been the victims to these dire diseases. The former has subsided, but the latter is still doing its work. May God in mercy overrule it for good! More than 30 adults, beside children, have been baptized, and about 35 added to the Church. Several of our Church Members have finished their earthly course with joy, and a few have removed to other places. The Readers (with the exception of two, who have been suspended from office) continue to pursue their work to our satisfaction. The Schools, on the whole, are well attended, and in a more efficient state than at any former period. Both the Readers and Schoolmasters continue to meet here one day in the week for further instruction, to a class of which Mr. Whitehouse devotes several hours, and their progress is encouraging. Our Bible, Tract, and Home Missionary Societies have been well sustained, as well as our Dorcas Society and Poor Fund.

[*Mr. Mault.*]

At Santhapuram, which forms the WESTERN Division of this Mission, and is under the charge of Mr. Lewis, the Congregation has increased, while those who have already known the truth in its purifying influences are growing in attachment to it. The various Services for the District Congregations have been sustained, as in former years, by the Catechists, but they appear to have failed in awakening the people to any lively concern regarding eternal things; and it is to be lamented that too many of the Natives who nominally connect themselves with the Mission are influenced by an undefined but prevailing impression that the step will in some way operate to their worldly advantage; and this notion, notwithstanding all the efforts of the Missionary to make known the real and higher objects of his ministrations, is seriously obstructive of the reception of the truth in its power and purity.

[*Report.*]

Neyoor : Head-quarters of the Western Division of the Mission in South Travancore: prevalent language, Tamul—1828—with 70 Out-Stations: John Abbs, Charles C. Leitch: Wm. Ashton, *As.* 70 *Nat. As.* Communicants, 83. In Bible Classes, 216—Schools: Day,

49; Scholars, 1400; Homes, 2: Boys, 20; Girls, 25—P. 179.

In *Pareychaley* District a spirit of inquiry after the best things, more earnest and intelligent than we have witnessed previously, has shewn itself, both among those Christians who had hitherto been nominal, and the Heathen who dwell in the vicinity of our Out-Stations. Three of our members have died, emphatically full of faith and good works; and a goodly number are meeting in the Bible Classes, uniting together for devotional exercises, and are only prevented by our system of probation from immediate union with the visible Church. [Mr. Abbs.

Before commencing the tour of the Neyoor District, I was put in possession of its statistics. These appeared very gratifying. Beside verifying these statistics during my visit to the various Stations, I endeavoured, from personal observation, the examination of Readers and Schoolmasters, and the statements of Messrs. Abbs and Lewis, to acquire correct ideas of the plan on which the Mission was conducted, the result of past efforts, the qualifications of the Agents employed, and various other points of interest. Some of the information thus obtained was of an interesting and encouraging character, but much of it was the reverse. [Mr. Leitch.

Mr. Leitch has pointed out the measures apparently best calculated to remedy existing evils, and to advance the prosperity of the Mission. [Report.

Madras—1815—with 4 Out-Stations—W. H. Drew, F. Baylis, W. Porter, Minister of the English Congregation:—Paul, Nat. Miss.; 6 Nat. As. Communicants, 98—Schools, 14: Boys, 636; Girls, 178—P. 180.

Mr. Drew has had the pleasure of admitting to the full privileges of the Church 17 new members. The attendance on the Services at the preaching bungalow has been cheering. An evident interest and inquiry has been awakened. The Word has come with power. The hearers cannot gainsay its truth; and although they yet want the courage to forsake all for Christ, a marked attention is visible in nearly all who are present. Many Scriptures and Tracts have also been distributed.

At Pulicat and the Mount, respectively under the charge of two native agents, a

good work is in progress, more especially in connection with the Schools, which are exercising a highly beneficial influence. Mr. Paul states that the Native Church at Pensewankum, which in 1832 comprised only 15 or 16 members, has now increased to about 100, while the stated attendants on Divine Worship amount to nearly 400.

The operations of the English School for Native Boys, in Black Town, have been carried on with promising effect, under the superintendence of Mr. Baylis. The number of scholars on the books is about 130, of whom 110 are in regular attendance. The course of study comprises the Scriptures, Ancient and English History, General Geography and Geography of India, English Grammar and Composition, Elements of Natural Philosophy, Arithmetic, &c. The Vernaculars, Tamul, Telugu, and Hindustani, have also been taught. A considerable amount of scriptural as well as secular knowledge has thus been conveyed to the pupils. [Report.

Tripassore: 30 miles NW of Madras: J. E. Nimmo. Communicants, 25.

Prudential considerations having rendered it expedient to relinquish the Combaconum Station, with which Mr. Nimmo had previously been connected, he was induced to embrace the more promising field of labour presented at Tripassore, and entered on his new duties in January. Upon his arrival at the Station, the native Church comprised 22 members, to whom 8 have since been added; but in consequence of reductions, from various causes, the actual number of Communicants is 25.

The deportment of the converts generally, with some few exceptions, has been in accordance with the Gospel. In September last a man and his wife, with two of their children, were publicly baptized in the Mission Chapel, in the presence of all the Native Christians, and 40 school-children, together with about 30 heathens.

The preaching of the Gospel has been regularly maintained in three different Places of Worship at Tripassore; and, in addition to these labours, Mr. Nimmo, accompanied by the Catechists, has visited numerous villages within a circuit of twenty miles from the Station. [Report.

Cuddapah: 153 miles NE of

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Madras: inhab. 60,000, of whom about two-thirds are Hindoos, and the rest Mahomedans and Eurasians: prevalent language, Telugu: there are 4 Out-Stations—1822—Edward Porter: 6 *Cat.* Communicants, 51—Schools, 11: Boys, 307; Girls, 22—Pp. 180, 181.

The attendance on the Telugu Services has been gradually on the increase, sometimes amounting to upward of 200; and the attention given by the people to the word of instruction has been encouraging. The Church has also received an accession of ten members, of whom eight are connected with the Christian Village and Out-Stations.

[*Report.*

In the course of the last twelve months I have had the pleasure of baptizing 51 adults and 7 children, a greater increase than has been recorded in any preceding year: most of the adults are connected with our Out-Stations, and are the fruits, partly of the labours of our Catechists, and of the distribution of the Sacred Scriptures and Tracts. Thirty-two of the above number reside at Ubdalapurum, a village about 60 miles distant from Cuddapah. They are weavers by trade, and in poor circumstances, but appear truly desirous of serving the Lord.

[*Mr. Porter.*

In several other villages the labours of the Missionary, supported by a number of devoted native agents, have also been attended with the most gratifying success in inducing the inhabitants to renounce idolatry and to place themselves and their children under Christian Instruction. In the Orphan and Boarding Schools, and also in the other departments of educational effort, the young people have made encouraging progress in their studies. [*Report.*

Vizagapatam: a sea-port, 498 miles N E of Madras, and 568 S W of Calcutta: inhab. between 30,000 and 40,000, chiefly Hindoos: prevalent language, Telugu—1805—J. W. Gordon, John Hay, R. D. Johnston. In the Native English School, 111 Boys; in the Orphan School, 13 Girls. Tracts issued, 23,700—P. 181.

The Church has been increased by the admission of five natives during the year. Three of these were baptized in 1850, and two are Tamulians, the wives of two former Communicants. As the Church increases, it is gratifying to perceive a growing interest among the native members in what pertains to its edification and the spread of the Gospel at home and abroad.

[*Missionaries.*

The Sabbath Services at the Telugu Chapel have been well attended, while the various week-day meetings and monthly Missionary Meeting have been on the whole encouraging. Weekly Services in Telugu and English have also been instituted, for the East Indians and their families residing in the lines of the 34th regiment.

In March Messrs. Gordon and Johnston visited the town of Nakapilly, at the annual festival held there for three days. Portions of Scripture and Tracts were distributed to such as were able to read them, and vast multitudes heard the message of a Saviour's love.

[*Report.*

Vizianagarum: Wm. Dawson: C. Thompson, *As.* Communicants: at Vizianagarum, 10; at Chicacole, 13—Day Schools, 2: Scholars, 138. Mr. Dawson has removed from Chicacole to Vizianagarum, being a more promising field of labour.

On his arrival his time was wholly taken up in attending to native visitors, both Hindoos and Mahomedans, desirous of knowing the nature of his errand; and Mr. Dawson has since gladly embraced every opportunity of announcing the precious truths of the Gospel, and of distributing a large number of Scriptures and Tracts, which have, in several instances, been read with apparent attention and interest. At Chicacole (now regarded as an Out-Station of the Vizianagarum Mission), Mr. C. Thompson labours in the capacity of Assistant-Missionary. Mr. Dawson, who makes occasional visits to this place, reports that Mr. Thompson, beside maintaining the stated Services, goes out in company with the native Teachers into the streets of the town and villages adjacent, to proclaim the glad tidings of salvation, and also gives much time and attention to the English and Telugu Schools.

[*Report.*

WESLEYAN MISSIONARY SOCIETY.

STATIONS AND LABOURERS —
Bangalore: 1821—(Tamul) Peter Batchelor: 1 Paid, 18 Gratuitous *As.* Communicants, 86 — Scholars: Boys, 55; Girls, 68—(Canarese) John Garrett, *Chairman and Superint.*, Daniel Sanderson, Thomas B. Glanville, Liston Garthwaite: 12 Paid, 1 Gratuitous *As.* Communicants, 17 — Scholars: Boys, 300—*Gobee*: 50,000 inhab. in the centre of the Mysore Country, 48 miles from Bangalore: 1837: and *Toomkhor*: Wm. Walker, *Schoolmaster*, 3 Paid, 1 Gratuitous *Teachers.* Communicants, 19—Scholars: Boys, 106—*Coonghul*: 10,000 inhab.: Henry O'Sullivan, *As. Miss.*; 5 Paid *As.* Communicants, 3—Scholars, 136—*Mysore*: 70,000 Hindoos and Musulmans: Edward J. Hardey: 1 *Cat.* Communicants, 5—*Manargoody*, a town with 30,000 inhab. and *Trichinopoly*: (Tamul) John Kilner, John Pinkney: 5 Paid, 2 Gratuitous *As.* Communicants, 105—Scholars: Boys, 84; Girls, 35—*Negapatam*, a sea-port, 48 miles E of Tanjore: 15,000 or 20,000 inhab.: 1821: and *Trivelloor*: Joseph Little: James Hobday, *As.* Communicants, 26—Scholars: Boys, 120; Girls, 29—*Madras*: 1817: Samuel Hardey, *Chairman and Superint.*, E. E. Jenkins, Arminius Burgess: 20 Gratuitous *As.* Communicants, 167—Scholars: Boys, 130; Girls, 120. The Rev. Thomas Cryer died in Madras on the 5th of October 1852, after labouring among the Heathen 22 years.

Among the English Society in Madras the work of God has not declined; most of those who are united in Christian Communion enjoy fellowship with God, and walk in the comfort of the Holy Ghost. The native Church at Royapettah continues gradually to increase in number. There has recently been an accession of numbers from the Girls' Boarding School. The removal of Mr. Cryer by cholera,

and the sudden death of two of the day scholars, by the same disease, produced a very remarkable seriousness and deep concern for salvation among the elder girls. There have been 17 baptisms at Royapettah during the year, ten of them young people or adults. The English Boys' School has been diminished in number by the influence of caste prejudice. The Missionaries are encouraged by the prospect of preparing native agents for the Mission. They have determined to carry out the recommendations of last year, and organize an institution, for which they had six candidates eligible for admission. In *Negapatam*, several converts have rewarded the labours of the Missionary; one of them, since he obtained the pearl of great price, has begun to preach, and promises to become an instrument of good to his fellow-countrymen.

Though, after thirteen years of labour spent upon Bangalore and the surrounding villages, the Society cannot exhibit a large accession of converts, they can point to hundreds whose adherence to Hindooism, as a religious system, is nothing beyond a dead formality. It only requires the gracious outpouring of the Divine Spirit to animate these dry bones; and the patience and faith of the Christian Church may quickly be repaid by an abundant harvest of souls to Christ. "The Christianity of some of our members," say the Missionaries, "is not of that deeply spiritual character we could wish to see: but all afford proof that Hindooism has no share in their affections; and others have been a source of real joy to those who watch over their souls. Missionaries never lose sight of the fact that they are simple instruments, and they cast the burden of genuine conversion on the Holy Spirit." The large Educational Establishment, which has been completed and well furnished, now contains 300 most interesting boys, presenting an increase of 130 over the number reported for 1851. The instruction communicated embraces Christianity in its several branches, history, geography, English composition, English literature, natural philosophy, practical geometry, and algebra. The yearly examination was conducted by Major-General Cubbon, the Commissioner of His Highness the Rajah of Mysore, assisted by the Rev. Mr. Knox, Chaplain, and several others of the Com-

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missioner's Staff; and the General has afforded a practical expression of his approval by giving to the Institution a monthly stipend of 300 rupees.

The city of Mysore, with a population of 53,000, and the division of which (Astragram) contains 1,064,768, has been most unfortunate in having been deprived of most of the Mission Labour which in former years was bestowed on it. In March of this year Mr. Edward J. Hardey took up his residence in the city of Mysore, in company with a Catechist. "The Congregations in the Pettah," says Mr. Hardey, "have been uniformly large, and mostly very attentive. The labours of former Missionaries is very manifest, and the knowledge of the Christian Religion possessed by hundreds is surprising. The thirst after English is remarkable, and nothing would better repay the labour than the establishment of a first-rate English School, with a Missionary to superintend it, as in Bangalore." The Missionaries have always found that they can extend their influence much more widely and effectively amongst the adult population through the instructions of their sons than through any other means. Preaching they will listen to casually in the street, but the School they will habitually visit, and for hours will witness the progress their boys are making. Mr. Hardey has brought to England a Petition signed in nine languages by 3300 of the inhabitants of the city of Mysore, requesting the establishment of a good English School. This accomplished, a monthly grant of thirty pounds would be given by the liberality of the Mysore Commissioner. There have been twelve baptisms during the year. Mr. Hardey, in company with Mr. Sullivan, has made two tours in the Mysore country. "In the latter tour," says Mr. Hardey, "I never saw so much of the weakness both of the Hindoo and Mussulman Religions. The Christians in Goobbee, though as sheep without a shepherd, are still holding fast their confidence, and the absence of Missionaries has driven them more closely to the Bible; and its teaching, under the influence of the Divine Spirit, is making them wise unto salvation through faith that is in Christ. The Missionary has found much encouragement in his intercourse with the villagers.

The Printing Establishment in Bangalore was never so efficient, and never pro-

mised such extensive usefulness as at the present. During the year it has issued 59,448 publications, some of them reaching 348 pages.

The Committee wish especially to urge the appalling fact, that there is only one Missionary to every million of the population of the Mysore Territories. And when it is considered that there are thirty-five distinct languages in India, each of which must be separately learned, and into each of which the Scriptures must be separately translated, it is manifest that our exertions for India by no means keep pace with our duty toward her teeming millions. The year 1853 is, to India, the most vitally important, as to her social, political, and spiritual well-being. The Electric Telegraph, 4000 miles of which will, by the end of the year 1855, bring into immediate contact her four great presidencies, together with Railroads from three different points, will throw the people of different countries and opposing castes into habitual interchange of thought and habit; and, in connection with Christianity, may open up a bright future at which the whole Christian World shall rejoice.

[Report

There was a most terrific hurricane toward the latter end of March at Negapatam, Manargoody, and other places in the South of India. Many of the Mission Premises were laid in ruins.

The following is a translation of the petition referred to above—

TO ALL THE SOCIETIES OF WISE GENTLEMEN
IN ENGLAND.

THIS PETITION SHEWETH :—

In the city of Mysore, all the Hindoos, Mussulmans, and all other people, in the greatest humility pray. To teach the fifty-three thousand people in this city the English correctly, there are no English Gentlemen; neither is there a proper English School. Although we desire to establish one, we have not the ability; and to send our children to a foreign place is not the custom of our country, and our poverty would not allow it. For these reasons, although we are exceedingly anxious to teach our children the English Language, the means of teaching are not at our command. You, gentlemen, having in many places established chief colleges for the people's children, and having taught them wisdom, you

have acquired fame and honour; therefore, upon us, and upon our children, look favourably; and in this place, having established a college, cause our children to be taught by an English Gentle-

man. This doing, fame and merit will not only be yours, but it will confer upon us a benefit never to be forgotten.

THIS IS OUR HOPE.

GENERAL BAPTIST MISSIONS.

Cuttack: the chief town of Orissa, 251 miles SW of Calcutta: inhab. 70,000—1822—Amos Sutton, Isaac Stubbins. Mr. and Mrs. Buckley left Orissa in January on a visit to England for the benefit of Mrs. Buckley's health. Communicants, 150—Pp. 183, 184.

There is ample reason for believing that of late not a year has elapsed without making some addition from your Churches in Orissa to the glorious company of the redeemed. Could we see the great multitude, which no man can number, having white robes, and palms in their hands, and if among those happy conquerors we could recognise those who have gone from our Indian Churches, how rich would seem the recompense for all the trials and sacrifices of Missionaries abroad, and the lighter ones of Christian Friends at home. Yet the blessed result is not less real, nor less valuable, because we cannot look upon it now.

As in past years your Missionaries here have endeavoured to obey the command, "Preach the Gospel to every creature," by travelling into various parts of the country to convey the message of salvation. The changes that have taken place at the Station have interfered with their labours, yet something has been effected. During the wet season Mr. Sutton made an experimental tour of travelling in a boat on the swollen rivers. After Mr. Stubbins's arrival at Cuttack he occupied a considerable portion of the remainder of the cold season in itinerancy. On one journey he was out five weeks, and visited thirty-nine markets and one festival. At the markets about 20,000 people attended, and at the festival several thousands more. A part of the district had never before been visited by Missionaries. Various circumstances occurred shewing the decline of reverence for the idols, and the diffusion of divine light. Four Native Assistants accompanied Mr. Stubbins, and in a journey to Kopilas Mr. Miller and Mr. Brooks joined them. Mr. Brooks is very anxious to get out when it is possible for him to do so. With all his

duties in the printing-office it is very difficult for him to leave home; but he seems very anxious to do all he can, and this is very important now our labourers are so few.

In a closing reference to their cold season labours, Mr. Sutton observes, "Our faith and patience are tried still. The Heathen hear pretty well, but there is no earnest cry, 'What must we do to be saved?' We have a few inquirers and a few candidates like our trees and gardens, under the now fierce rays of the sun; we languish for the refreshing showers of heaven." "Come, Holy Spirit, heavenly Dove, with all Thy quickening powers!" [*Report.*]

In the Asylums: Boys, 56; Girls, 55. Of the Girls' Asylum Mr. Buckley reports—

An improved state of feeling and conduct, especially among the elder girls, has been witnessed with sincere thankfulness to God. The sympathy and kindness which they manifested when their Teacher was ill, and the solicitude they evinced to lessen her burden of care, endeared them much to her heart. They had frequent Prayer Meetings, especially to supplicate for Mrs. Buckley's recovery.

Testimony to the value of these Institutions has been borne by a gentleman holding a high appointment under Government in the educational department, after visiting those at Cuttack, in the following terms—

Those really unable to pay, can attain a gratuitous education at the very excellent Missionary School at Cuttack, an Institution which I visited, and found to be, as most of these Institutions are, conducted with great order, zeal, and benefit to those resorting to them. The girls' department of this School was more than usually interesting, as it contained several Meriahs, some nearly grown up. In addition to reading, writing, needlework in all its branches, and singing, they are taught all the household duties befitting their future position in life; and I be-

General Digital Missions—

lieve it is impossible to over-estimate the future benefit that will result from the example their little homes will afford.

Cuttack Mission Academy—This Institution has been the means of raising up several that are now acceptable Native Ministers. The Friend of India thus refers to this Institution:—"A School of a higher character has also been established, which has turned out seven young men, five of whom have been admitted on the list of Native Preachers. Such an Institution is of the highest value, as it ultimately creates a class of Native Missionaries, admirably fitted by language, habits, and character, to communicate truth to their countrymen around, and who would leave the Europeans chiefly to their proper labour of superintendence." The Institution has latterly languished for want of students.

Further proofs have been presented during the past year of good effected, under the Holy Spirit's blessing, from the distribution of religious publications. One striking case of conversion has been detailed, and in other cases much Christian Knowledge has been imparted. There have been 61,000 copies of various Tracts and portions of Scripture printed. [*Report.*]

Choga: a Christian Settlement laid out for 20 families, and occupying 30 acres of land—1 *Nat. Preacher*. Communicants, 67—Pp. 184, 185.

Our estimable native brother, Damudar, has been stationed here during the year, and, beside diligently attending to the state of the flock, and feeding them with knowledge and understanding, has often gone to distant places to preach the blessed Gospel to the Heathen. In this work our valued brother is one of our most efficient labourers. [*Mr. Buckley.*]

Khundita: 40 miles N of Cuttack: surrounded by populous villages, and a short distance from the large town of Jaggeepore—1829—2 *Nat. Preachers*—P. 185.

This interesting branch of the Church at Cuttack has been deemed worthy of having a Missionary settled on the spot, but the desire for this has never been realized. The Church has suffered from the frequent removals to other places of persons who have confessed Christ. The

Church consequently has rather decreased; and there is reason to apprehend that in consequence some inquirers have been deterred from joining the little community. The Pastors of the Church at Cuttack have visited the place, and administered the Lord's Supper once a quarter. The Native Ministers have preached in all the surrounding villages, and have made several more extended tours.

The Khunds—The vicinity of the hills which these people inhabit to Berhampore, and the fact that scores of the victims rescued from their cruel sacrifices have been placed in the Mission Asylums, connect them, to a certain extent, with your Mission. Many thus rescued have become partakers of the grace of God. Four young men, trained in the asylum under Mr. Wilkinson's care, have been sent as Schoolmasters into the Khund Hills. Colonel Campbell, the Government Agent for the suppression of human sacrifices, in the year rescued 120 more victims. Some of these were families brought up by the community for the purpose of being sacrificed as occasion might require. The Mission of this gentleman and his colleagues has been so successful, that beside rescuing many hundred victims, he reports to Government that human sacrifices are abolished throughout the whole of Khunditta. Six little children have been recently sent to the asylum, and Colonel Campbell's account of the rescue of one pretty little girl is deeply interesting. He received information by an anonymous Letter that a sacrifice was to take place about 30 miles from their encampment. A party were sent to prevent the sacrifice, and by travelling all night through the jungle, they reached the village mentioned at day dawn, and found every thing ready for the murderous offering. In a short time the people began to assemble; but they were soon surprised by the appearance of the Colonel's party, who made the chief men prisoners, and brought the little victim away. She was ready bound for sacrifice, and had the detachment been two hours later would have been cruelly cut to pieces. She had been sold for this horrid death by her own father. The chiefs and headmen of all the villages have now signed an engagement to abandon the inhuman practice. [*Report.*]

Pooree: near the great Temple,

on the coast S of Cuttack—1823—
Pp. 185, 186.

As usual several of our brethren attended the principal festival at this great high place of Hindoo Idolatry. The number of pilgrims was fearfully large, yet small to what had frequently been witnessed. Toward the close of May, Messrs. Bailey and Miller removed to Pooree, and remained to the end of June. They laboured as aforetime, and witnessed the abominations of the detestable car festival. [Report.]

A short time since we met with a party of 600 Sikhs from Lahore and its neighbourhood travelling to Pooree. Among them were officers mounted on magnificent horses; soldiers with weapons of war; priests, devotees, merchants, young women riding on mules, mothers and children riding in waggons drawn by immense bullocks, who altogether presented the most oriental and picturesque scene we have witnessed in India. Addressing a group of grey-haired and fine-looking old men who had dismounted, they immediately stopped and entered into conversation. They stated that they had been induced to come to Pooree by Pundahs, who were returning with them. They expected salvation as the reward of visiting Juggernaut, and they had been four months on the journey. Having listened very thoughtfully while I directed them to the Lord Jesus Christ as the only Saviour of sinners, they very politely made their salam, and pursued their journey. I ascertained from one of the Pundahs that they had been two years away from their homes in Pooree. [Mr. Miller.]

The British Government in India is so great a blessing to that vast country, and has displayed such honourable zeal in the cause of suffering humanity in its efforts to abolish the human sacrifice of the Khunds, that it is deeply to be regretted it still disgraces itself, and insults the God of heaven by the support given to the abominations of Pooree Idolatry. [Report.]

Piplee—1848—midway between Cuttack and Pooree—W. Miller: 2 *Nat. Preachers*. Mr. Bailey has removed to Berhampore. Communicants, 15—P. 186.

The labours of past years in itinerating and diffusing religious publications have
April 1854.

sown seed which may yet produce an abundant harvest. Mr. Bailey states the Tracts and Gospels which were distributed twelve or fifteen years ago, may be found in many villages, and that their appearance indicates that their possessors have read them again and again.

On February the 15th Mr. Miller commenced his last cold season journey. During this tour one young Brahmin heard the Gospel in a market, in a district where they stayed three days, and after hearing it scarcely left the Missionaries for an hour, except at night. When they left the neighbourhood he and a companion solemnly engaged to meet them at Piplee, and there to profess Christianity. On the 28th they reached home, and were gratified by finding the young Brahmin at Piplee before them. He and his companion left their homes at the appointed time, but after performing half their journey his companion's courage failed, and no argument or entreaty could induce him to go forward. The young Brahmin had therefore to finish his journey alone. On arriving at Piplee he immediately made himself known, tore off his pottis, and partook of food with the Christians. He stated that he had long felt the burden of sin, and had been trying for years in various ways to remove it, but he found no relief; and great indeed was his joy when he first heard from the Missionaries' lips, that Jesus Christ came into the world to save sinners. He is about twenty-two years of age, is a young man of good natural abilities, and most anxious to improve. He has much decision of character, and seems humble and sincere. An angel was employed to tell Cornelius from whom he might learn the way of heaven. No angel visibly directed this young man to a Christian Instructor; but the Gospel he has heard is the same Gospel as cheered the heart of Cornelius. [Report.]

Berhampore: 860 miles from Calcutta—H. Wilkinson, W. Bailey: 3 *Nat. Preachers*. Mr. and Mrs. Stubbins removed to Cuttack on the 20th of December. Communicants, 66. There are 2 Chapels. In the Asylums are 48 Males and 8 Day Scholars—Pp. 186, 187.

So far as the Church at Berhampore is concerned, the past year was one of un-
2 B

General Baptist Missions—

usual prosperity. It is stated that the cases requiring discipline had been unusually few; a pleasing degree of unanimity had generally prevailed; the Means of Grace, which were similar to those of former years, had been well attended; and in no previous year had so many been added to the Church. [Report.

Boys' Asylum—During the year we have had much pleasure in this department of our work, and have been permitted to witness more gratifying results of our labours than in any former year of our connection with the School. The conduct of the boys generally has been good; they are affectionate and teachable; they have made pleasing advancement in useful knowledge, and, we are happy to state, six of the elder youths have during the year been baptized, and added to the Church. Five of these are rescued Meriahls, three of whom are located at the new Christian Village, the others are preparing themselves for usefulness in the School. Except in two cases the children have mostly enjoyed good health. The elder boys have, as usual, spent part

of the year at the new location, where they learn farming. The boys apprenticed to weaving have made good progress. Several of the young children from the Christian Village have been regular in their attendance as day-scholars. These, with some of the younger children in the Asylum, form an interesting infant-class. [Mrs. Wilkinson.

Female Asylum—The past year has been one of unspeakable mercy. The ravages of cholera last year have proved, we trust, the means of spiritual life to a number of the girls. [Mrs. Stubbins.

Many young persons that were in these institutions formerly are now settled as the heads of families, and the number is continually increasing. Some of these settle near the Missionaries, but several have lately gone into the Khund Hills, to be teachers of those barbarous mountaineers. [Report.

New Christian Settlement—Several young men, formerly in the Berhampore Male Asylum, are now settled here as cultivators of the soil. The accounts from different witnesses who have seen this settlement are highly encouraging. [Report.

CHURCH-OF-SCOTLAND MISSIONS.

Calcutta—1830—John Anderson, James Ogilvie: and *Nat. As.* Pupils, 1430; of whom 1020 to 1070 were in daily attendance—P. 187.

Throughout the year the attendance on the Institution has been very great; the largest, we believe, that has ever assembled within the walls of any Missionary School in India; and not a day passed without all of them hearing something of the Gospel of Christ, and of His salvation, altogether suited to their condition and their wants. Of Hindoos, there were on the roll—Brahmins, 295; Kaystos, 412; other castes, 652; of Mahomedans, 71; so large is the space occupied by this noble Christian Institution, and so extensive the access thereby afforded to the native mind, in all its degrees and complexions of caste. [Report.

Ghospara—1 *Nat. Cat.*; 2 *Nat. As.*—Pupils, 70—P. 187.

It is with satisfaction that we refer to the interesting Mission of Ghospara, the memorial in India of the enlightened piety of a single Congregation in Scotland, which, blessed with the faithful ministry

of the Word, would seek to impart the glad tidings of salvation to those who are sitting in the region of darkness and in the shadow of death. Having the important recommendation to give it interest, that it is conducted by native agency, it is still further commended to our notice by the simple yet effective manner in which its operations are carried on. The recent extracts from the Journals of its Missionaries abundantly prove this; and it is amply confirmed by the testimony of our own Missionaries, who, from time to time, are enabled to visit it. [Report.

Bombay—1828—founded by the Scottish Missionary Society: transferred in 1835 to the General Assembly: Mr. Miller has returned to Scotland, and his connection with the Mission is terminated. Children under instruction between 300 and 400. Miss Hughes and Miss Kind are supported as Teachers by the Scottish Ladies' Association—P. 187.

The Committee have the satisfaction of thinking, that the doors of the Institution have not been closed. Through the gene-

rous interposition of Dr. Stevenson—whose service to the Mission, with that of Mr. Cook, our other respected Chaplain in this place, must always be gratefully acknowledged—provision has been made for the daily instruction of the pupils who attend it, to the amount of between 300 and 400. Here Dr. Stevenson is every day found, instant in season and out of season, imparting the lessons, and enforcing the truths of the Gospel. His, indeed, is a labour of love, which no thanks of ours can repay; and, as a burden too heavy to be borne, in the midst of other duties and avocations which his office demands. [Report.]

Madras—1836—Wm. Grant, Sheriff, Black, A. Walker, Frances Christian. Pupils: Boys, 170; Girls, 307—Pp. 187, 188.

On the 13th of March the examination was held on the new premises; and His Excellency, the Right Honourable Sir Henry Pottinger, Governor of Madras, did the Mission the honour of occupying the chair. He was attended by a highly respectable audience. There had been very considerable fluctuation as to the numbers attending, in consequence of conversions and baptisms both among the

boys and girls. The latter, who, from this cause, a short time previous to last examination, had been reduced to under fifty, were now 307; while the boys, who, from two of their number taking refuge in the Mission, in order to become Christians, a few months ago, had been lately below 100, were now about double that number; 170 of them were present. By Mr. Grant's unremitting and faithful service, combined with the service of the other Agents of the Mission, there are at present three young men who have been recently converted from Hindooism, of whom Mr. Grant thus writes in his latest communication:—"I hope to see them baptized in a short time; and I trust that the Saviour is even now baptizing them with the Holy Spirit, as well as enlightening them more and more daily." All this coinciding with the manifest tokens of God's favour in the female branch of this Institution; as well as the conversion and baptism of two Hindoo Families—parents and children—through the ministry of a Native Catechist, supported by the Scotch Church, Madras, may well cause us to regard that portion of India as a field of usefulness, which the Great Head of the Church hath blessed. [Report.]

FREE CHURCH-OF-SCOTLAND MISSIONS.

Calcutta—A. Duff, D.D., W. S. Mackay, D. Ewart, T. Smith, E. Miller: Thomas Gardiner. There are Out-Stations at *Bansberia*, *Culna*, and *Chinsurah*: W. C. Fyfe, and Teachers and Assistants at each. The Rev. D. Sinclair died on the 29th of December 1852. Mr. Gardiner, with Mr. Milne, arrived in Calcutta on the 29th of May. Boys, 1130, at the Central School; at Chinsurah, average attendance 550, while on the books there were in May 825, and December 727.

Various causes have led to a slight decrease in the number of our pupils, among which may be mentioned, in the first place, the number of baptisms which have taken place during the past year, and which have filled our hearts with gladness. But these never take place without causing the removal of many of their own family and friends, whose parents and guardians all take fright, and by whom

they are withdrawn, lest what they deem the worst of all contagions should spread farther amongst them. Another cause was the excessive heat of the season. Another cause of the reduction of our numbers has been the establishment of the "Hindoo Metropolitan College" in our vicinity, an Institution got up by the more bigoted Hindoos of the better classes, whom the Government Colleges, void as they are of all Christianity, did not satisfy. This Institution is thriving to a degree unlooked for, and furnishes a strong incentive to us all to increased labour and prayerfulness, that in no way we may be outstripped by the Heathen, and that the youths under our charge may come under the saving power of the Word of Life in the hand of the Spirit. We understand there are as many as 1100 on the roll of this Hindoo College, and all these are paying students.

[Mr. Gardiner.]

The Tenth Annual Examination took place on the 14th of December, in which the children sus-

Free Church-of-Scotland Missions—

tained the high character of the Institution.

Bombay—John Wilson, D.D., J. M. Mitchell, Robert Nesbit: 2 *Nat. Miss.*; 1 *Nat. Preacher*; 1 *Nat. As.*; 2 *Nat. Fem. Teachers*. Communicants, 24. Baptized, 24; 2 Students for the Ministry—*Poonah*: 100,000 inhab.—W. K. Mitchell: Wezir Beg, *Nat. Miss.* Total number of Scholars in the Western-India Mission 2000. The Rev. James Mitchell has been obliged by ill-health to return to Europe, after 30 years' labour in India. Mr. J. M. Mitchell, of Bombay, will in part supply his place during his absence—P. 189.

On the 7th of October a Milanese Romanist abjured the errors of Popery, and on the 9th was admitted to the Church of Scotland.

IRISH-PRESBYTERIAN CHURCH MISSIONS.

KATIWAR: inhab. 2,000,000—1841—Out-Stations at *Rajket* and *Gogo*: Mackee, Wallace—P. 190.

I was anxious to visit Katiwar, the chief seat of the Irish Mission. The brethren labour to impart a knowledge of the saving truths of the Gospel, by Vernacular Schools, and also by extensive Missionary Tours. In Gogo, there is no demand for English Education; and they think (and doubtless rightly) that they can do more good in their quiet district, by enlarged proclamation of the Gospel in the vernacular language, than by offering an education for which there is no call and no taste. I was thankful to hear that the Irish Presbyterian Church is anxious to extend its labours, by occupying the great city of Ahmedabad, which is the

(The Survey will be continued at p. 209 of our Number for May, and be concluded.)

Madras—John Anderson, Robert B. Blyth, Alex. B. Campbell. Scholars: on the roll, 828, in attendance, 667; at *Triplicane*, on the roll, 480, in attendance, 407; at *Conjeeveram*, on the roll, 373, in attendance, 311; at *Chingleput*, on the roll, 478, in attendance, 424; in *Nellore*, 360 on the roll, and 301 in attendance. In 5 Girls' Schools there are 600 Children. Total: on the roll, 2464; in attendance, 2110—P. 189.

In November last 3 young Hindoos were baptized.

Nagpore and Sitaballi—Stephen Hislop, Robert Hunter: Scholars: 594 Boys, 17 Girls—P. 189.

Mr. Hislop, in a Letter dated Dec. 24, 1853, relates the case of three young Hindoos who have renounced idolatry and acknowledge the truth as it is in Jesus.

capital of all Gujarat, and to support there an English Institution, on a broad and permanent basis. In the meantime, however, our Irish Brethren are doing a great work. I visited the district around Gogo, a considerable way inland, and found the knowledge of the Gospel more extensively diffused than I could have believed possible in so short a space of time; and there was less of bitterness and opposition than I had expected. The people of Katiwar are less under the withering spell of Brahminism than those of Maharashtra: they seem more simple and unsophisticated; gentler, too, in disposition, although certainly not inferior in energy. May the Lord abundantly bless the Missionaries in their arduous labours!

[Rev. Murray Mitchell.]

Biography.

OBITUARY NOTICES OF NATIVE CONVERTS

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION IN WESTERN AFRICA.

MR. DENTON in his Journal gives an account of two Natives who died in the Faith at Regent.

Oct. 17, 1852—I went this morning to Gloucester, to consign to the grave the remains of W. Phillip, a schoolmaster in the service of the Society. Little can be said of him during his last days, his sickness being of such a nature as almost deprived him of his reason. But, from the tenor of his former life and conduct, there is no room to doubt that he is gone to his eternal rest. In him the Mission has lost an efficient teacher.

Nov. 24—I was called to bury Jonas Thomas, one of my communicants at Regent. His death deserves more than a passing remark. It had been brought on by a lingering illness of several months' duration, during which his Christian principles developed themselves with much vigour, and his character as a believer shone with a brightness that quite surprised me and all about him. At the commencement of his illness he went to Freetown, to try a change of air, and for medical advice. Not getting better, he returned home, and the next day sent for me. His sufferings were very acute; but in the intervals of pain he spoke freely of himself as a sinner, and of the blessedness of having Christ as his Saviour. The more he spoke, and he spoke strongly, of the former, the more he seemed to feel the latter. His body was much weakened and reduced, but his mental powers were very vigorous. He felt his position as a dying man, and was sensibly alive to all that was passing around him; but in none of my visits did I hear a word of murmuring or complaint. With great calmness he reviewed his past life, comparing himself, when a heathen, with what he now was as a Christian. He then looked forward to death with peaceful hope. It was evident that his heart, broken on account of sin, had been touched with healing balm. He had found in his Saviour an antidote for fear.

In reflecting on his case, I felt how difficult it is to ascertain the real spiritual *status* of a converted heathen. From what Jonas Thomas appeared to be previous to his death, one might have thought

that he had been a very distinguished Christian; but before his illness he never struck me as rising above the ordinary level. And yet "the root of the matter" must have been deeply formed in him, or in a few months only it would not have arrived at such maturity. In judging of the character of such persons, it appears to me that we must not be guided altogether by the positive fruits of holiness which they bear, but that we must take something of a negative proof. I think the power of divine grace in such persons often appears more in its restraining effects, in enabling them to put off the old man, heathenism, than it does in its constraining efficacy in prompting to holiness—the visible fruits of faith, obedience, and love. But, in either of these respects, what a mighty work it has to perform in the ruined nature of man! And let us give thanks to God for another instance of its success in the subject of these remarks.

Feb. 6—The grave has closed over another of the old inhabitants of Regent, an Ibo woman of considerable respectability and influence. Her funeral was very numerously attended by people from almost all parts of the colony. The way in which she met death made considerable impression on the minds of those about her. She expressed a strong desire to be delivered from the burden of the flesh, and spoke with confidence of entering into joy and felicity. I have no reason to doubt her sincerity; but I should have valued more what transpired on her death-bed, if previously she had been more regular at the means of grace, and shown greater earnestness in the service of Christ. I saw her a few days before her death: she had much to say about the goodness of God in her past experience, and seemed truly to enjoy religious conversation and prayer. She traced her connection with the church to the time of good Mr. Johnson; and it is worth recording, to her credit, that she had been so far consistent in her Christian course as never to have been suspended from communion.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

KISSEY AND WELLINGTON.

WE give some further information received from the Rev. D. H. Schmid.

Beginning of School.

July 4, 1853—I opened our day-school to-day, which I was begged to do. Nine children were brought: many said they would bring children. As we have no house we cannot have a boarding-school yet, and if I could do without it I should be glad. We sang a few verses, read the 115th Psalm, and then I concluded with prayer. About fifteen to twenty people were present, who appeared very much affected. The beginning for school is encouraging, and for the Mission in general, I think, not less, though the Timnehs themselves do not come forward as yet.

Heathen Revels.

July 8—To-day being the close of the Mahommedans' Ramadan, the Timnehs and Mahommedans have what they most unjustly call Christmas-day. The Mahommedans, with the king, assemble first, to hold their prayer: the first priest, Futi, then holds an address: when this is over, crying and firing of guns begin. By-the-bye some Mahommedans, dividing themselves into clubs, go about eulogizing the chiefs, to get presents. The people altogether are gaily dressed, each bearing his gun, or sword, or cutlass: a long train of people, headed by some chiefs, walk through the town in procession; and when this is done, feasting begins in every quarter; after that, dancing, crying, firing of guns, which lasts all night until the day breaks. The loudest noise was made in my neighbouring yard, so that, until three o'clock in the morning, I could not close my eyes. I shall never forget that noise, that devilish noise, called Christmas-day, but in fact is a devil's night and day: every one is serving Satan and his own lusts.

Timneh superstitions.

July 10: *Lord's-day*—After a night of most foolish noise, of which even now I sometimes fancy my ears are tingling,

I thought to have more rest, but I was deceived. The following day a man died in the same yard, which occasioned the same noise again, which, in spite of the endeavours, I could not prevent. The Timneh superstition is that the grief, or spirit of the deceased, is, the first night, in great perplexity, wherefore his relatives and friends must make him merry by firing of guns, dancing, and singing, which will cheer him up, because, they say, his spirit is among them. Therefore they think it a great sin if relatives and friends do not make cry after the death of one of their people, which of course is gratifying their own sensualities. But that this is a common custom among the Africans is proved by the manner in which wakes are kept in the colony.

Our English services were well attended, and I believe the Lord was among us. But Bey Kobolo's way greatly grieved me: he is an old, foolish man, of whom I am glad I shall be soon rid, as he is about to return to Marampa, his residing-place. First I sent to him a message that I was coming to preach, so as to give him an opportunity to call plenty of people; but the answer he returned was, it was not convenient to him to-day, as he had to settle too many palavers. I sent again to tell him it is Sunday to-day, but the same answer was returned. At last I went, thinking they must hear the word of God, but when I came to his yard he had sent the people away to make sadaka; and what kind of sadaka? Indeed one of which all but a fool would be ashamed. Owing to the continual wars, the Mahommedans made him believe a bad spirit lives at Magbeli at a certain place, and as long as that spirit lives there Magbeli will not become better—war and murder will continue; but to move that spirit to use a better influence upon the people, a sadaka must be made; and as every spirit is fond of silver, a piece of silver must be thrown into the deep place, where some people with four eyes (witches) can see the spirit walking, when the town will become better, because the same spirit will teach the people how to make money, and to forget their evil ways; i. e. one devil shall drive out the other. Is it a wonder that a curse is resting upon such a state? The spirit, he says, is that of Pa Runia, late Pa

Subas (kings). To this sadaka he had now called all old and chief people, whom he sent to the house of the late Pa Runia, there to offer, which I only knew in the evening. Bey Kobolo shewed me a great piece of impudence and ignorance, asking me for a small silver coin for that very purpose—"Because," said he, "if thus the country is made good it will also serve my purpose." Of course I denied him the least help, which, if for a good purpose, I would gladly have rendered to him; but told him the foolishness and sinfulness of so doing; and shewed how only by seeking the true and living God he and his country will be made better. After the piece of silver is thrown into the place, the proceedings of the sadaka to be offered are in the following manner. When the people are assembled, the king takes some rice-flour and water, kneads dough, and bakes some unleavened bread, which is for all people present, and called "deke;" at the same time a goat, or duck, or fowl, is killed, and distributed with the deke, and before they begin to eat they all fall upon their knees, whilst some of the elder people speak loudly the following prayer, in which all join, saying, "Almighty God, we come to Thee: we entreat Thee. Thou hast created us, therefore we come, to give Thee unleavened bread. We entreat Thee do not follow us—do not do to us as we do to Thee. We ourselves do not know any thing; therefore, if we have missed Thee, therefore we entreat Thee that Thou mayest give us peace, that Thou mayest cause peace here in this town: therefore we come to entreat Thee. O that God may give us long life!" I received this prayer from a man who oftentimes joined in offering it up at such opportunities. It is not a Mahomedan, and is not a Christian prayer, but an original Timneh; and if we call it a heathen prayer, which we must do, we must admit, in their position, it is a sober prayer, which shews an approaching to God, a knowledge of man's sinfulness and guilt, as well as of God's omnipotence. But the chief point they do not know—the bridge leading to God—the way; as Jesus says, "I am the way." But this people are more or less, and will be more and more, corrupted by Mahomedanism, if Christians do not their duty to them.

May the Lord bless our work among this people, that they may be brought out of darkness to His marvellous light!

I do not believe Timnehs are excluded from His saving grace.

July 12, 1853 — I left Magbeli, and reached the colony on the 13th.

Labours in the Colony.

July 31: *Lord's-day*—I baptized 36 adults from Wellington and 8 from Allen's Town. Some are reading the Holy Scripture, and could answer well, but some will never be able to learn the Creed or Ten Commandments; but Mr. Attarra recommended them as steady followers of Christ.

Visits to the Sick.

Aug. 5—I visited some sick people, among others an old blind man, who is suffering from dropsy. I asked him, being so near to eternity, upon what or whom his hope was relying. His decided answer was, "Upon Jesus Christ, who died for me, an unworthy sinner." I read with him Psalm li., and engaged in prayer. I then visited another old man, whose wife of late had died, and told him to be ready for a second call, when the Lord will call him; as the Lord says, "Watch and pray." He said, "Yes, I feel it, and pray for it."

Another Journey to Magbeli.

Sept. 2—I left Kissey this afternoon for Magbeli.

Sept. 4: *Lord's day*—The morning service was well attended by about fifty Sierra-Leone people and some Timnehs, among others, also, Ali Mami Dabo, the first chief. Bey Kobolo has now returned to Marampa, where he resides. This first chief is a sensible man: he bent his knees with the others, which cheered my heart, as this is something rare among Timnehs: he also understands English well. My sermon was on Matt. v. 1—3. In the afternoon I preached on Rom. v. 1—5. The people listened well, as if waiting for every word spoken. May the Lord lay His blessing upon His word!

The school had been on the increase during my absence, as also the Sunday-school. The day-school contains 22 children.

Candidates at Magbeli.

Sept. 6—I had a Bible class with six candidates for the Lord's supper and baptism, who were very attentive: one of them, as I was informed, wept at home for her sins.

Sept. 8—A man and two women came to be received into the class of candidates

for baptism: they promised to forsake a sinful world, and to become disciples of Jesus. When the building of my house is finished, so that I can appropriate a room for myself, it will be easier for me: until then I have to dwell in a lower room, rather damp, which, by-and-bye, will do for a class and sewing-room. The mosquitoes trouble me fearfully: September, October, and November, when the water is rising, is their time: they are such a scourge, and in such quantities, that in the morning, when I got up, my pillow was, as it were, sprinkled over with blood. I could almost sleep nothing: until late, I could not close my eyes, because I had always to drive these creatures away; and in the morning, at three o'clock, when stung almost everywhere, I was obliged to get up.

Progress of the work.

Sept. 9, 1853—I had this evening a prayer meeting, which, as always, was a blessing to us: the candidates are sincerely seeking Jesus and their souls' salvation, which they also prove by their life and conversation. I hope and pray they are a light, salt, and leaven to the Timnehs. The children also come to school with a friendly face, in spite of the rains.

Sept. 10—This was to me a day of joy, because I had to hear that the hearing of the word of God was not in vain: several of our people were weeping for their sins, asking, "What must we do to be saved?" and praying for baptism; yet I must not forget to add, they are not Timnehs, but liberated Africans—of course equally valued in the sight of God, and hopeful to spread the gospel among the Timnehs.

Sunday Services at Magbéli.

Sept. 11: Lord's-day—I had a busy, but a blessed day. I preached at half-past eight o'clock, in Timneh, in Ali Mami Dabo's yard, where from forty to fifty Timnehs, heathen and Mahommedans, attended, and attentively listened. Ali Mami Dabo pressed my hand when I left; yea, he did what I did not expect. On hearing that I was going to preach in English, he accompanied me, attended by some other chiefs. My text in Timneh was John xiv. 27; in English, Ezek. ii. During the English service all was still and quiet: the people appeared, as it were, catching every word. The number of attendants was seventy-five, among whom were about half-a-dozen Timnehs.

In the afternoon, after the second lesson, I baptized an infant, and preached on Rom. xii. 2, when I had from thirty to forty attendants. As we prayed for the little infant, that it might be filled with the Holy Ghost, my desire was, that this young, tender, infant Mission may be filled with the Spirit from on high. It has been conceived and born with pains; pains already, in 1834, of the Rev. C. L. F. Haensel; pains of the Parent Committee; remaining pains of myself, and many a sigh too: but I hope, with fear and trembling, the time for Timneh is approaching. The question whether this Mission shall be continued I think is answered in Gen. xviii. 32. I hope we shall soon have more than ten who earnestly follow Christ their Master. It is true, I cannot yet speak of joyful victories which the gospel has won over its enemies in Timneh: besides Ali Mami Dabo, none have shewn a particular desire to hear the gospel; and even in him I do not yet know whether it will turn out grass or wheat: but I believe and have hope these Sierraleone people, hand in hand with us, will work as a leaven among the Timnehs; and we pray, assisted by our friends at home, "O Lord, do Thou give Thy blessing to it."

Further information respecting Magbéli.

We think better to give here, in connection with Mr. Schmid's journals, such other information as may enable our readers to have a clear view of this new locality in the Timneh country, and our Missionary prospects in connection with it. The Society has long sustained a Mission amongst the Timnehs at Port Lokkoh. Although there be nothing to encourage the prosecution of further effort at that particular spot, yet it is felt that this ought not to lead to the abandonment of the Timneh Mission without an attempt in some other and more promising locality. Not only do the general obligations of the gospel of Christ demand this, but the progress which has been made in the Timneh language has been such as to constitute a new responsibility, and to give that people a special

claim upon us. Magbeli presents some favourable points, which may be thus enumerated: the chief, Bey Kobolo, is not averse to the Mission; the Sierra-Leone traders there are hopeful; they desire the presence of a Missionary, and have freely contributed to the preliminary expenses; land has been freely granted by the chiefs for the use of the Mission; there are but few Mahomedans at Magbeli; and at Masimera, further in the interior, a Mahomedan is scarcely to be seen: the same may be said of Marampa, and the towns and countries around it, some of whose chiefs have invited the Missionary to visit them.

The following paragraph, from a letter of Mr. Schmid's dated June 10, 1853, embodies all the information we have of places further up the country—

With regard to the other large towns in that district of the Timneh country I cannot say much. I have never been at Marampa, because it is not lying on the route I travelled when I went up to Masimera, or to other parts. Its distance from Magbeli is about three days' journey. After the rainy season it is my intention, if God please, to undertake that trip. I have heard much about Marampa, but I believe the number of its inhabitants does not exceed 1200 to 1500. I oftentimes thought it strange, that though the road near the Rokelle, leading up into the interior, and the neighbouring countries, is the most frequented in Timneh, yet there are not what may be called large towns—as in the Yoruba country. Now and then villages are numerous; but sometimes I had to walk six or eight miles before I could meet another. The Timnehs appear to like small villages or hamlets, where they have their women, children, and slaves, and a large rice-farm adjoining. From Magbeli up to Masimera, and higher up a considerable distance, is but one town, which may be so termed, Makonte, and even this has not more than about 1200 inhabitants.

I have been informed of late, not far from Marampa are several larger towns: I have also become acquainted with

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their kings, who invited me to come to them, which I intend to do after the rainy season. The soil and climate in the country near and up the Rokelle is, I fully believe, more fertile than in Sierra Leone and its neighbourhood. Its shores are clear, not overgrown with mangroves: the vegetation, however, appears very luxurious. The proportion of heathen and Mahomedans in Magbeli is, I imagine, the following—Magbeli has about 1800 inhabitants, among whom are about 150 Mahomedans, i.e. professed Mahomedans; and about 200 to 300 are more or less under the influence of Mahomedans, but I believe there are not ten who refuse to drink rum.

The influence which Mahomedans so often gain is chiefly to be ascribed to their intermarrying with Timnehs, and trading with slaves. At Magbeli, however, they are not esteemed: the Timnehs hate them on account of their pride, and assumption of power. A few years ago they were expelled from Magbeli, and even now the greater part of the Timnehs dislike them. With regard to the Sierra-Leone traders, the impression I had from former visits, their repeated applications to me for a schoolmaster or Bible-reader to instruct them and their children, were certainly in their favour. Seven years ago I went there from Port Lokkoh the first time, preached to them, and admonished them to let their light shine. They tried to read prayers among themselves: one, if there was an able man, tried to explain a part of the holy Scriptures, which, however, could not always be done, as sometimes there was not one among them who could do it well. On Sunday they gave up trade, which, I hear, the greater part of them have done, trying to keep the Sabbath-day holy. Some of them are true Christians; others have gone sinful ways; but all appear to be glad that a Mission is established at Magbeli. During the nine weeks I spent at Magbeli, on account of building, &c., I kept, of course, twice service on Sunday, which they gladly attended. They are entirely different from Port-Lokkoh traders.

We regret to add that severe illness, brought on, unquestionably, by the fatigues and privations connected with this new effort on behalf of the Timnehs, has compelled

the retirement of Mr. Schmid for a season from the colony. By our last accounts he was at Madeira.

HASTINGS.

The Rev. J. U. Graf is in charge of this station. The following are brief extracts from the journals of Mr. Joseph Bartholomew, the native catechist—

Preparations for Confirmation.

Nov. 24, 1852—This evening assembled for the first time 160 baptized persons for prayer, entreating our heavenly Father for the outpouring of His Holy Spirit upon us, that He may make us fit for the confirmation.

Dec. 26—"The glory of the Lord shall endure for ever: the Lord shall rejoice in His works." The arrival of the Bishop of Sierra Leone has been hailed with much satisfaction by every member of the Mission, and by the public in general. Early on Monday morning we heard the pleasing intelligence of his safe arrival. The present season called upon us for more and more gratitude to our heavenly Father for His continued goodness to us. May the benighted silent way of Africa soon be won with the gospel!

Dec. 31—Yesterday evening the Rev. J. U. Graf, who arrived on the 26th instant, came to Hastings. Many people, both young and grey-headed, went to the Mission-house to welcome his arrival.

Ordination at Freetown.

Feb. 20, 1853: Lord's-day—A happy and memorable Sabbath. The bishop this day admitted four European Missionaries into holy orders, priest and deacons, at St. George's Church, Freetown. The bishop preached from 2 Cor. iv. 12. The sermon was appropriate and paternal, and was listened to with great attention and delight. After the sermon the bishop administered the Lord's supper, assisted by the Rev. E. Jones. I had the privilege of being invited to partake of the sacrament. May I ever have a fresh desire, entreating the strength of the Holy Spirit that I may continue in the same unto my life's end!

Not too small for notice.

March 25: Good Friday—To-day one of our communicants, a woman, brought me sixpence for the Missionary-box. I

trust that this woman felt what the Lord has done for her.

Confirmation.

April 10: Lord's-day—This morning being appointed by the bishop for the confirmation, the number confirmed was 63 males and 70 females, total 133, at Hastings, and 5 males and 5 females, total 10, at Grafton. We trust and hope that the Lord will help us to give ourselves afresh, body, soul, and spirit, to the service of our Lord and Saviour. This evening the bishop preached from Rev. xii. 24. All who have heard him preach express their high gratification that the Lord should have appointed such an able and devoted servant to preside over His flock in this colony.

A Sick Communicant.

June 10—I went to see a sick communicant, who was lying on her bed, like Lazarus, full of sores, from which she has been suffering many years. She is unable to attend the means of grace. I found her weaker in body, but strong in faith, and cheerful with hope. I exhorted her to look to the true Physician of the soul.

Baptisms.

June 26: Lord's-day—The Rev. J. U. Graf baptized 22 candidates, 8 men and 8 women of Hastings, and 2 men and 4 women of Grafton. I met them several times, separately from the other candidates for baptism, and instructed them from my poor feeble endeavour, principally on the Church Catechism. They are now under preparation as candidates for confirmation. Mr. Graf preached from Matt. iii. 11. May they continue Christ's faithful soldiers and servants to the end of their lives!

Missionary Meeting.

Sept. 5—We had a Missionary meeting. I read the "Church Missionary Record" of the Yoruba Mission, and briefly addressed the people on the subject of the meeting, and our duty to aid in the great work of evangelizing the world. The meeting was cheering and pleasing. At the close we sang the hymn, "From all that dwell below the skies," and collected the little sum of 7s. 1½d.

WATERLOO.

The Rev. C. T. Frey, on his return from Europe in June of last

year, resumed the charge of this station and the outlying villages. The following are extracts from his journal for the half-year ending Sept. 30, 1853—

Steam Voyage from England.

I am thankful to say that our passage out has been short and pleasant. Every Lord's-day we had morning service. In looking upon the speed and comfort of the steamer, I could not help being reminded of the fifty-six days and nights we, on a former voyage, miserably had to drag through in a coal-ship. This time we left Plymouth on the 24th of May. Across the Bay of Biscay the sea was rather boisterous, so that it occasioned some seasickness in nearly all the passengers; but already, on the 30th, the appearance of the beautiful island of Madeira, with its smooth harbour, relieved our situation and revived our spirits. We subsequently landed at Teneriffe, Goree, and the Gambia. At Bathurst we visited the Wesleyan Missionary. He took us to his well-attended school, to the chapel, and to the burial-ground. Along the river the vegetation is rich and beautiful; but the numerous tablets, tombs, and graves forcibly reminded us that we had arrived in the unhealthy regions of West Africa. They seemed to ask us, "Are ye also ready?"

Late in the evening of the 10th of June we reached the harbour of Freetown, and, inasmuch as we were no strangers to the place, we at once landed, and slept comfortably and thankfully at the Mission house. Soon the next morning the sorrowful intelligence of dear brother Peyton's hopeless illness reached our ears, and spread gloom over our hearts. Mr. Graf, who kindly invited us to his house during our stay at Freetown, accompanied me to the sick-bed. Poor Mr. Peyton, being told that I was present, opened his eyes, and apparently grasped all his strength together, stretching out his hand, and saying, "I am glad to see you returned." He asked for my wife, but, consciousness leaving him at the same moment, he mistook the name. I at this time entertained a little hope for his recovery; but, behold, "my thoughts are not your thoughts, neither are my ways your ways, saith the Lord." Only three days later I had to accompany his lifeless body to the grave. Of him it may be truly said that "he lived unto the Lord, and died

unto the Lord." His works, also, follow him.

Resumption of labours at Waterloo.

June 21, 1853—With the approval of the bishop, we went this day to Waterloo, in order to resume our labour in the parish to which we have been attached for the last ten years. At Hastings we halted over the heat of the day in a decent native house, belonging to a member of the church. While there, many of the good people of the station came to express their joy at our return. In the evening we proceeded to our destination, and were cheerfully received by Miss Hehlen into the peaceable Mission house. Surely God's goodness and mercy have followed us from the day of our leaving even until now. His name be praised for it!

Heartly welcome of the people.

June 22 — As the day dawned our people flocked to the house to welcome us. Old and young wished to shake hands with us. Many queries we had to reply to, but all tending to assure us of their affectionate attachment to us and ours. The out-stations, also, sent their respective delegates, in order to express their satisfaction at our return.

June 25 — Miss Hehlen left Waterloo for Gloucester. She has been very usefully employed here in superintending the female department of the schools, as well as in visiting the sick and the poor. The latter particularly regretted her leaving, since, through the liberality of English ladies, Miss Hehlen was enabled to supply them freely with clothes and books.

First Sabbath Services.

June 26: *Lord's-day*—I kept divine service for the first time since my return. The congregation was large, and listened with fixed attention to the sermon preached to them from Rev. iii. 20.

I regret to be obliged to say, however, that the attendance on public worship has not generally been so good and steady as it was before I went to Europe, especially on Lord's-day and Thursday evenings. On the whole, we have, notwithstanding all the failings, cause to be grateful to our heavenly Father for the success He has graciously granted to our labours in this station. I recollect the time when I preached to a still smaller congregation in an old mud house. The communicants, now 251 in number, attend very regularly to the weekly instructions in their classes.

Visit to Moco town.

July 24, 1853: Lord's-day—This evening I went to Moco town to hold service. Nearly all the inhabitants of this hamlet are now Christians, but still the congregation and the school are smaller than formerly, because nearly all the old people have died during the last two years, and others have migrated to Freetown and Waterloo. The last rainy season has proved a very unhealthy one to the natives in this district. I have had more burials during the last three months than in any previous year during the same period of time; among them a husband and his wife, who died within three weeks of each other, leaving several children to mourn over them.

The farming population, and the heathen beyond the colony.

Our farming population has again been much disturbed, on account of their plantations at Mahara. They say that they have paid the annual rent to the deputy of the chiefs, yet some of these chiefs, while quarrelling among themselves about the right of authorising such a deputy, flog and rob our poor farmers, who of course become excited about this treatment.

Presents to the school-children by friends in Switzerland.

Aug. 2—Several kind friends, and also some poor Sunday-school children from Berne, in Switzerland, having entrusted us with a few letters, and some presents, for African children, we this day distributed them among the best behaved and most diligent of our school-children. The joy and satisfaction it produced among them was very great, and would have compensated the donors more than any thing could they only have witnessed it. Some of our children, however, have written short notes to express their thanks to these kind friends. One of them runs thus—

Waterloo, Sept. 20, 1853.

DEAR CHRISTIAN FRIENDS—I trust you will not think me to be an ungrateful friend for not accompanying my letter with presents, as you have done. I tell you, my friends, when I sometimes sit to think of the comforts I have received through the preaching of the gospel, and of the kind-hearted friends in Europe, I am always happy to say, the eyes of the Lord are open to those that are in need. I bless the Lord, that in this Christian land I was brought up in school by religious and pious teachers, to serve no other but the true and living

God, to look for salvation from Jesus Christ; whereas, in some other parts of our country the children are sacrificed by their parents to idols. Others are made to pray to these lifeless idols for help and protection. O Lord, let the light of Thy countenance shine upon them before they die! I thank God that the gospel way is now opening in Abbeokuta for these children, to make known to them their sinful state, and to worship the great God. I send you my best thanks for your kind presents.

I am, dear friends,

Your beloved friend,

SARAH C.

Administration of the Lord's supper.

Aug. 14—I preached this Lord's-day morning to a full and attentive congregation, and administered the sacrament of the Lord's supper to the communicants of Waterloo and Moco town, 280 in number. The occasion was solemn and refreshing. We, for the first time, had the use of proper communion-plate. The people had authorised me to purchase it at my last visit in Europe. They have paid for it out of their own fund.

Visits to Benguema, &c.

Aug. 24—Mrs. Frey and myself went to Benguema, to have the school-children examined in their respective branches of instruction. In scripture history, reading, and writing, they acquitted themselves creditably. In grammar, geography, and arithmetic, they are middling.

Aug. 28: Lord's-day—This morning I went, under heavy rain, to the same place, to administer the Lord's supper to the communicants of Benguema, Campbelltown, Middletown, and Macdonald. They have now increased to the number of 147. What a blessing! When I first came to preach at this station we had but 4 communicants and about 20 hearers. Now the congregation consists of about 200 regular attendants, and the whole village bears an improved aspect. Even the streets, in which frequently the Egugu and his dancers used to parade, have turned into a play-ground of peaceable Christian children.

Visit of two heathen chiefs from beyond the colony.

Sept. 3—Two of the petty chiefs of Mahara, or Quiah country, paid me a visit. I took them to the sewing school, which was just kept in the house. They

were much delighted with the needle-work of the scholars; but when I asked them whether they would like me to establish a school among them, they resolutely answered "No! Our people," said they, "live in the bush: they and their children would never agree to sit down in one large town, like you Queen-people do." These chiefs have come to Waterloo in order to settle their disputes about the Mahara ground; but instead of coming to peaceable terms, they only inflamed each other's minds by haughty words, and the matter had to be referred to the governor. How this long-pending matter will be finally settled is difficult to imagine.

Visit to Macdonald.

Sept. 11, 1853—I went early in the morning to Macdonald, to conduct the divine services. The brook at Benguema was yet so full that I had to cross it in the canoe, while my horse had to try his best in swimming. At half-past ten o'clock the bell was rung, and fifty adults and about twenty-five children gradually assembled, to whom I proclaimed the word of life with much comfort to myself, and, I trust, to the edification of the hearers. After service I visited the heathen in their houses, chiefly Cossos. They, in their wonted indifference to religion, if not going to farm, waste the Lord's-day away in idleness. During the day I received a man and two women as candidates for baptism. On my way home I kept evening service at Middletown.

General Review.

During the last three months I received, at Waterloo, six men as candidates for baptism, and two colony-born young men and three women as candidates for the Lord's supper. May the Lord add them to the church spiritual!

The day-schools under my superintendence are in an orderly and prosperous condition. The schoolmasters—I wish also to be able to say the schoolmistresses—teach with interest, and the children get on in their respective lessons with pleasure. The infant-school at Waterloo is much more numerous attended since the weekly payment has been again reduced to the former half-penny. Mrs. Frey, I am thankful to say, was able to apply herself diligently to the instructions in the girls' depart-

ment. She, in addition to this, endeavours to improve the schoolmistresses, and as many of the colony-born young women as are willing to attend, in the necessary and useful branches of female education. That the Lord Himself may vouchsafe a large blessing on the efforts of His servants in this part of the world is my fervent prayer.

The Rev. N. Denton, the Missionary in charge of this district, having been constrained from ill-health to return to England in May last, we have only his report for the first six months of the year 1853. On his departure it was arranged that the Rev. H. Rhodes should extend his superintendence to the district, with such assistance as the Rev. G. Nicol, of Fourah Bay, should be able to render him. The following are extracts from Mr. Denton's journal: they refer principally to Regent.

Black ants.

Nov. 25—We are much troubled with black ants swarming over the whole premises. Several times they have come upon us during the night, driving us all out of bed; the horse obliged to leave the stable, the fowls driven from their roosts, and every thing thrown into confusion. When we could discover their track we made a fire, and turned them another way. But they were as systematic and as dauntless as an army of brave soldiers. They were no sooner beaten off from one point, than they came to the charge in another; and the spirit with which they made the attack shewed they were determined not to leave us till they had sacked the place.

Preparation for Confirmation.

Nov. 26, 1852—I have been busily employed the whole of this week in forming classes for confirmation, and in private conferences with the candidates. The people have shewn great interest in the subject.

Nov. 27—I held our first prayer-meeting, to seek especially a blessing on the approaching confirmation. The church was quite full, and the scene was a very interesting one. I have lately obtained from England some lamps for lighting my church, and this was the first time they

had been trimmed. The scene was new and very pleasing. The lamps were bought with subscriptions from the young people.

Nov. 30, 1853—On Tuesday evening, at seven o'clock, the communicants of Gloucester and Regent met for a catechetical lecture preparatory to confirmation. The church was again filled. On Thursday evening the young people from both places assembled again at the same hour. As so many of them are employed in town during the day, they would be unable to attend at any other time. My lamps have therefore proved most useful.

Jan. 30, 1853—More than two months have now elapsed since we commenced our confirmation classes. The novelty has much worn away, and the classes, which were numerous at first, are now considerably thinned. A longer preparation than was at first anticipated has exhausted the patience of some. Great allowance, however, must be made for the inconvenience which my young people have in attending, owing to the greater number of them working in town; some not returning home till the end of the week, and others returning late every evening, and tired from a day's work and a long mountain walk.

The small Catechism on Confirmation by Bickersteth, and the explanation of the Church Catechism by the Bristol Tract Society, I have found most useful. From a few, both among the old people and the young, I obtained full and correct answers to the various questions, proving that they had well got up the catechism and studied the foot notes.

Movement amongst the Ibos.

Feb. 9—At our general meeting, held to-day, after considering a letter from the people of the Ibo tribe, it was decided to send one of my communicants, together with a native catechist, to visit the tribe in their own country; the object being, to report to them the privileges which their countrymen enjoy in this colony, to see if there be suitable prospects for some of them returning again to their homes, and if any opening presents itself for Missionary work in that part of Africa. A number of the Regent people had already been to consult with me on this point. I then discovered that a very general desire prevailed among them that the gospel might reach their country, and many of them seemed anxious to return. But in this it appeared that selfish mo-

tives, and the love of country, prevailed more, perhaps, than a desire for the spread of the gospel. Hence their request was very unreasonable, viz. that the Society should send them all to their country, build houses for them, and maintain them there. Their ideas were those of emigrants more than of evangelists. I shewed them the unreasonableness of such a thing, and told them what I thought would be practicable, viz. to send one or two steady communicants, with a native catechist, on a visit to their country, returning again to report the result. With this proposal J. Smart, one of the headmen of Regent, seemed well satisfied, and offered himself to go. Smart is a man of much stability of character, and of good natural abilities. He is the father of Mary Smart, who died in England, and is one of the oldest members of my church, and, I trust, a sincere Christian. This movement is, to say the least, a very interesting one, similar in its nature to the one which a few years since led the way to the Yoruba Mission. I trust it is the hand of God's providence, opening and pointing the way for the admission of the gospel among the Ibo tribes.

Premature death, the effect of a vicious life.

Feb. 14 — David Williams, a colony-born youth, a very troublesome character, and for many years past one of the most mischievous opposers which Missionaries have had to contend against in this district, was buried to-day. He has several times, and by different persons, been brought to justice for disturbing public worship. He was author of the disturbances which arose in the town and church of Regent during my absence in England, about four years ago, and he has taken a leading part in every attempt at mischief and slander since. In addition to this, he was a great drunkard, by which means he shortened his own wicked and unprofitable course of life. When I found he was confined to his bed, I was glad of the opportunity of convincing him that, however he had sought to injure and oppose me, I was ready to forgive him, and more ready to seek his spiritual good. On my first visit he seemed either afraid of me or ashamed to see me, perhaps both; and I thought I had never seen so affecting an expression of guilt and misery as that which he then presented. Sickness

and despair had taken hold of him "as an armed man." He was without hope, and yet, to a great extent, insensible of his danger. His conscience, so long silenced and disregarded, could not soon be awakened. My conversation led him to see that I understood his case, and my visits soon became agreeable and refreshing. He spoke of spiritual things freely, though not very satisfactorily. He read attentively the tracts which I gave him, and passages of Scripture to which I referred him, and was always thankful for me to pray with him. Mr. Maser, who has been for several weeks living with us, accompanied me in my visits, and sometimes went alone; and it was his impression, as it is my own, that there was room to entertain hopes respecting him. But his repentance was not deep, and his views of Christ very obscure. One turns away from such a case with the feeling that it would have been better if he had never been born. It was a life, humanly speaking, most unprofitable and mischievous, and a death far from satisfactory.

Feb. 27, 1853—Since writing the above, two colony-born young women have been buried, whose early deaths were the consequences of a short career of vice and folly. How many such cases have I known since my residence in this colony! A sudden and immediate transition from slavery to freedom, or from a low state of barbarism to an advanced state of civilization, however just and desirable, is attended with fatal consequences to many who experience it. It is quite true, though, that the evils which spring up in the transition can never equal those from which they have escaped; and the one state is in the way of cure, while the other is a hopeless continuation of ruin.

Foundation laid of a new School-room.

March 1—I had the pleasure of laying the foundation-stone of a new school-room at Regent, upon the site of the house which was built for and occupied by the good and memorable Mr. Johnson. Some of the very stones that were witnesses of his prayers, that sheltered his honoured head from Africa's heat and rain, will henceforth perform the same good offices toward teachers and children, while carrying on and continuing that holy work which he so successfully begun. The church bell having called together

some of the people, and the school-children being assembled on the spot, we sang suitable hymns, offered up prayer, and I delivered a short address. The scene will probably never be forgotten by the children who witnessed it. May God accept the offering, and own it as a nursery for His church and a blessing to the colony!

Confirmation.

April 13—We had the pleasure of receiving the bishop and Mrs. Vidal at Regent, the confirmation, which in this district had been postponed on account of the illness and death of our child on the 4th inst., being appointed for to-morrow.

April 14—The communicants of Gloucester and Leicester, all dressed in white, proceeded orderly to Regent, and were joined by the communicants here, who filled the church. The greatest quietness, order, and attention, prevailed. On the following day we proceeded to Charlotte Church, where the communicants of that place and Bathurst had already assembled. All here were equally clean and orderly. The number confirmed was about 750. It was indeed a high day with the people: they had long looked forward to it with great interest. They commenced preparing themselves very early in the morning, and were all ready by about nine o'clock.

Last Sabbath at Regent.

The illness and death of our dear boy, with other circumstances which I need not detail, have had such an effect on our already impaired health as to render our immediate return to England necessary. This, therefore, is my last Sabbath for the present at Regent. The bishop being with us added unusual pleasure to this interesting day. He kindly undertook, in the morning, to administer baptism to forty-seven adults, who had been some time prepared and waiting for this rite, and gave me the opportunity of speaking a word of parting counsel and affection to the people.

In the afternoon the bishop preached an excellent sermon, which deeply interested and delighted the people. A man afterward told me that no one wanted to go home: they would have liked to remain all night in the church. The church on both occasions was very full. It was a day which I trust God honoured with His special presence and blessing,

and one which I believe will long be remembered.

I must not close this report without bearing a word of testimony to the kind sympathy and deep feeling of the people generally during our late affliction. If any thing could compensate our loss, this would go far toward it. It does strengthen our belief in the fact that our heavenly Father, though He has taken our dear little ones, has given us many spiritual children in Africa. Thus, though we weep we will not murmur, but rejoice in the hope of having many to be our "crown of rejoicing" in a world where they die no more.

GLOUCESTER.

The following are extracts from the report of Mr. J. C. Taylor, the native catechist residing at this village—

Spiritual state of Gloucester.

It is now almost a year since I was appointed by the local Committee to remove to Gloucester, the former station where I was appointed to labour when I was sent out from the Christian Institution in the year 1837.

I am very glad to notice that the present state of things in this station is still encouraging: many of the inhabitants of this place are become communicants and candidates. This desire to become members of the church may be seen even among the liberated African school-boys.

In the latter part of November 1852, after I had examined the higher classes of the liberated boys in reading, I was engaged at the school table. At once I saw one of the liberated boys stand before me, who said, "Please, Sir, I come to beg you to try our class; I want to go to another class, that I may learn some things before I shall be sent out from the government-house by-and-bye, when they will send me away from the yard to get free. Perhaps I will have nobody to teach me as I have now. I wish to know something, that I may understand how to pray to God, because I do not like to worship images." Then I replied, "If a man worship an image is it wrong?" He answered, "Yes." I asked him in what way? He answered, "Because the images are not able to do any good for themselves nor to their owners." I questioned him, "Can an image do any man harm?" He replied, "No." I answered,

"That is quite true: it has no power at all." I remarked, "Should you take a piece of stick and strike an idol with it, what do you think it could do? Do you think it could get up and say, 'For what cause do you strike me?'" He replied, "No." Therefore I exhorted him to persevere, and wait upon God. On the same day I promoted him and some of the others who were competent and able to read our Saviour's sermon on the mount. A few months after, I promoted him to another class, when he came to me and expressed a wish to join the class of candidates. I therefore sent him with the Christian visitor to Mr. Rhodes, for further instruction, on the 17th of May 1853. After he was examined by Mr. Rhodes he received him into the class of candidates.

A Sick and Aged Communicant.]

June 20, 1853—This evening I went to visit an aged communicant who was unwell. I met him sitting on a small stool, and asked him, "How are you?" He replied, "Thank God that I am spared!" Then he said, "I can assure you this sickness is more than me; but whatever come, all is well: I am keeping close to my Saviour." I asked him, "Do you believe that you are keeping close to Christ?" He replied, "Yes." Then he said, "For any other things, I may lose sight of them, but not my Saviour. Before this village bush was cut I was here with the late Mr. Düring, and I saw how things went on from that time up to this present day: where have I to look again but to give my heart to Christ?" After this I admonished him to wait upon the Lord.

June 22—The above-mentioned communicant sent for me. Without delay I ran to his place. As soon as I arrived he offered me a seat. Before I could ask what was the cause of his sending for me, he said, "I sent for you that you may offer prayers for me, because I have seen that the sickness is still increasing on me." I read to him the 38th Psalm, after which I offered prayers. I questioned him, "Do you pray?" He replied, "Yes." "To whom do you pray?" He answered, "To God." "Do you think that God hears your prayers?" He answered, "Yes." "Through whom does God answer prayers?" He answered, "Through Christ." I questioned him, "What do you pray for?"

He said, "That God may forgive my sins, and give me a clean heart to pray to Him. I pray also that the Lord may deliver me from murder, envy, hatred, and malice. I pray also that He may give me a heart to love Him, and, above all, that He may enable me not to place my heart on any thing except Christ alone, whether it will please the Lord to raise me up once more, or to remove me away from this world." Then I remarked that the Apostle said, that "whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

July 20, 1853—It pleased the Lord to restore the abovementioned communicant again to his health. He came to me this morning to express his gratitude that the Lord had raised him up again, and said that he had also come to thank me for my frequent visits and prayers with him during his illness. I told him that he ought to ascribe all praise and thanksgiving to the Lord, who had restored him again to his health.

BATHURST.

The probable amount of inhabitants in this village is 380; the communicants 120; the candidates for baptism and the Lord's supper 120; the school-children 115. The following is the

Report of Mr. C. Macaulay, the native catechist, June to Sept. 1853.

When one sets out for active engagements in the Missionary work, he is too apt to imagine and promise himself an easy accomplishment of all his plans and schemes, and therefore seldom escapes the censure of one that builds his castle in the air. My inexperience did for a time impose upon me, and represent things in this light to my view. But having had the opportunity of observing the arduous nature of the Missionary work among those that had been long exercised in it, my prayerful endeavour was, not to leave the Institution before I had my mind duly impressed with the fact, that some are appointed sowers, while others are made the happy reapers of what those had sown. Unwilling to raise my expectations to an immoderate degree, I was too thankful for being able to leave Fourah Bay in the August of 1853, with the pleasing desire of being a sower, in entire dependence upon the strength of the
vil 1854.

Lord. However, I could not but cherish the sweet hope of being blessed with the sight, if not of an abundant harvest, yet of so much as will be calculated to inspire me with strength, and encourage me to repeated efforts, diligence, and faithfulness. The sincere labourer in this cause, who attends to his duties, not as a hireling for filthy lucre's sake, or with a view simply to please man, directs not his eyes to man for his reward. But, fully assured that "every man shall receive his own reward according to his own labour," he laughs at those difficulties and discouragements that rise against him, and takes occasion from them to address himself with unrelaxed assiduity to the work unto which he is called.

School.

On my arrival at this station I found the school under the monitorial system. But as children do not seem to make that progress with a monitor which would be the case when they are under the immediate eye of the master, with the sanction of the superintendent the whole school was re-arranged and organized according to the division system, where every master and mistress have their respective classes, and are responsible for the advancement of the children severally committed to their care. One thing for which I am specially thankful at this time is the establishment of my health, the precarious state of which was the immediate cause of my leaving the Institution. But as this has been restored, I have been able to impart instruction to the elder children for two hours consecutively every day, and to visit the school at large as often as my opportunity admits of.

There is reason to believe that the schoolmasters use every means in their power to be diligent and faithful in the discharge of their duties in the school.

Sunday-school.

The Sabbath-school here was almost entirely neglected on my arrival at the station, and my account of it now would have been most discouraging if I had not had the pleasure to see a happy change in its condition—a circumstance to be regarded as one of the greatest blessings and successes I have realized. The thinness in the number of Sunday scholars seems universal in the colony at this time. This is accountable for, perhaps, in the fewness of those liberated Africans, who alone have hitherto availed themselves of this opportunity of self-improve-

ment. The colony-born population, having had the advantages of the week-day school, think themselves little needing any more learning, and therefore some of them, at least, despise this privilege of direct spiritual instruction: and the grown-up people, who were our Sunday-scholars before, have become rather negligent in attending to this means of grace. But of late here, by repeatedly pointing out to them their duty and privilege, the Lord granting His blessing upon my weak efforts, I have happily succeeded in prevailing with those our old scholars to employ their talents in attending the Sunday school. Whereas, when I came, the number of attendants at school hardly exceeded 20, our present number is 120, and there is every prospect of an increase every Sunday. The scholars manifest great readiness to receive the instructions imparted to them, and some of them have got a good deal of the knowledge of Bible history and doctrines.

as well as one can expect, the return is uncertain. At this work I have employed all the hands I could get and feed, and laboured with them from a little after sunrise to nearly sunset during the seed time. Since then we have been clearing and draining the land for future use, and at this we must continue with nearly all the force I can command. We shall not be able to build our new houses this year, but we are making the necessary preparation as we are able. We are fitting up a room for temporary residence, designed ultimately for a dry store. In this I hope, *D. V.* to reside till the other buildings are ready for our use. My family, and Mr. and Mrs. Stagg, may reside below, as the house is yet entire.

Services, School, &c.

During the past winter my congregation has been divided, and I have conducted divine service once here, and once below, on Lord's-days, and also attended school once. For the present about five families will remain below; the others and the boarders are here. Ultimately I think all will come up. The distance overland is perhaps three or four miles, by water somewhat more. To facilitate intercourse, I have cut a road through the woods in a straight line, but the swamps are unbridged.

The people continue to attend divine service, both here and below, as usual, and conduct themselves, upon the whole, quite as well as one knowing their circumstances and previous habits could expect. The heathen who happen to be present usually attend divine service on Lord's-days, but they are less careful to attend our daily evening lecture in the school-room. We seize the opportunities of their visits to converse with them privately for the benefit of their souls, and one from their rank has been added to the church by baptism since I last wrote to you. We call him Henry Sumner: he is a nephew of John, and grandson of Hannah Sumner, and a fine and respectable-looking young man. This seems a particular case of God's electing love: he is the first of the family, having left for Christ's sake father and mother and all his brothers, in heathenism. To God be all the praise. The number of communicants is 16.

Our school was well fed by the providence of God till winter, and continues still together, though it costs much labour and anxiety to supply their daily wants. There are at present 45 names upon

North-West America.

CHURCH MISSIONARY SOCIETY.

FAIRFORD, MANITOBA.

WE regret to state, that, with reference to this station also, we are disadvantageously circumstanced, no journals from the Rev. A. Cowley having reached us, and the following extracts from one brief letter embodying the sum total of our information—

Prospect of Fellow-labourers—Temporal matters.

We hail with lively pleasure the prospect of having Mr. and Mrs. Stagg associated with us for the next year, and trust we may be mutual blessings. Here their Missionary spirits will not only be unrestrained, but have full scope for exercise. As to pecuniary matters, your generosity quite makes me ashamed. Oh that I had more faith, more filial trust in God. I confess that the text, "I have created the waters to destroy," had too depressing an influence over me; but though "cast down I did not despair."

The flood has now greatly subsided, but our farm below was too wet to work last spring. We attempted the reduction of the forest up here, put down wheat 4lb., barley 4½lb., potatoes 8 bushels, more or less; but the land is so full of roots, that although the crops look quite

the books; viz. 24 boys and 21 girls, day scholars: most of them are fed and clothed at the Society's expense. There are also 10 male and 4 female adult Sunday scholars additional. They are getting on with their learning much as usual, and many of them are pretty well versed in the scripture truth. During the year death has carried off one of our number: the particulars are recorded in my journal. I allude to a youth whom we called Simon, and who was recommended to our bishop for higher training. There was hope in his death, but no such triumph as is sometimes granted to Christians of greater attainments. His knowledge, however, of the Holy Scriptures was extensive, and it is cause for congratulation to the Society, that, but for its instrumentality, he would have died without that knowledge, for he was snatched from the trammels of Romanized heathenism, a most deplorable state indeed. Let God's name be praised.

The births have swelled our numbers a little, and the people are generally in a healthy state; so that we have much, very much, to be thankful for.

My journal will, of course, reach you in the usual way, viz, through the Corresponding Committee, to whom I shall send it.

FORT PELLY.

We have received the journal of the Rev. C. Hillyer for the last half of the year 1852. The extracts which we introduce will present a vivid picture of the hardships and dangers attendant upon tenting amongst the Indians.

Sojourn at the Capelle Lakes.

July 12, 1852—I left Fort Pelly for the Plains, consigning seven children to the care of Mrs. Pratt, my interpreter's wife, with a man to cut wood for them, and a woman to cook for the children and look after them. Charles Pratt accompanied me. We had two horses and a cart to carry my tent and other luggage.

July 19—We arrived at the Capelle Lakes about three P.M., not having seen any Indians during the journey. We fell in with six buffalo bulls to-day. We found two tents of Saulteaux and two of Crees pitched here: they seemed to welcome us, all coming and shaking hands, and accompanying us to the river's brink,

which we had to cross, pointing out the best spot for the purpose, and watching us safely over.

July 20—I visited the Crees' tent. There were five men present, who listened attentively, without gainsaying: indeed, I have had none do so the whole time I have been in the country.

July 24: *Lord's-day*—I rode over in the evening to read to the French half-breeds, who had arrived a day or two before. I told them I was a minister of the gospel, part of which I should be glad to read to them. They at once shewed me into a tent, and several assembled to hear the word. I read, in French, some portions. One man thanked me warmly at the close. I was thrown from my horse by his falling with me, but was graciously preserved from injury.

July 26—While studying the language, a boy, about fourteen or fifteen, came into my tent: he asked to see my Bible, and seemed to take much interest in it.

He often repeated his visit, washing his hands in order that he might handle it himself. 'I am able to tell him a little about it, which he seems to understand, particularly the maps; and he already knows some of the places which I have pointed out to him. One morning he opened my Bible, and, pointing to a text, asked what it was. It was, "Train up a child in the way he should go: and when he is old, he will not depart from it"—Prov. xxii. 6. God grant that this may be his case. He is a great help to me in the language, for he is never with me long before I am furnished with a good stock of words, faster than I can write them down.

The Crees left to day for a camp of thirty-two tents to which they belonged. I should have liked to accompany them, but finding provisions for my house at Fort Pelly prevented me. The natives of the country are not to be depended upon when once from under oversight. There is great abundance of fish here, and of the best quality. Sometimes as many as 1000 are caught in a night by the simple means of a barrier thrown across the river, which is not large, with a basket placed in the centre, into which the fish are driven by the force of the pent-up current. The barrier is made of basket-work, supported by triangles of large stakes, placed in the form of an angle, at the apex of which the trap is placed

I think five men accomplished it in as many or fewer days.

The valley in which the lakes lie, five or six in number, is very beautiful: it runs east and west for about seventy-five miles, and from it branch numerous other valleys, many with streams running in them, all thickly wooded. These run for miles into the surrounding plain. The trees are elm, poplar, and ash, with many bushes which bear excellent berries, *e.g.* the saakutum and stone-berry tree: turnips, potatoes, and carrots grow wild. There is coal about four days' journey from the spot, where the Hudson's-Bay Company have a small post. Ducks and geese are most abundant, and come earlier and leave later than anywhere in these parts: some remain occasionally the whole winter. It is a favourite resort of the buffalo in the winter: they come for shelter. There are also large herds of deer. The lakes are not more than a mile or two in breadth, and some not more than four in length, but one is, I understand, thirty, and very deep. They swarm with white-fish and jack of the largest size. John Sinclair has hunted in the plain to the south of this for, I think, fifteen years, and never lost a horse by stealing, nor saw a Sioux or Blackfoot Indian. I have asked several other persons, and hear nothing to the contrary. I think corn would succeed well, the situation is so well sheltered. The sides of the valley are, I should say, five or six hundred feet high, and very steep: they take me ten minutes to ascend. Between the base of the hills, which, where we were pitched, are about one and a-half or two miles wide, there is a clear space, the wood not extending further, or only in a small trip or point. This is also the case in many of the lateral valleys.

July 30, 1852—I got up the frame of a new school-house, as Charles Pratt's house seemed to me too small for the accommodation of thirty children, the number which he thought we should be able to get.

Sept. 30—I have been unable to keep up my journal, through the necessity I was under of hunting for my own living, John Sinclair, the man engaged to hunt for me and the children, not arriving till to-day. I was unable to engage any one about, on account of having nothing to barter, the few things which the Corresponding Committee kindly promised me not arriving. I was generally in search of ducks and partridges from directly after

family prayers and breakfast, till noon, when I sometimes gave Charles Pratt's children a lesson. From thence till sunset I was again obliged to take my gun, almost always stung with mosquitoes, and often wading up to the middle in swamps. Some might think this recreation, but few who have tried it. As I had no candles of my own—we used a pan of grease at prayers—I was scarcely ever able to get time for private reading, or the study of the language. I had need to find "sermons [in stones, books in the running brooks." Sunday was the only day on which I got leisure, when a Missionary should have least. The Indians came in now and then, but I cannot point to one regular attendant, or at least to one who then seemed really anxious to know what he was to do to be saved. Their attendance at family prayers, or their appearance at the house at all, was just in proportion to their expectation of some temporal relief. Coté and his party arrived.

A young man named Shell came here, in the last stage of consumption: he was unable to move, from one of his feet being eaten away by scrofula: he was much emaciated. I had no medicine to give him. His father used to send for Charles Pratt to read to him last winter, before he died, and expressed himself strongly in favour of Christianity. I saw him, and read to him frequently. He listened attentively, and said, that if able he would often come to my house to hear the Scriptures. Though his friends and relatives had many horses among them, doing nothing, yet none would lend him one, that he might move about and get change of air and scene. I offered him the Mission ox for this purpose, but he would not use it, or rather his own wife and brother were too lazy and unfeeling to assist him to do so. They would not even fetch regularly the milk which I had recommended him, and which was supplied him from the fort. Such is the degraded state of these poor people, and in it I find a confirmation of the word of my God, "The dark places of the earth are full of the habitations of cruelty." O for more faith and energy to bring the fire of God's word to melt their frozen hearts! "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—Young Shell is gone to the plains, and I hope the change, and the better living which he may get there, may revive him, but I

have little hope of him. I tried to get some sturgeon oil, but in vain.*

Coté had a girl about nine or ten, of whose life he said he despaired, himself and his friends having tried every means which they knew of in vain. He asked us to try what we could do. I went and saw her, and had her brought into the house, and gave her some medicine, which, by God's blessing, together with the care and attention which Charles Pratt's wife paid to her, was the means of her restoration to perfect health. Her father said, when he brought her to us, that if she recovered we might keep her for Christian instruction; that he would "give her up to us." She is the first-fruit of Fort Pelly. May she indeed prove a plant of the Lord's planting, and become a tree of righteousness! I had a pleasing instance of her gratitude. One day, while at dinner, her father's brother came in drunk, and made himself very troublesome, almost taking the food out of my mouth. He was about to take more than I felt disposed to let him, and, rather than that he should take it, I gave it to this child, who at once held it out, as if about to give it him, and with this bait drew him out of the house, and I saw no more of him that day.

The Crees, forty-one in number, besides women and children, came toward the end of the month, and stayed about ten days: a heavy rain detained them close to our house, and many came in, by which I got an opportunity of speaking to them, which I should not otherwise have had. Our little house was quite filled by them most of the forenoon of the day on which they arrived. I think about half of them heard the word of God. I read portions of Scripture to them. They seemed attentive: none gainsayed. Many came from as far as the Rocky Mountains. Charles Pratt's two brothers were present: one had made 100 camps on his journey here: he came from near the mountains, and probably had travelled 2000 miles. One man was much struck with what he heard, and asked Charles Pratt several questions, seeming anxious to hear more. He said he thought we should be welcomed by the elder people among the Crees after we had passed their first camps, in which were many Saulteaux, from whose influence we might meet opposition. The other brother of Charles Pratt's

was a great warrior, and seemed an arrow-maker by occupation. They were most of them poorly clad, and had rather a miserable appearance, representing "a people scattered and peeled." Some said, as Charles Pratt heard, on hearing we were coming amongst them, "What's the use of your coming unless you bring plenty of property for trade." "We understood that the ministers came to do good to the bodies and souls of the Indians, but you seem to have got nothing for the former."

The Indians left on Saturday the 25th. None would leave their children with us.

Oct. 30, 1852—I started about noon to go to the Company's house, where their men had lately arrived, to arrange about Sunday's service, when, a thick fog coming on, I lost my way, became benighted, and had to pass the night on the plain without fire or blanket.

Nov. 1—I narrowly escaped (n.e.) being attacked by a grizzly bear, which I met in the track I was following, not 100 yards from me. He passed over the spot on which I had just been walking, at not more than twenty yards' distance, while I lay concealed in the grass, with no means of defence except a thick stick and my pocket knife. I reached the Company's house about sunset, when I had just given up myself again for lost, and my tent arrived a few hours after.

Nov. 2—News came that the buffalo were near; and, as all the men about were moving after them, my interpreter and myself followed them. I felt none the worse for walking almost incessantly two whole days, i.e. from sunrise to sunset, and remaining without food fifty-four hours. We came up with the French half-breeds' camp, in which I got a day's rest and refreshment, and an opportunity of reading God's word.

Nov. 3—Rather a young Indian arrived this evening, who proved to be, on inquiry, the brother of Joseph Harbidge, one of the boys at school in Red River. He had come a day or two before to the lakes in order to see me, and, when he heard of my being lost, had formed a plan of search, which he intended to adopt himself if I had not found my way back when I did. Indeed, he was not the only one who shewed concern on my account. The boy of whom I have already spoken could not sleep in consequence, and all expressed themselves glad to see me safe back.

Nov. 4—We separated from the free-men: our party consisted of eight, besides myself and two boys.

* I heard of his death at Christmas, but have heard nothing of his state of mind, though I have made many inquiries.

Nov. 20—A chief, called the Yorsten's guide, sent for us this morning. I accordingly went, expecting, from what my interpreter had said, an unpleasant interview, but, instead of that, his was the first tent in which refreshments were offered to us, and the inmates quietly listened to the word of God, which we read before leaving them. He said he had sent for us to say, that, having been through all his enemies, and become weary of a wandering life, he was now wishing to settle here.

Dec. 3—I started with Charles Pratt for the Yorsten's guide's camp, said to be four days' journey from hence, at the Thistle Hill, and thirty tents in number. We carried our own blankets and provisions for a day or two: these, however, we quite spent before we could reach any tents, or kill any thing for ourselves. We had nothing but one rabbit in a day and a-half, and never made more than two meals a-day. This, with long marches through deep snow, and in severe weather, was far from pleasant.

Dec. 6: Lord's-day—We rested the greater part of the day, but without food. I felt very weak from walking and fasting, and could hardly get through part of the morning service, which I read to Charles Pratt. We left for Harbidge's brother's tent, which Charles thought could not be far.

Dec. 8—We arrived at a camp of four tents. The chief man among them came from his tent to meet us—he was the same whom I had seen at Capelle—and invited us into his tent, setting provisions before us, as is the custom with the Crees. I read to four men and four women.

Dec. 9—Invited to breakfast in another man's tent, called Wapoo, I got another opportunity of reading to the same party: two were Sauteaux. Arrived at a camp of fifteen tents, we were at once asked into the chief's tent, and soon eight men assembled—mostly old men—to whom, after explaining the object of my visit to their country, and what I had heard of the knowledge of the Great Spirit, I read, as usual. They all kept perfect silence, and seemed attentive. One remarked, at the close, "We have heard fine news to-day." I thought this might have been said in derision, but, on questioning Charles Pratt about it, found that he did not think so. We were soon invited into four other tents in succession, this afternoon, and in all they gave us the pipe of peace, and set meat before us, and seemed glad to welcome us among them.

Dec. 10—I read again this morning. I met a man who could speak English, and had been baptized by Mr. Cockran, but had returned to Indian life. He accompanied us back, offered to carry my load, and showed us every civility in his power. He has a wife and five children. His name is Thomas Flavel: his brother lives at Fairford, Manitoba. I exhorted him to return to where he would hear the gospel. We returned to the camp of four, mentioned on the 8th, where we spent the night. I got two more opportunities of reading. According to Charles Pratt's computation, we sowed the good seed on this occasion among 120 souls. The Cree chief, in whose tent we stopped, went and told his wife, who, from illness, had been put in another tent, what we had been reading. May they all "go and do likewise" with those who were not present at our readings.

On my return to my tent I found J. Sinclair had come back, bringing news that the children I had left were all dispersed, the house in danger of taking fire, the man I had employed to cut wood totally neglecting his work and away from the spot, and Mrs. Pratt gone to live at the Fort, from fear of the Indians about, who had stolen much of the provision I had left. These tidings compelled me to return. My own health, also, was suffering. It was said there was a good road in another direction from Fort Pelly, and by it I might make my way once more among the Crees.

The journey from Capelle Lakes to Fort Pelly occupied eight days.

Dec. 30—We returned to Fort Pelly, and found things better than the report made them out. Mrs. Pratt was at her post, and all whom I had left there, with two additional children.

Mr. Hillyer's latest movements.

Our latest communication from Mr. Hillyer is dated June 28th, 1853. He had left Fort Pelly for the purpose of attending the bishop's visitation at Cumberland. Although unable to reach that place in sufficient time, he had nevertheless the opportunity of meeting and conferring with the bishop on Lake Winnipeg. He had then come down to the Red River, where, at the above date, he was making arrangements for his return to Fort Pelly and the Plains.

In this letter we find the following notice of Manitoba—

I came in by way of Fairford, Manitoba, where I saw Mr. Cowley. It was a sad sight to see his little village so dismantled by the inundation of the winter; but a new one is fast springing into existence at the Upper River, about four miles by land, and six or eight by water, from the old site. I spent four days there, and was much refreshed in spirit by joining in their worship of God, and

in testifying of His goodness to myself since I last saw them.

"Sweet it was to mingle where
Christians met for social prayer."

I was much pleased with the school, which I examined one morning: there seemed a marked improvement in order, regularity, and knowledge. John M'Kay, Mr. Cowley's interpreter and schoolmaster, seems deeply interested in his work, for its own sake. O that many may be raised up, who shall be able to teach others from the same motives!

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On the 13th of March, at the Society's House, Salisbury Square, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. James Sheldon, on occasion of his proceeding to Bombay; which having been acknowledged by him, he was addressed by Bishop Carr, and commended in prayer to the protection of Almighty God by the Rev. C. F. Child—The Rev. Septimus Hobbs and Mrs. Hobbs left Madras on the 20th of December, in consequence of ill health, and arrived at Southampton on the 27th of February.

Wesleyan Miss. Soc.—The Rev. Henry Padgham, appointed to Demerara, where he has previously laboured for several years, and the Rev. Francis Moon, appointed to fill a vacancy in the Bahamas, embarked on the 17th of February.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. I. Smith, Mrs. Smith, and Dr. Irving, safely reached Lagos on the 18th of January.

MAURITIUS.

Wesleyan Miss. Soc.—The Rev. Samuel Hardey, from Madras, which he was forced to leave by ill health, is now at the Mauritius, where he has greatly recovered. The religious condition of a large Hindoo Population, more than 100,000 souls, on the island, is much pressed upon his attention, and he is extremely desirous of some provision for their instruction in Christianity.

INLAND SEAS.

Church Miss. Soc.—Mr. James Huber safely arrived at Nazareth on the 14th of December.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—On the 18th of December the Rev. A. Matchett was admitted to Priests' Orders by the Bishop of Bombay—The Rev. W. Keene safely arrived at Calcutta on the 5th of January, and the Rev. H. D. Hubbard on the 8th of January—On the 18th of January the Rev. W. Keene was admitted to Priests' Orders by the Bishop of Calcutta.

Wesleyan Miss. Soc.—The Rev. Thomas Hodson has reached Madras, where he remains for the present, to occupy the vacancy caused by the lamented absence of Mr. Hardey.

NEW ZEALAND.

Church Miss. Soc.—On Trinity Sunday last, the Rev. B. Ashwell was admitted to Priests' Orders, and Rota Waitoa, a Native Teacher, to Deacons' Orders, by the Bishop of New Zealand.

WEST INDIES.

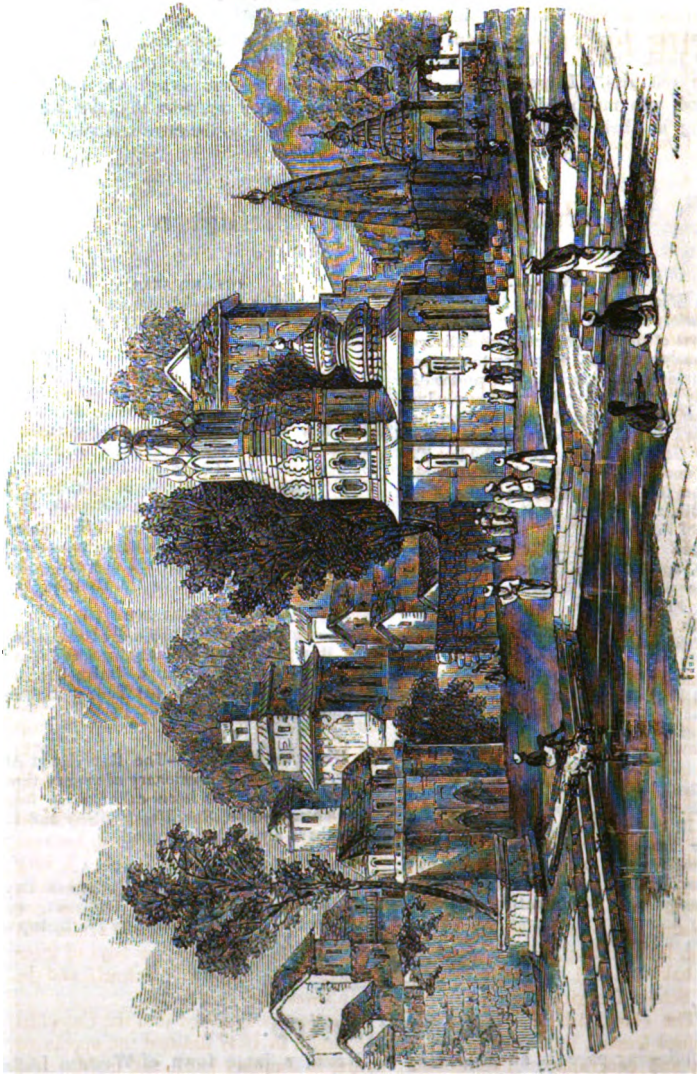
Wesleyan Miss. Soc.—The Rev. James Atkins, of Jamaica, a Missionary of twenty-three years' standing, has been called away from his labours—The Rev. Henry Bleby and family have arrived at Antigua.

NORTH-WEST AMERICA.

Church Miss. Soc.—On Christmas Day, Mr. James Settee, a Native Catechist, was admitted to Deacons' Orders by the Bishop of Rupert's Land.

Miscellanies.

ON the following page is an Engraving of Nasik, a large town of Western India, and the chief seat of idolatry in those regions. It is a place of pilgrimage much resorted to by the Hindoos, and is inhabited by a great number of Brahmins. It is on the river Godavery. Here the people come to bathe in the vain hope that they shall wash away their sins. They know not the one "Fountain opened for sin and for uncleanness." They wash to make them clean, and worship the water as it flows along. Along the banks are idol-temples, which are covered with abominable images.



NASHIK, ON THE GODAVERY, WESTERN INDIA.

Missionary Register.

MAY, 1854.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 188 of the Number for April, and concluded.)

India within the Ganges.

(Continued.)

GERMAN MISSIONARY SOCIETIES.

BABLE MISSIONARY SOCIETY.

Mangalore: a town on the coast of Canara—1834—C. L. Greiner, B. Deggeller, W. Hoch, H. Mœgling, S. Cullen, H. A. Kaundinya: 3 *European As.*; 2 *Nat. Cat.*; 5 Christian, 3 Heathen *Nat. School-masters*. Communicants, 163; Candidates, 29. Scholars: in the Seminary, 14: Boarders: Boys 37, Girls 63; Day Scholars; Boys 17, Girls 15; English Scholars, 51; Vernacular Schools, Boys 120—Pp. 209, 210.

The state of the old Church Members is on the whole satisfactory. Of the fifty-two new converts we have no cause to complain: some have evidently received the seed into good ground: others resemble the stony ground; all are as yet weak in faith. Six of them were baptized on the 8th of February 1852, the rest at various intervals during the year. There is but one wholly destitute family, that of an old man who resides in the Poor-house. All the young people are learning trades—weaving, bookbinding, printing, watch-making, baking, and tailoring. The Boarding School for girls is going on as usual. The elder girls are, beside the regular school lessons, instructed in general history and geography. This School gives us (as it ever must do) mingled cause of joy and anxiety. The Boys' Orphan School is in a satisfactory state; the boys have a good knowledge of Biblical history and geography. Both these Schools are partly self-supporting; the work done
May 1854.

by the girls supplies about one-third of the annual expenditure, the labours of the boys one-fifth.

The Catechists have made themselves useful in the spheres of labour confided to them. A great loss has been sustained among them by the death of Andreas, who was taken away in the full vigour of manhood. The Lord had made him the instrument of opening a door for His word in Uchila and Gudde. [*Missionaries.*]

The last year has been a sad one for this School, and our hopes of its gradual restoration to its former prosperity have not as yet been realized. First, all the Brahmin boys left because they would not sit on the same benches as the Billawar lads; and there is no prospect that the interdict of the most powerful Brahmins, threatening with expulsion from caste all those who should re-enter the School, will be speedily rescinded. Then all the Mussulman lads left the School at the instigation of the elder ones, because they would not read the Bible. A very few of them have come back, but their aversion to the Word of God has not abated. The Roman Catholics also did their best to induce all the boys of their persuasion to leave the School, and in many cases they succeeded.

The youths admitted into the Catechist Institution in 1847 finished the appointed course in January 1852, and in March of the same year a new class of 14 pupils was formed. [*Report.*]

The Gospel has been regularly preached in the Bazaar of Mangalore twice a week by the Brethren Mœgling and Kaundinya. The Catechist Class usually ac-

German Missionary Societies—

companies them to the preaching station, which is in one of the most populous streets of the town. The Brethren have been agreeably surprised by generally finding numerous and orderly Congregations. The effects of this preaching are as yet known only to Him who knoweth the hearts. Three little preaching tours to the adjacent towns have been made, and a longer journey to the great heathen festival of Subrahmanya was undertaken in December. [Missionaries.]

The Industrial Department has made considerable progress. There have been 1,287,920 pages lithographed during the year. Clock and watch-making, book-binding, and weaving are carried on with good success, beside printing. [Report.]

Moolky—1843—with 3 Out-Station: A. Bühner, F. Lehmann: 3 *Nat. Cat.*; 1 *Nat. Schoolmaster*. Communicants, 58; Candidates, 42. Scholars: Boys 22, Girls 12; Vernacular, Boys 16—Pp. 209, 210.

The converts are diligent in reading the Word of God, and earnest in their endeavours to do good to their relations. The majority of the people cultivate rice: only one family at Moolky pursues the dangerous avocation of toddy drawing. At Uchilla most of the converts are toddy drawers, being unable to procure land as tenants. At Gudde the greater number are rice cultivators; some of them are very poor, and partly dependent on the Mission for work and maintenance: a few old men are quite destitute and cannot work. The Schools, though not numerously attended, are in a pleasing state, and the affectionate and attentive behaviour of the children often refreshes and encourages the Brethren: even the heathen children are much attached to their teachers. Br. Bühner has been employed in preparing a translation in Tulu of Barth's Biblical Stories. [Missionaries.]

We have visited almost all the adjacent villages, hamlets, and farm-houses: the message of the Gospel is variously received by the people. The Birwas (toddy drawers) are the most accessible class on the whole, and from them we have obtained most of our converts. [Mr. Bühner.]

Honore—1852—J. J. Ammann: 1 *Nat. Cat.*; 1 *Nat. Schoolmaster*.

Communicant, 1: Scholars, Vernacular, 35—Pp. 209, 210.

This Station, after a long interval, was re-occupied at the beginning of last year. A Chapel was erected here by the benevolent exertions of a very old and zealous friend of Missions. Br. Ammann on his arrival found a small Congregation of Tamilians, who had been brought to the knowledge of the truth by a Christian Lady formerly resident at this Station: to these were joined the few Tulu People who accompanied him from Moolky. Some of the Tulu People have since quitted Honore: the rest of the Congregation, with one exception, have conducted themselves in a satisfactory manner. Br. Ammann regularly visits a Canarese School, maintained by the collector of the district; but his principal work is preaching the Word of God among the Heathen. He has two Stations in the town, at which he preaches twice or thrice a week. [Report.]

Dharwar: in the Southern Mahratta Country—1837—G. Weigle, H. Albrecht: 1 *Nat. Cat.*; 3 *Nat. Schoolmasters*. Communicants, 17; Candidate, 1. Scholars: in Seminary, 1; Vernacular, Boys 90, Girls 26—Pp. 209, 210.

The Brethren and their families have to praise the Lord for His goodness experienced during the past year: they have been enabled to carry on their work without interruption from bad health. The Schools are going on as usual: one of them is in very good order, and contains many well-behaved and intelligent boys; the other has caused much trouble and annoyance. The Girls' School is prospering. The Boarding School for girls has been given up, the last six girls having been sent down to Mangalore to Mrs. Greiner's establishment. The Congregation is reduced to less than half its former number, principally by the departure of the 6th M. N. I. The Church is now in a satisfactory state. The reduction in point of members would seem to have been to some extent as a winnowing of the chaff from the wheat; for those who have left us were for the most part addicted to a wandering life and all its concomitant evils. [Report.]

Hoobly—1839—J. Müller: 1 *Nat. Cat.*; 1 *Christian*, 4 *Heathen*

Schoolmasters. Communicants, 13; Candidates, 9. Scholars: Boys 3, Girls 2; Vernacular, Boys 195, Girls 15—Pp. 209, 210.

This Congregation has increased numerically, and we hope also grown in grace. The frequent conversions begin to excite alarm and enmity. The converts are called fools and madmen. The Sunday Services at the Mission House are not so much attended as before by the people from the town. They say, they are afraid of being bewitched. The Schools in the town are in a flourishing state. A School has recently been opened for the Christian Children in the Mission Compound. Br. Müller continues to preach the Gospel in the streets of Hoobly and in the adjacent villages. He also made a short Missionary Tour in December last. [Report.]

Missionary Tours the arrival of new Catechumens, building houses for our people, and other avocations, have prevented my devoting so much time as usual to the preaching of the Gospel; yet whenever it was practicable, I have not neglected this most important duty. I have no fixed preaching places, but use the verandah of the Schoolhouse, the bazaar, the streets and lanes, sometimes even the verandah or the interior of a native house; for I find free access to all the dwellings in and about Hoobly; some of the owners even look upon it as an honour to receive a visit. [Mr. Müller.]

Bettigherry—1841—G. Würth: 1 Nat. Cat.; 1 Christian, 3 Heath. *Schoolmasters.* Communicants 9; Candidate 1. Scholars: Day 2; Vernacular, Boys 66, Girls 12—Pp. 209, 210.

During the last year it has pleased the Lord to lay the foundations of a Christian Church at this Station. A few weeks after Br. Würth's arrival two families made a profession of faith; and while these were preparing for baptism, others came. On the 13th of June Br. Würth had the joy of baptizing 12 people—8 adults and 4 children. Since then 2 more have come in. All the Christians are weavers; the younger men are apprenticed to the master weavers. They are quite able to support themselves, and find a good demand for their cloth, which is prized for the durability of its colours.

The Schools have suffered much from

the late conversions; in fact, we had to give them all up for a season: now we have re-established three in Bettigherry, though still with few scholars. A new School has been opened at Lakundi, a large village six miles distant. [Report.]

Malasamudra—1841—J. Leonberger: 1 Nat. Cat.; 1 Heathen *Schoolmaster.* Communicants 4. Scholars: Vernacular, Boys 18—Pp. 209, 210.

Br. Leonberger manages the plantation with energy and success, and uses his opportunities of speaking to his farm servants and labourers of the one thing needful. He has had much trouble from the conduct of some of the old farm servants, who were discovered in attempting to discourage and frighten away inquirers; but he hopes gradually to gather around him a better stock of people. The Congregation has sustained a severe loss by the death of its most earnest and zealous member, Daniel. The Schools in the surrounding villages have been given up, on account of the scanty attendance; the conversions at Bettigherry scared away the pupils. But a Boys' School has lately been opened in the Mission House, which promises to do well: there are 18 scholars in it, a goodly number for so small a place. The Catechist Jacob Kamsika has been very useful: he has preached and visited the Schools diligently, and also assisted in the superintendence of the farm. [Report.]

Guleda Gudda—1851—G. Kies: 1 Nat. Cat.; 1 Heathen *Schoolmaster.* Communicants 17. Scholars: Vernacular, Boys 60—Pp. 209, 210.

Br. Kies has been obliged to remain at his Station almost the whole year, engaged partly in the erection of the Mission House, but much more in attending to the wants of the infant Congregation. His health, which was much impaired in the beginning of last year, has been mercifully restored of late. The Catechist Christian has rendered valuable aid both in the spiritual and temporal work of the Station.

Two weavers have been sent to Mangalore to be instructed by Br. Haller in the use of an improved European Loom, which will enable them to excel the native weavers. The Gospel has been preached in the bazaar, in the Schoolroom, and in

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heathen dwellings; the visitors who are attracted to our bungalow by curiosity, generally hear some Gospel truth also.

[*Report.*

On the 26th of March I had the sorrow of losing Peter, the energetic leader of our small flock. He had been ailing for some weeks, but his career was terminated sooner than I expected. Thank God! he was fully prepared. Two days before he died, he said to Christian, "Do not weep for me! have I not found the Saviour in my old age? rather pray that He may soon take me hence." Many Heathen seemed to be affected when they attended his funeral; but others mocked at the hope of a resurrection, of which I gave testimony in praying at his grave.

[*Mfr. Klee.*

Cannanore and Chiracal—1841
—with 4 Out-Stations—S. He-
bich, H. Gundert, E. A. Diez :
12 *Nat. Cat.*; 2 *Christian*, 1 *Hea-*
then Schoolmaster. Communi-
cants 332; Candidates 11. Scho-
lars: 1 Student; Boarders; 15
Boys, 53 Girls; Day, 30 Boys;
Vernacular, 70—Pp. 209, 210.

Br. Hebich's hands have been strength-
ened by Br. Diez, who has now made con-
siderable progress in the English and
Malayalim Languages. Two new Cate-
chists also form a welcome and useful
addition to the strength of the Mission.
Two new Out-Stations have been estab-
lished, one at Palghat, where the
Christian liberality of an English Friend
has enabled our Mission to obtain a
permanent footing—the other at Tali-
parambu, one of the centres of idolatry
in the province.

The Schools at this Station are on the
whole in a prosperous state. The Boys'
Boarding School will be transferred to the
District Orphan House at Tellicherry.
The Girls' School under Mrs. Gundert
has lost in the course of last year eight of
its inmates by marriage, and one by death.
The children are obedient and diligent,
and have kept pretty free from their be-
setting sin of quarrelling. Many of the
children, even of the younger ones, regu-
larly unite in prayer of their own accord.

Br. Hebich has made several Mis-
sionary Tours, and visited, as usual, the
heathen festivals of Taliparambu and
Payawur: on both occasions he was

accompanied by 7 Catechists and 12
Preparandi from the Mangalore Cate-
chist School.

Br. Gundert has translated the Book
of Revelation, and aided in the revision
of his draft translation of the Epistles, so
that the latter part of the Testament is
now ready for the press. He has also
translated the three last of the Minor
Prophets, and the first forty Psalms:
beside these Biblical labours, he has re-
vised Zeller's Biblical Catechism, and
begun to translate those parts of our new
Liturgy which are first wanted: he has
likewise finished the first part of the
Malayalim Syntax for the use of Ver-
nacular Schools.

[*Report.*

Tellicherry—1839—C. Irion,
F. Müller: 3 Nat. Cat.; 1 Chris-
tian, 5 Heathen Nat. School-
masters. Communicants, 43.
Scholars: Boarders, 11 Boys;
Vernacular, 225 Boys—Pp. 209,
210.

The Congregation has increased during
the past year, 5 adults and 7 children
having been added to it: the new comers
walk in a becoming manner, and rejoice
in the salvation which is in Christ. In
many of the Church members there are
pleasing tokens of a growth in grace.
Many of our people obtain employment
in our weaving and printing establish-
ments. All the boys lately sent away
from our School have been apprenticed in
our workshops, hereafter to support them-
selves by the labour of their hands. The
most promising boys were sent to Man-
galore to the Catechist Class; others were
apprenticed to trades carried on in the
Mission Compound. The remainder of
the youths, who formed part of the former
Boarding School, are retained as a "Dis-
trict Orphan Institution," which now
numbers eleven scholars, and is taught by
a native Christian Schoolmaster. The
boys are under the charge of a native
Christian family. The Missionaries
superintend this School, and give scriptu-
ral instruction in it; and being in some
degree relieved from the business of
teaching, more time can be devoted by
them to the direct Missionary Work.
The boys study during the forenoons; in
the afternoons they are employed in the
garden, or in manual labour. The press
was engaged during the whole year in
printing Books and Tracts, many of

which have already been distributed among the various Stations. There have been 420,000 pages lithographed. [Report.]

Chombala—1849—C. Müller: 3 *Nat. Cat.*; 1 *Heathen Nat. Schoolmaster*. Communicants, 38. Scholars: Boys, 23; Girls, 7; Vernacular, Boys, 35 — Pp. 209, 210.

This Station has been severely tried by the sad backsliding of two Church Members. But the storm which has suddenly burst over this little Station has served, it is to be hoped, to strengthen the plants planted by the heavenly Father, while such only as were not of His planting have been rooted up. There has been an increase of thirteen members. This Congregation is almost entirely dependent on the Mission for its maintenance. Eleven persons (old and young) are directly supported; for most of the rest the Mission furnishes labour on its premises, which are naturally barren and unproductive. The School at Wadagara is prospering; that at Chombala was given up for want of scholars. The School for Christian Children is to us a source of much pleasure: the children are diligent and well behaved. [Report.]

Calicut—1842—J. M. Fritz, J. Huber: 5 *Nat. Cat.*; 2 *Christian*, 8 *Heathen Nat. Schoolmasters*. Communicants, 78. Scholars: Boarders, 35 Girls; Day, 5 Girls, English, 45; Vernacular, 230 Boys—Pp. 209, 210.

There have been 45 members added to the Church. The Brethren are persuaded that the majority of Church Members "give diligence to make their calling and election sure." The Services are well attended. The people are attached to their Pastors. They likewise appear desirous of winning their heathen relatives and acquaintances over to the Lord. They take great interest in the monthly Missionary Meetings, and shew their earnestness also by their contributions, which, though a mere trifle in the estimation of the rich, yet appear considerable when the circumstances of the givers are considered. Public preaching in the streets of Calicut is rendered almost impossible from the fanaticism of the Moplas, who crowd the bazaars, and who would seize every opportunity of disturb-

ing and even insulting those who attempted to proclaim the Gospel. The Brethren therefore preach chiefly in the Schoolhouses, where they are sure of a more quiet audience. [Report.]

Nilgherry Hills: Kaity—1846 — J. M. Bühler, F. Metz, C. Mærike: 2 *Nat. Cat.*; 2 *Christian*, 1 *Heathen Nat. Schoolmasters*. Communicants, 8. Scholars: Boys, 6; Girls, 1; Vernacular, 24 Boys—Pp. 209, 210.

The Gospel meets with far more opposition than in former years. The Gospel by St. Luke, begun by the late Mr. Casamajor, has been finished and printed; the first printed book in the vernacular of the Hill Tribes. There has been more difficulty than success with the Schools. [Report.]

GOSNER'S MISSIONARY SOCIETY.

No regular Report of this Society is published, but we have obtained a few particulars.

Muzufferpore—Brandin, Rebsch, Sternberg, Ott. *Chupra*—Bauermann, Ziemann, Dr. Ribbentropp. 7 Boys' Schools, 300 Boys; 1 Girls' School, 40 Girls. *Arrah: Buxar*: Ziemann Van Gerpen. *Gnadenberg*—Stoelke, Wernike, Treuthler. *Darjeeling*—Niebel. *Bethesda (Ranshee)*, Schatz, Fr. Batsch, Sieck, Oskar, Lohr, Ferd. Bohn, Charles Stamm. This Station is 3000 feet above the level of the sea.

Gowindpore—1851—Brandt, Chr. Behrends, Conrad, Herzog.

Lohardugga—1851—H. Batsch, H. Gernth, R. Gernth. Baptized, 116. Of 50 children in the Schools 12 are baptized—P. 211.

LUTHERAN MISSIONARY SOCIETY AT LEIPZIG.

STATIONS: *Tranquebar*: Cordes, Appelt, Miss.; the latter also for *Tirumenganam*.

Mayaveram: Ochs. *Poreiar*: Wolff.

Trichinopoly, Tanjore, and *Puducotta*: Schwarz.

Madras: Kremmer.

Lutheran Missionary Society at Leipzig—

At Triumenganam 47 Pariah Christians were received from the English Episcopal Church into the Lutheran. At the time of the latest information there were in the Mission 6 European Missionaries, 2 Native Candidates for the Ministry, 2 Deacons, 21 Nat. Catechists, 36 Schoolmasters, 30 Readers and Assistants. Schools, 30; Scholars, 890. In the Theological Institution at Tranquebar 12 Pupils.

Communicants received during the year, 68 from the Heathen, and from other Christian Communions 371. Total, 1426 Communicants in 105 different places connected with the Society's Mission at Tranquebar—Pp. 212, 213.

NILGHERRIES.

Ootacamund: Bernhard Smith, with Nat. As. No information has reached us since our last Survey respecting this Mission.—P. 212.

AMERICAN BOARD OF MISSIONS.

Bombay: 1812: made a distinct Mission, 1842—Robert W. Hume, Samuel B. Fairbank, George Bowen: 1 Nat. As. — *Malcolm Peth*: Mary L. Graves—*Sattara*, 120 miles from Bombay: Ebenezer Burgess, Wm. Wood, 2 Nat. As. — *Kolapoor*: 44,000 inhab. capital of a State containing more than 500,000: Royal G. Wilder; 1 Nat. As. The health of Mr. Allen failed in India, and on his return to America there was no prospect of its recovery; he has therefore been released from his connection with the Board. Mrs. Fairbank died on the 21st of August, within six months of her landing at Bombay — Schools, 7; Boys, 400: in the Boarding School, 26 Girls, and in 4 Free Schools, 80 Girls—Printing, 10,059,331 pages—P. 212.

A series of lectures has been delivered in the Mission Chapel, followed by discussions, in which the Natives have freely participated. The number of persons who attended indicated a good deal of interest in the cause, the Chapel having been frequently filled with eager listeners. Notices of the lectures were inserted in a newspaper, and thereby the influence of them has been widely diffused.

[Board.

Ahmednugger: 175 miles E of Bombay: 2000 feet above the level of the sea: inhab. 50,000; with English Cantonments of about 1000 soldiers: 1831: Henry Bal-

lantine, Allen Hazen: Cynthia Farrar; 2 Nat. Preachers, 5 Nat. As.—Communicants, 115. In the Séminary 40; in other Boarding Schools 54 Pupils; and in the Free Schools, at all the Stations, 727—*Seroor*: Lemuel Bissell: 2 Nat. As.; 14 Boarders. Communicants, 17—*Bhingar*: 2 Nat. As. There are 3 Out-Stations. Mr. W. P. Barker's Station, who embarked for this Mission in July, is not known. Mr. Sendol B. Munger is in America—P. 212.

The way has been prepared for our brethren of this Mission, by the extensive diffusion of knowledge among the people, to come directly to the preaching of Christ. Their strength in very many places is not wasted, as formerly, in combating Hindoo Notions started by the audience; but they can introduce Christ at once as the subject of discourse, and be heard patiently to the end.

Three Schools have been established in villages near Ahmednugger; and the parents have pledged themselves to renounce idolatry, keep the Sabbath, and attend Christian Worship.

The Schools are generally flourishing; some of them, indeed, appear to be exerting a happy influence. [Board.

MADURA—Madura East: in the Carnatic, 75 miles from the coast, and 120 miles W of Jaffna: a stronghold of idolatry: many Romanists: prevalent language, Tamul—1834—John Rendall, Charles S. Shelton. M.D.: 6 Nat. As.—

Madura West: Clarendon F. Muzzy: 9 *Nat. As.* — *Dindigul West*: George W. M'Millan; 11 *Nat. As.* — *Dindigul East*: Edward Webb: 5 *Nat. As.* — *Periacoolum*: in charge of Mr. Webb: 2 *Nat. As.* — *Sivagunga*: John E. Chandler: 7 *Nat. As.* — *Teropooanum*: in charge of Mr. Rendall: 1 *Nat. As.* — *Tiroomungalum*: in charge of Mr. Herrick: 5 *Nat. As.* — *Pasoomalie*: James Herrick: 4 *Nat. As.*; 14 Out-Stations — *Mandahasalie*: Horace S. Taylor: 1 *Nat. Preacher*; 20 *Nat. As.* The Station of the Rev. Joseph T. Noyes, transferred from Ceylon, is not known. The Rev. W. Tracy and the Rev. Charles Little are on their way to the Mission. The Rev. George Ford is in America. Communicants, 167 — In the Seminary, 37 — Schools: Boarding Schools for Males and Females 4: Males 88, Females 89. In 5 higher and 84 common Day Schools 1626 Scholars — Pp. 212, 213.

The Lord has blessed the labours of the Mission in bringing a few of the Hindoos "to the wisdom of the just." Of the Christian Walk of most of the members of the Church the Missionaries speak favourably. At Mandahasalie, especially, the progress during the year has been very cheering. More than 3500 persons connected with the village Congregation are under instruction. The number ga-

thered from this class is constantly increasing. This department of labour is becoming very important; and had the Mission sufficient strength for the exigency, the happiest results might be anticipated. [Board.]

MADRAS — *Royapooram*: northern Suburb of Madras: Isaac N. Hurd: 1 *Nat. As.* — *Chintadrepettah*: Miron Winslow: 1 *Nat. As.* — *Black Town*: John Scudder, M.D., Henry M. Scudder: Phineas R. Hunt, *Printer*: 41 *Nat. As.* — Communicants, 42 — In the English High School 180 pupils, and in 10 Free Schools, 499 — Printing, 12,958,472 pages — P. 213. Mr. and Mrs. Dulles, in consequence of their state of health, have been released from their connection with the Board.

To the Churches under the care of this Mission, several additions have been made. English residents continue to give liberally toward the support of the Schools. [Board.]

Arcot: Henry M. Scudder, Wm. W. Scudder, Joseph Scudder.

This Station has been detached from Madras, and constituted a separate Mission. Three brothers, born in India, carry on its operations. Mr. W. Scudder was formerly connected with the Ceylon Mission. Mr. H. M. Scudder has preached extensively, not only in Arcot but in other places also, his knowledge of medicine having been made subservient to his main design. [Board.]

AMERICAN PRESBYTERIAN BOARD.

Allahabad: on the Ganges, 475 miles N W of Calcutta: inhab. 70,000 — 1836 — and *Futtehpore* — 1852 — Joseph Warren, Joseph Owen, John E. Freeman, R. M. Munnis, Lawrence G. Hay, Horatio W. Shaw: 1 *Nat. Preacher*; 1 *Nat. Cat.*; 17 *Nat. As.* — Communicants 49 — In the Orphan School 26 Boys, 25 Girls; in the Bazaar Schools 234 Boys, 60 Girls; in the Mission College 150 Pupils — Printing, 4,610,100 pages — P. 213.

Furruckabad: about 750 miles N W of Calcutta: 80,000 to 120,000 inhab. — 1842 — *Futteghur*, on the Ganges, may be considered the Port of Furruckabad — 1839 — W. H. M'Auley, John W. Walsh, Julius F. Ullman, A. H. Seeley: 1 *Nat. Miss.* and 6 *Nat. As.* — Communicants 96 — In the Orphan School 34; Day Schools, 605 Scholars — *Mynpoorie*, a city 40 miles S W of Furruckabad: 12,000 inhab. — 1 *Nat. Cat.*; 1 *Nat. As.* — Scholars, 60 — *Agra*: 1846: J.

American Presbyterian Board—

Wilson — Communicants 45 — Scholars 96. We have not received information as to the Stations of the Rev. F. Campbell and Rev. Robert S. Fullerton—P. 213.

Loodianah: 1120 miles N W of Calcutta: inhab. 70,000—1834—L. Janvier, C. W. Forman, J. Porter, A. Rudolph: 2 *Nat. Cat.*—Communicants 19—In the Orphan Boarding School 18 Girls; in other Schools 231 Scholars—Printing, 5,626,000 pages—*Saharunpoor*, near the Jumna—1836—inhab. 35,000: J. R. Campbell, J. Caldwell, J. S. Woodside: 2 *Cat.*; 1 *Nat. As.*—Communicants 21. The Missionaries at this Station are ecclesiastically connected with the Reformed Presbyterian Church—In the Orphan School 9 Boys; in other Schools 125—*Sabathoo*, 120 miles NE of Loodianah: 12,000 inhab.—1836—1 *Nat. As.*—Communicants 7—*Jalandar*, 30 miles

N W of Loodianah, 60,000 inhab.—1847—1 *Nat. Miss.*; 1 *Nat. Cat.*; 1 *As.*—Communicants 7—Scholars 167 Boys—*Ambala*, central between Loodianah, Sarahunpoor, and Sabathoo: 35,000 inhab.—1848—J. M. Jamieson, John H. Morrison; 1 *Nat. As.*—Communicants 13: Scholars 90—*Lahore*: John Newton, Charles W. Forman—Scholars 239. The Station of the Rev. J. H. Orbison is not yet known to us—Pp. 213, 214.

At 11 principal Stations there are 26 Missionaries, of whom 2 are Natives; 20 Female Assistant Missionaries; 25 Native Assistants; Communicants 250; Scholars 2300. An increased interest seems to be everywhere manifest in the instructions of the servants of Christ, and more labourers are most earnestly desired. Several provinces with their hundreds of thousands having no minister of the Gospel within their boundaries. There are 4 printing presses at work under the care of the Missionaries. [Report.

AMERICAN BAPTIST MISSIONS.

Nellore: 160 miles N of Madras—1840—S. S. Day, L. Jewitt: 2 *Nat. As.* In the Boarding School 25 Pupils; in the Day School 25—P. 214.

The principal work of the Missionary is preaching in Nellore and the villages around. The hearers are numerous and

attentive. The Native Assistants take part in preaching, and distribute Books and Tracts. During the year one convert has been baptized. Several pupils in the Boarding School manifest much interest in the things of God. Though the immediate results are small, the field is of good promise. [Report.

FREE-WILL BAPTISTS.

Ballasore, in Orissa: O. R. Bachelor. R. Cowley: Miss Crawford: 2 *Nat. As.*—*Jellalore*: J.

Phillips: 2 *Nat. As.*—Communicants 26; Scholars, Boarders 67—P. 214.

Ceylon.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

THE *B F Bible Society* reports from *Colombo* that the difference of opinion so long subsisting on the subject of certain honorific terms to be used in the translation of the Singhalese Scriptures, and which had led to the employment of two separate versions, is now,

happily, in a great degree adjusted, by which harmonious action, long disturbed, is again restored—a circumstance which has given great joy. The Rev. D. J. Gogerly has acknowledged the receipt of 980 copies of St. Matthew's Gospel. The issues of the *Jaffna*

Auxiliary are 3254 Bibles and portions of Scripture: 100*l.* is due to the Treasurer—P. 215.

The *Christian-Knowledge Society* has granted 500*l.* toward the erection of the Colombo Cathedral. The College contains 21 Students, the Collegiate School 72 Pupils, and the Orphan Asylum 21 Inmates. The Bishop has surrendered one-fifth of his Episcopal Income for the endowment of the College. A grant of 25*l.* has been made in books for the Rev. J. Thurstan, and several other grants of books for use in the Diocese of Colombo—P. 215.

Eastern-Female Education Society—The circumstances of Miss Houliston, of *Kandy*, appearing to require an assistant, Miss Crisp has been sent out, and was joyfully welcomed by her associate in

March. A recent examination of the School by the Inspector, the Rev. B. Bailey, afforded pleasing evidence of the intelligence and progress of the children—P. 216.

The *Religious-Tract Society* has granted 775 Tracts and Children's Books, and Books, value 41*l.* 10*s.*, at reduced prices, for the benefit of *Colombo*; and to the Singhalese Tract Society, 250 reams of paper. The issues were 171,802 Books and Tracts in the year. The Rev. W. Oakley has bought books for a School Library, and has had granted to him 4300 publications. The *Jaffna* Tract Society printed 37,100 Tracts in the year, and distributed 39,407. A grant of 200 reams of paper, and 10*l.* in casts of cuts, have been voted to the Society—P. 216.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

Colombo: with 10 Out-Stations and 103 Villages—1812—James Allen—*Kandy*: 1841: with 2 Out-Stations: J. Davis—*Matale* and *Alwella*, with 11 Villages: Thomas Garnier, *As.* Mr. and Mrs. Carter have been appointed to join the Mission. There are 11 *Nat. Preachers*; 17 European and 516 Native Communicants: 37 Day and 6 Sunday Schools; 3 Gratuitous and 36 Paid Teachers; 1041 Day and 176 Sunday Scholars—Pp. 216, 217.

Prospects are as encouraging and the usefulness as great as in any year that has passed away. In the various Stations of the Mission Field God's Word has been proclaimed by the different agents; the seed has been sown beside all waters, and has sprung up; and fruit has been gathered to an extent that should induce deep gratitude and encourage us to continued and untiring perseverance. A considerable number of those who appeared in the statistics of 1851 as Inquirers or Candidates have been absorbed
May 1854.

by the Churches, while, as regards the rising generation, we may say on the whole that the Schools have had a good average attendance.

In *Colombo* itself, and in connection with my own labours, there has been apparently the least success, though it may not be said perhaps that I have laboured in vain and spent my strength for nought. At the *Pettah* the Means of Grace have been continued, and the Gospel has been uninterruptedly preached to Congregations perhaps something less in number than in the preceding year, but still good, and, in spite of fluctuations to which we are constantly liable, presenting features of a growing steadiness. One only has been added by baptism. We have suffered no decrease from exclusions or death, but our number has been lessened by the removal of 6 to *Calcutta* and other places. Some of those who have gone to *Calcutta* are very much missed by us, and in many ways. One was our Deacon, and a man of great experience and thoroughly practical. In a pecuniary sense, the loss to us in that direction alone is at least 40*l.* a year. My personal efforts at the *Pettah* were

Baptist Missionary Society—

broken in upon by a severe illness at the commencement of the year, and were not resumed until June. Still there is enough to lead to hope; good is not to be despaired of. The Sabbath School, fluctuating at times from many causes, is well attended at present.

Mrs. Allen's School maintains its interest and its character for usefulness. The girls, 24 in number, are taught in English and in Singhalese—mainly the latter.

[Mr. Allen.

I hope I may say, in truth, there are signs of a revival, both here (Kandy) and at Matelle. At the latter place 9 were baptized a short time since, one of whom had been a notoriously wicked man, a great puglist and cock-fighter.

Our Native Schools are not what we could wish them to be. Several obstacles stand in the way of our making them better than they are. Our remuneration to Schoolmasters is so small (and our funds will not permit us to increase it) that we cannot obtain the best Teachers. The Schools are many miles apart. We have very few good School Books, and how to obviate this difficulty we know not. Under

CHURCH MISSIONARY SOCIETY.

Cotta: 6 miles S E of Colombo: inhab. 4500—1852—George Pettitt, *Sec. of the Mission*, Christopher C. Fenn, *Principal*, and Alex. D. Gordon, *Tutor of Institution*, Isaiah Wood, Edward Thomas Higgins: Cornelius Senanayaka, *Nat. Miss.*; Edward Robert Clarke, *As.*; 11 *Nat. Cat.*; 46 *Nat. As.*; 19 *Nat. Fem. As.* Communicants, 121—Baptized in the year: Adults, 19; Children, 128—Schools, 41: Boys, 831; Girls, 448; Youths and Adults, 20—P. 217; and see, at pp. 39—41 of our present Volume, Reports of the Mission and Institution.

The Rev. C. C. Fenn, of Trinity College, Cambridge, arrived in Ceylon in the beginning of 1852, to occupy the post held by the late Mr. Haslam. But it was thought advisable that he should not undertake the duties of the Institution until he had acquired a knowledge of the language: this he has now accomplished. He has also visited the Missions in South India and at Calcutta, in order to become

existing circumstances all we can do is, to teach reading, writing, a little ciphering, and Christian Truth.

My dear partner has succeeded at last in obtaining a suitable person to assist her in a Girls' Day School for the children of the poor, and intends to open it as soon as it is possible to prepare the room, &c. In Matelle, one of the daughters of T. Garnier is about to open a similar School.

Another part of our work has reference to the Tamul coolies, who come from the coast of the continent in great numbers. To visit these, myself and Mr. Garnier have made many journeys to the coffee estates within a circle of about fifty miles in diameter—sometimes speaking to small groups on the road, at other times preaching to good Congregations in a coffee store. Most of those who can read are pleased to receive Tracts and parts of the Scriptures. In general the planters assist us very freely, and welcome us to their jungle homes, and subscribe to the funds of the Mission. All that we need to effect much good, with respect to this class of our fellow men, is more time, more strength, more help.

[Mr. Davis.

fully acquainted with the various educational establishments in these parts, previously to the remodelling of the Cotta Institution upon an enlarged system of general education, out of which it is hoped that a more serviceable body of Native Teachers may be raised, than have yet been obtained.

The Committee desire at all times to place before their friends a faithful report of the work in which they are engaged. They do not therefore shrink from the relation of the dark side of the picture, when instances of disappointment or apostasy occur in the journals of their Missionaries. Two such cases are reported by Mr. Gordon, which exhibit features happily rare in the history of our Missions—the death of an apostate from the faith, and the defection of a whole family after many years of Christian Profession.

On the 12th of September the Bishop of Colombo held a Confirmation at Cotta Church, for the district: 136 candidates were presented by the Missionaries, and a large Congregation was present at the Service.

[Report.

Among the elder boys in the Institution, four are Communicants: there is

reason to hope favourably of their spiritual state. With but few exceptions, my work of instruction has been easy and pleasant as respects the desire of the pupils to learn.

[Mr. Gordon.

Kandy: 80 miles E N E of Colombo—1818—Wm. Oakley: Cornelius Jayesinha, *Nat. Miss.*; 3 *Nat. Cat.*; 8 *Nat. As.*; 2 *Fem. Nat. As.* Communicants, 35—Baptized during the year: 8 Adults and 14 Children—Schools, 10: Boys, 166; Girls, 64; Youths and Adults, 22—P. 217; and see, at pp. 41—43 of our present Volume, Largeness of the Field, Female Boarding School, and General Educational Results.

The Rev. W. Oakley's report and journals shew that a very marked improvement has lately taken place in the dispositions of the Kandians to hear the Gospel, and that the power of Buddhism over their minds is every day becoming weaker. The educated Natives, for the most part, "have withdrawn from all public participation in the rites and ceremonies of Buddhism," though still continuing heathen by profession.

Several interesting events illustrative of this change have occurred during the last year. Among these may be noticed the baptism of a young Kandian Lady of high native rank. She was only the second lady who had embraced Christianity from that class since the Kandian Territories were ceded to the British. She has since married a Native Christian in the employment of Government. Mr. Oakley has also had the pleasure of admitting two young men to Christian Baptism in the village, Ratnewela. [Report.

Baddagame: a village 12 or 13 miles from Galle—1819—George Parsons: Abraham Goonesekera, *Nat. Miss.*; 4 *Nat. Cat.*; 17 *Nat. As.*; 2 *Fem. Nat. As.* Communicants, 47—Baptized in the year: 1 Adult; 3 Children—Schools, 20: Boys, 534; Girls 58; Youths and Adults, 21—P. 217; and see, at pp. 103—107 of our present Volume, Proposed Change of Head Quarters, Visit to the Coast, Report of the Mission, and Notices

of the Congregations, Education, and Preaching to the Heathen.

The Sunday-Morning Service in Singha- lese has exhibited a marked improvement in the number of attendants. This I believe to be partly attributable to Mr. Goonesekera's cottage lectures, and partly to the excitement caused among the people generally about the contemplated removal of the Missionary's residence. Mr. Goonesekera records that through the busy season of harvest, at which time every other duty is wont to be laid aside, none of our Christians have been missed from their seats in the house of God.

[Mr. Parsons.

Respecting the education of the district, Mr. Parsons reports that the Seminary has continued to give him great satisfaction. The other Schools are also, he hopes, improving. Mr. Goonesekera reports favourably of the Schools which have been under his care.

[Report.

Nellore: near Jaffna: inhab. 5000 or 6000—1818—James O'Neill: 2 *Nat. Cat.*; 16 *Nat. As.*; 1 *Nat. Fem. As.*—*Chundicully*, a suburb of Jaffna: 1847: Robert Pargiter: 2 *Nat. Cat.*; 20 *Nat. As.*—*Copay*—1842—Robert Bren: 1 *Nat. Cat.*; 13 *Nat. As.* In the Jaffna District: Communicants, 164. Baptized: Adults, 8; Children, 18. Schools, 35: Boys, 1398; Girls, 313; Youths and Adults, 20—Pp. 217, 218; and see, at pp. 53—56, Reports of the Stations, Opening of the New Church, and Missionary Meeting.

The district and peninsula of Jaffna, at the northern extremity of Ceylon, extends about twenty miles from north to south, and thirty-six miles from east to west. It is thickly populated, containing in all 215,000 souls. It is divided into thirty-seven parishes, each containing several villages. In three of these parishes the Missionaries of the Society reside, and superintend Schools, &c. In five others, American Missionaries—Independents—occupy a larger extent of the country, having usually from eight to ten Missionaries. The Wesleyan Missionaries occupy three parishes. The Missionary Operations of the three Societies thus occupy distinct portions of the country.

[Missionaries

Church Missionary Society—

In actual conversions the progress of this Mission has been very slow compared with other countries. But the indirect and more general effects of Christian Instruction have probably been as manifest in this district of Ceylon as in any part of India. Seminaries have been established, and are now crowded, notwithstanding that the boys are required to pay a considerable sum for board, &c. Female education has also been carried to a great extent for many years by the Americans, and latterly by the Missionaries of this Society; and so great a change has taken place in the estimation in which it is held, that whereas formerly the girls were paid for attending School, and had the promise of a dowry of 5*l*. if they continued at School till their marriage, they now pay a small sum toward their education, and esteem it a favour to be admitted. The Vernacular Schools have decidedly raised the tone of morality among the people who remain heathen, while they have also diffused a very considerable knowledge of Christian Truth.

During the last year an important measure has been introduced, by the establishment of a Seminary at Copay for

training up Schoolmasters and Teachers by a vernacular education. The Chundicully Seminary will continue to impart an English Education, but not, as hitherto, to pupils supported by the Society—who for the most part went into secular offices as soon as they had acquired English—but to pupils who will pay for their board and education. A systematic arrangement has also been introduced for examining half-yearly all the Schools of the Mission, at which seasons the parents and others are invited to attend in the evening, to receive a Christian Address from the Missionaries. These meetings are generally attended by more than 100 adults.

[Report.]

*Summary of the Mission.**(As given in the Report for the Fifty-fourth Year.)*

Stations, 6—Missionaries: European, 10; Native, 2—European Catechist, 1—Native Catechists and Teachers, 126—Native Schoolmistresses, 29—Communicants, 367—Attendants at Public Worship, 4436—Seminaries, 5: Schools, 101: Boys, 2929; Girls, 883; Youths and Adults, 83: Total, 3895.

GOSPEL-PROPAGATION SOCIETY.

Colombo and environs—Milagraya: J. Thurstan; C. Alwis, As.—Putlam: S. Nicholas—Kandy: E. Labrooy—Matura: S. D. J. Ondaatje—Naura Ellia: G. J. Schröder—Menaar: R. Edwards. The Rev. H. Von Dadelszen died in 1852—P. 219.

The Bishop has written to express his thanks for the annual grant of 800*l*. being made 1000*l*.

[Report.]

It has been most gratifying to me to avail myself of the increased grant of the venerable Society to my diocese, for the admission of three tried and faithful Native Teachers to Holy Orders in the diaconate. They have been employed by Government under me, as Catechists, or Lay Readers, among the Native Chris-

tians, two of them, Tamulians, for more than eight years, and the other, a Singhalese, for above five years. I think very well of them all, as steadfast, and faithful, and experienced men; and trust that, being now enabled to minister with authority among the people, an increased blessing may attend their labours.

[Bp. of Colombo.]

Failure of health has caused the sudden return to England of the Rev. C. Wood, Warden of St. Thomas's College, the loss of whose very efficient services is severely felt: and the Bishop is compelled to devote as much time as he can afford to carry on the College until another Warden can be found. The Institution was in a most prosperous state when this interruption occurred. The Collegiate School, in which Mr. Bamforth has succeeded Mr. Hole, now numbers 80 pupils.

[Report.]

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION.

Colombo: Daniel J. Gogerly, Chairman of the District: Andrew Kessen, LL. D., Prin. of Normal Institution: Wm. Hill, jun.: D. de

Silva, John A. Poulter, Nat. Miss.—Negombo and Rillegalle: D. D. Pereira, Nat. Miss.; 2 Cat.—Kandy and Kornegalle, under the care of the Superint.—Seedua: C. W. de

Hædt, *Nat. Miss.*; 1 *As.*; 3 *Cat.*—*Galkisse and Angulamy*: C. Wijesingha, *Nat. Miss.*; 1 *As.*—*Morrotto*: P. G. de Zylva, *Nat. Miss.*; 1 *Cat.*—*Pantura*: D. Henry Pereira, *Nat. Miss.*; 1 *As.*; 2 *Cat.*—*Caltura*: John R. Parys, *Nat. Miss.*; 1 *Cat.*—*Galle, Amblam-godde, and Belligam*: Joseph Rippon: D. A. L. Bartholomeuz; Henry Pereira, *Nat. Miss.*; 2 *As.*; 1 *Cat.*—*Matura*: W. A. Lalmon, *Nat. Miss.*—*Dondra and Goddapitiya*: Paul Rodrigo; John Fernando, *Nat. As.*; 1 *As.* Communicants, 1416—Schools, 53: Scholars: Male, 1746; Female, 551—The Rev. Benjamin Clough died on the 13th of April—Pp. 219, 220, 327.

The Mission in South Ceylon is the oldest Wesleyan Mission among a heathen population in the Eastern world; it is now in its fortieth year, having been commenced in the year 1814. Having for its object the introduction of the spiritual life and power of Christianity among a people not merely spiritually "dead in trespasses and sins," but also morally and mentally enfeebled by base and degrading superstitions, including even the worship of the devil, it has had great difficulties to contend with: the difficulties have been met by the patient and zealous labourers who have successively occupied this field of labour; many have been rescued from the most wretched paganism and vice, who are no longer numbered in the Church on earth, having passed peacefully to heaven. The present state of the Mission exhibits a good degree of prosperity. Four new Chapels have been completed during the year. The pervading system of Village Preaching and School Instruction, for many years so usefully at work in this district, has been during the past year in some measure restricted and limited by the reduction in the grant. "The reduction of the grant," says the District Report, "to the district has necessarily led to a discontinuance of some of the Schools: those of the least importance have been abandoned. We deeply regret that such a step has been necessary, as an influence in favour of Christianity has been removed, and Heathenism and Romanism are earnestly striving to oc-

cupy the abandoned localities. Preparatory steps have been taken for introducing a better system of instruction, by procuring a superior series of School Books. The great requisite at present is a superior class of Teachers, which the state of our finances prevents us from employing." [Report.]

TAMUL DIVISION.

Batticaloa, on the coast N of *Matura*: Richard Watson, *Nat. Miss.*—*Trincomalee*: John S. Phillips, *Nat. Miss.*—*Point Pedro and Catarvelli*: John Walton—*Jaffna*: 50,000 inhab.: *Wannarponne and Puttoor*: Rich. D. Griffith, *Gen. Superint.*, Edward J. Robinson, Wm. Barber: Simon Gasperson, *Nat. Miss.* Communicants, 293—Schools, 27: Scholars: Male 1237, Female 219. The Rev. J. Gillings has left Ceylon for a visit to England, and the Rev. John Kilner supplies his place at Batticaloa—P. 220.

It has been a year of many afflictions to the Missionaries in North Ceylon. Two of them have had to leave the district and return home, and the labours of those who remained have been pursued amidst many interruptions and sorrows. The evangelical labours of the Missionaries are conducted in the Tamul Language; they are extended to the neighbouring towns and villages throughout a very wide circle, bringing the saving truths of the Gospel to the knowledge of the Heathen, among whom the Missionaries itinerate and labour: in this good work they are assisted by faithful native helpers. [Report.]

I confess that with reference to our work here, I have been the subject of occasional despondency. Some of our own friends, on seeing School after School shut up, began to fear that our affairs were really almost desperate.

Mrs. Walton has commenced her Girls' School under very promising auspices. The ladies of the place have promised her some pecuniary aid toward its support. I look on this as by far the most important step that has been taken in connection with the Mission here for many years. The ignorance of the female portion of the population, to our personal knowledge, is unutterable. The Tamul Services are

Wesleyan Missionary Society—

well attended, excepting the one at the Chapel, which hardly any one attends but our own members. I suppose, including those who stand outside and hear the whole or great part of the sermon, that I have been preaching to not less than 150 adults every Sabbath for nearly three months past. It is true some have mocked, some have laughed, some have doubted;

but they have all heard.

Since I thus came more directly into contact with the people, I have been much struck by the very small amount of scriptural knowledge which the people possess. Even the lads brought up in our Schools seem soon to forget all they ever read in the Bible, and I am compelled to treat all as children in my public addresses. [Rev. J. Walton.

AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS—Tilipally: 1816: 5 Out-Stations: Benj. C. Meigs: 5 *Nat. As.*—*Batticotta*, and 5 Out-Stations: Wm. W. Howland, Cyrus T. Mills, Samuel F. Green, M.D.; 1 *Nat. Preacher*; 6 *Nat. As.*—1 Seminary—*Oodoville*: Levi Spalding: Eliza Agnew, *Teacher*—1 *Nat. Preacher*; 3 *Nat. As.*—*Panditeripo*: 1820: John C. Smith: 4 *Nat. As.*—*Manepy*: 1821: Daniel Poor: Thomas S. Burnell, *Printer*; 3 *Nat. As.*—*Varany*: inhab. 40,000: 1 *Nat. As.*—*Chavagacherry*: 1833: Marshall D. Sanders: 4 *Nat. As.*—*Oodopitty*: 1 Out-Station: 3 *Nat. As.* Mr. H. R. Hoisington is in America. The Station of Mr. and Mrs. N. L. Lord is not known. Mr. and Mrs. Mills were absent from the Mission for a time, but are now returned. Mr. and Mrs. Noyes, on account of the ill health of Mrs. Noyes, were obliged to go to the continent, and are stationed at *Madura*. Mr. and Mrs. Scudder have been transferred to the Mission at *Arcot*. Mr. Hastings sailed on his return to Ceylon on the 2d of June. Communicants 385. Tamil Free Schools 77: Teachers 83: Pupils 9968. In

Boarding Schools and Seminaries there are 279 Pupils. Issues of the Press, 2,082,440 pages—Pp. 220, 221.

Gradual accessions are made to the Churches under the care of this Mission. At nearly all the Stations there are candidates for admission to the ordinances of the Gospel. Those who have heretofore professed their faith in the Saviour are believed to be growing in knowledge and grace. The Native Evangelical Society is enlarging its operations. The erection of Chapels in the different villages is becoming quite common. The influence of the educational labours of the Mission is seen everywhere. In no department has greater progress been made than in Female Education. The Medical Department is worked efficiently; and the Government of Ceylon has given 50% toward the expenses. [Board.

SUMMARY: Stations, 8; Out-Stations, 5—Missionaries, 9—Physician, 1—Printer, 1—11 Female Assistant Missionaries—2 Native Preachers—Native Assistants, 29. Beside these there are 10 Teachers in the 2 Seminaries, 16 English and Government School Teachers, many Teachers of Vernacular Schools, and 5 Medical Assistants. A large proportion of the expense of the 9 English Schools is met by the Government's grant of 200% annually.

Indian Archipelago.

B F Bible Soc.—At Singapore the version of the Malay Testament, in Roman Characters, by the Rev. B. P. Keasberry, is at

length completed; and 150 Spanish Bibles and Testaments have been granted here, chiefly for distribution in *Manilla*—*Borneo*—

The Rev. A. Hardeland, the Agent of the Netherlands Bible Society at Palisgkau, in Borneo, has distributed 1200 Dajack Testaments, and has received 237 copies of the Scripture in Malay, Dutch, and German. The Rev. J. H. Barnstein, one of the Missionaries of the Rhenish Missionary Society at Banjermassin, reports very favourably of the work going on among the Malay Population, who profess the Mahomedan Religion, and also among the Dajacks. The Rev. J. G. Bausum, of Penang, has rendered an account of a grant formerly entrusted to him, and has received a further supply of 153 Bibles and 147 Testaments—Pp. 221, 222.

Gospel-Prop. Soc. — Borneo :
The Report says—

By an agreement between the Society and the Borneo-Mission Committee, this important Mission, having outgrown the means at the disposal of its projectors, was transferred to the Society on January 1st, 1853. When the Bishop of Calcutta, on his visit to the island, contemplated the capabilities of the Mission, he emphatically declared it to be his full persuasion that "there is no Mission Field on the face of the earth to be compared with Borneo." Few, if any, will question the justice of his lordship's opinion when they consider the commanding situation and populousness of the island—the simplicity and favourable disposition of the Natives—the countenance of the Government. The immunity which the Missionaries at present enjoy from the proselyting efforts of any Romish Emissaries is felt as a motive for additional exertions. Sir James Brooke's return to the island will doubtless have the effect of tranquillizing the unhappy disturbance which occurred at the beginning of the present year. The Missionary Staff at present on the spot consists of the Rev. A. Hornburgh, at Sarawak; the Rev. W. H. Gomez, at Lundu; the Rev. W. Chambers, at Sakarran, and Mr. Fox. The Society contemplates strengthening their hands. Mr. M'Dougall, the founder of the Mission, is now at home. An elementary book, printed by the Mis-

sionaries in the Dyak Language, has been just received.

Religious-Tract Soc.—PENANG:

The Rev. E. Maddock, the Hon. East-India Company's Chaplain, has received 2800 Tracts in various languages for circulation at this Station—SINGAPORE: A grant of Books for a Library, value 4l., and 1400 Tracts, has been made to Capt. Sparkes, for a Sailors' Home, which has been formed at the Station. Miss Cook, an Agent of the Ladies' Society for Promoting Education in the East, has received a grant of 1700 Tracts—BATAVIA: The Rev. H. Du Puy, British Chaplain, has received a grant of 40,000 Tracts for distribution among English and American Sailors, also in the hospital and prison.—LOO-CHOO: On the departure of Dr. Bettelheim to open a new Mission in Loo-Choo, the Committee placed a small grant of Tracts (at his disposal, and encouraged his future applications for assistance. They regard Loo-Choo as an entrance into Japan, a land hitherto closed against Christian Effort. The works published by the Society in China have been found useful in Loo-Choo, and have come in contact with the people, notwithstanding the opposition of the authorities. The Committee have granted a Library at half-price, and 1537 Tracts to a friend proceeding as a Catechist for the Loo-Choo Mission, and have assured its friends of their willingness to co-operate with them in the circulation of religious publications—P. 222.

Rhenish Miss. Soc.—BORNEO—

Banjarmassin: Barnstein, Hofmeister. Their work is chiefly among the Malays and Chinese. They have a School, which counted, at the end of 1852, 70 children of the Chinese—*Palingkau:* Harde-land, Rott. School: 354 Dyak

Rhenish Missionary Society—

Children. Baptized from the beginning 29. Communicants, 7—*Bethabara*: Van Hofen. School: 170 children. Liberated Dyak Slaves settled on the Station, 51. Natives baptized from the beginning, 50. Communicants, 22—*Taway*: Beyer. Scholars, 83. Liberated Dyaks, 31, beside 18 in the Missionary's own house. Communicants, 5—*Maratovo*: Denninger. The first-fruits of the Station, one man and his wife, were baptized, who, added to those brought from Bintang, are 17. Communicants, 10—P. 222.

Gosner's Miss. Soc. — JAVA — *Mahassar*: Augustus Mühlnicke, Adolf Mühlnicke, Zeese.

Netherlands Miss. Soc. — AMBOINA: Luyke, Roskott. In Mr. Roskott's Seminary there were 18 Pupils under instruction to become Schoolmasters. Beside he had taken 25 youths into his house, out of whom he chooses the best to take the places of those who leave the Seminary for their respective situations. In the course of the year six of the pupils had been placed as Schoolmasters—TIMOR: Heymiring, stationed at *Koopang* — *Babow*: Schot—CELEBES: *Menahasse of Menado* — *Tondano*: Riedel, Nooy.

As a proof of the growing interest in religion, Mr. Riedel states that the attendance in the large Church of the Station has increased within the last two or three years from 1500 or 2000 to 2000 or 2500; while in the small Church, which is calculated to contain 300 persons, the attendance is generally from 500 to 700. In one village of the district (*Watoomea*), heathenism has quite given way to Christianity. The six last Heathens of the place were baptized by Mr. Nooy. Others are approaching gradually toward a similar end.

[Report.

Langowang: Schwarz. The members of the Church belonging

to this Station were at the end of 1852: at *Langowang*, 71; at *Tompasso*, 48; at *Kavang-Kovang*, 66; at *Rembokken*, 218; at *Kakas*, 290. — An Auxiliary Missionary Society was formed, consisting of several hundreds of members, who within eight months contributed 22l. 10s. — *Tomohon*: Wilken — *Menado*: Linemann. The Missionary was much hindered in the prosecution of his vocation by repeated attacks of illness — *Kema*: Hartig. — *Tanavangho*: Bossert. — *Koomelembooy*: Ulfers. — *Sonder*: Graafland. A long prevailing epidemical disease obliged the Missionary to close the Seminary he had opened, and has hitherto not yet been able to re-open it. — *Amoorang*: Van Cappellen. Fifty-two villages, containing about 2700 households, belong to his district. Eleven of those villages have been chosen as preaching-places, to which the Christians from the neighbouring villages resort for Divine Worship. The number of persons baptized, adult and children, in the district, is 2623. — JAVA. *Depok*: Van Cattenburgh. — *Modjo Varno*. Jellesma. In 1852 the Missionary baptized, in different places, 157 Natives, viz. 83 adults and 74 children. At the end of 1852 there were in the district of *Soorabya* 10 Christian Congregations, with about 800 members, of whom 316 were at *Modjo Varno*. — *Samarang*: Hoozoo. On Christmas Day 1852 Hoozoo had the privilege to receive into the bosom of the Church by baptism 10 Natives.

American Board — *Karangan*, in Borneo: 1842. No information respecting this Mission has been received, from which we infer that neither Mr. Younghusband nor Mr. Steele have as yet returned to their field of labour—P. 224.

Australasia.

Australia.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE *Sydney* Auxiliary has remitted 633*l.* 1*s.* 2*d.*, and ordered 11,367 Bibles and Testaments. The issues of the year have been 2956 copies. The sum of 104*l.* has been collected for sending a Colporteur to the Bush. At the Anniversary Meeting 385*l.* 10*s.* was contributed: one gentleman gave 110*l.* and another 100*l.* The *South-Australian* Auxiliary at Adelaide has remitted 276*l.* 1*s.*, and received 2615 Bibles and Testaments. The total issues of this Society, from its commencement in 1845, are 6967 copies: those of the past year 947. The *Victoria* Auxiliary at Melbourne has remitted 200*l.* and received 5499 Bibles and Testaments. The sales of the Scriptures at the various dépôts have been 2377 copies. The *Geelong* Auxiliary has forwarded the sum of 74*l.* 1*s.* for Bibles and Testaments, and 54*l.* 12*s.* as Free Contributions. The operations of this Society, as well as others, have been greatly interfered with by the extraordinary state of things which has of late prevailed in the Colony. The *Van-Diemen's-Land* Auxiliary has remitted the sum of 330*l.* and ordered 1974 Bibles and Testaments. The *Cornwall* Auxiliary at Launceston has remitted 245*l.* 4*s.* 3*d.* and received 2137 Bibles and Testaments—Several small grants have been made to different parties proceeding to Australia—P. 224.

CHRISTIAN KNOWLEDGE SOCIETY.

A grant of 100*l.* has been made toward the erection of a Grammar School at Launceston in the Diocese of *Tasmania*—The Society has made a grant of an Iron Church and Parsonage, manufactured in May 1854.

England, for the Diocese of *Melbourne*, at a cost of 1300*l.*, and Books, value 50*l.*, have been granted, on the application of the Bishop, and grants have also been made to Clergymen and others proceeding to Melbourne—A grant of Books, value 60*l.*, has been made to the Bishop of *Newcastle* for his Book Dépôt, beside various smaller grants to other applicants—Pp. 224, 225.

GOSPEL PROPAGATION SOCIETY.

Melbourne—The sum of 30,000*l.* per annum has been appropriated by the Council for religious purposes to meet 15,000*l.* to be raised by local contributions. The Collegiate School of St. Peter, *Adelaide*, contains 78 pupils. In our former Volumes we have recorded many annual grants made by the Society for the purposes of religion in the several Dioceses of Australia, which it is unnecessary to repeat, though they should be borne in mind when estimating what the Society does for the assistance of the infant Church in this vast colony—P. 225.

RELIGIOUS TRACT SOCIETY.

The Society has granted during the year 192,217 Tracts and Books, value 420*l.* 17*s.* 4*d.*, to Australia. There is a great demand for religious publications, large supplies of which have been sent to commercial and other correspondents—P. 225.

WESLEYAN MISSIONARY SOCIETY.

York: Swan River: established at Perth 1840, removed to York, 1852: John Smithies: Wm. Lowe, *As. Miss.*—P. 225.

It was long the opinion of our friends, that, if another locality could be found, possessing good corn land, &c., affording some chance for supporting the Mission, that we should abandon it, and remove

Wesleyan Missionary Society—

the Mission; and this view of the case was strongly advised by the Bishop of Adelaide, who visited it in 1850. His Lordship was pleased to express himself as greatly satisfied with our humble efforts, and said, more had been well done here than in any of the colonies to the eastward: and his parting advice was, "Get out of this ill-adapted place." Accordingly, I made a visit to the York District, with the permission of the Governor, to find and make a selection of land suitable to our purpose; and on preferring the application, the Government promptly and cheerfully acceded to the same, by appropriating 108 acres of good corn land, for ever, for the Native Institution; and two acres I secured in fee simple for the erection of buildings, so that the property would be perfectly secure to the Society.

Having secured a good locality, I took over the establishment, consisting of a team of bullocks, cart provisions, and about ten lads, and commenced operations in clearing land and erecting buildings.

Owing to the absconding of Natives in my absence, and deaths, we have not more at present than one-half of our former number; say about eighteen, male and female. As to those who have gone away from us, it is easily accounted for when we call to mind that a Native is never at rest out of his own locality. Hence it was not expected that Perth Natives would stay long with us in York. [Mr. Smithies.]

The Society has numerous Labourers, Stations, Schools, and several thousand Communicants and Scholars connected with them in the Australian Colonies; but with the exception of the Station at Perth, and now exchanged for York, it does little if any thing among the Natives. The promotion of the Gospel among native heathen being the subject of our Volumes, particular notice of the Society's labours among the Colonists does not come within our plan.

UNITED BRETHREN.

Lake Boga: 1849: in the Colony of Victoria—Andrew F. C. Täger: Frederic W. Spieseke, *As.*—P. 225.

The Missionaries are gradually gaining the confidence of the Natives, who have come on two or three occasions, and called at the Station. The following is an example of the prudence and tact with which the Missionaries proceed.

On March 15th four Natives came. I was alone. They asked for victuals, promising to work for it on the morrow. Accordingly, the next morning I took them into the garden and shewed them some work. They wheeled sand till noon cheerfully and diligently. I assisted them, and excited thereby their astonishment. At length they said I should only help to load the sand, and they would wheel it in the barrow, because I was a white man. I replied that it was no shame for any one to labour, and that it was a pleasure for me to work with them. Upon this they exclaimed again and again, with their faces radiant with joy, "You best fellow, master." [Mr. Spieseke]

GOSNERS MISSIONARY SOCIETY.

Zion Hill, at Moreton Bay: Niquet, Rode, Hausmann, Hartenstein, Schmidt, Wagner, Aug. Richter, Albrecht, W. Gerike, Ch. Gerler, T. Hermann, Franz, Zillmann, Doge—Pp. 225, 226.

New Zealand.

The *B F Bible Soc.*—The Auxiliary Society at Auckland has remitted the sum of 50*l.*, and received 1330 Bibles and Testaments. The last Report of this Auxiliary states that there had been issued 275 Bibles and 633 Testaments. The Committee of Ladies had put into circulation 400 copies in various districts of the town and neighbourhood—A further grant of 200 Bibles and Testaments has been made to the Rev. J. Telford, and 242 to the Rev. J. Fenton, of Dunedin; and 4600 copies of the New-Zealand Pentateuch and Joshua have been placed at the disposal of the Church Missionary Society—P. 226.

CHRISTIAN KNOWLEDGE SOCIETY.

Books have been granted to the Rev. V. Lush, of Howick, the Rev. J. A. Fenton, and the Rev. J. P. Gall, and 50*l.* toward the erection of a Church at Dunedin, Otago, and 20*l.* for the same purpose at Panmure.

CHURCH MISSIONARY SOCIETY.

STATIONS AND LABOURERS—The Stations are taken in their order from north to south. *Kiataia* lies in the north-west of the Northern Island; the five which follow are connected with the *Bay of Islands*. At a considerable distance to the southward lie *Waikato*, at the mouth of the river of that name, on the west coast, and *Manukau*, 25 miles inland; east of *Manukau* lies *Hauraki*; and further eastward, on the coast, *Tauranga*. *Rotorua* is in the centre of the Island—*Poverty Bay*, or *Turanga*, nearly in the same latitude, on the east coast—and *Entry Island*, or *Kapiti*, off the south-west coast, and is the headquarters of a district extending along the coast, from Port Nicholson on the south to the River Wanganui on the north.

NORTHERN DISTRICT—*Kaitaia*: 1834: Joseph Mathews: W. G. Puckey, *Cat.*—*Waimate*: 1831: and *Paihia*: Robert Burrows, W. C. Dudley—*Kaiakohe*: Richard Davis; 2 *European Teachers*; *Nat. As.*, 30—Communicants, 624—Baptized in the year: Adults, 136; Children, 121—Schools, 68: Scholars, 2689. There are 10 Churches built with boards, and between 30 and 40 native-built rush Chapels,

MIDDLE DISTRICT—*Bishop's Auckland*: George A. Kissling: Robert Vidal, *Sec. of Mission*—*Waikato*: Robert Maunsell: Carl Sylvius Volkner, James Stack, *Cat*; *Kaitotehe*: 1843: Benj. Yate Ashwell—*Otago*: 1843: John Morgan—*Hauraki*: Thomas Lanfear—*Tauranga*: 1835:

Archd. Alfred N. Brown, Christopher P. Davis—*Rotorua*: Thomas Chapman, Seymour M. Spencer—*Opitiki*: John Alex. Wilson: 1 *European Teacher*—*Ahikeru*: James Preece, *Cat.*; 53 *Nat. As.*—Communicants, 1247—Baptized in the year: Adults, 391; Children, 437—Last returns give Schools, 93: Scholars, 5418. There are nearly 100 native-built Chapels, and about 10,000 attendants at Public Worship.

EASTERN DISTRICT—*Hicks' Bay*: *Poverty Bay* or *Turanga*: Archd. W. Williams, T. S. Grace—*East Cape*: Ralph Barker—*Uawa*: Vacant—*Wairoa*: James Hamlin—*Heretaunga*: Vacant; 142 *Nat. As.* This District contains 5 Stations, viz. *Turanga*, in *Poverty Bay*, at which Archdeacon Williams resides—*Uawa*, 36 miles north of *Turanga*, where Mr. C. Baker commenced a new Station—*Heretaunga*, *East Cape*, and *Wairoa*—Communicants, 3534—Baptized in the year: Adults, 423; Children, 212—Schools, 87: Pupils, 5357.

WESTERN DISTRICT—*Entry Island*: *Wanganui*: Richard Taylor, James Booth, *Cat.*—*Pipiriki*: John Telford, *Printer*—*Kapiti*: Archd. Octavius Hadfield—*Otaki*: Samuel Williams—215 *Nat. As.*—Communicants, 1662—Baptized in the year: Adults, 124; Children, 121—Schools, 18: Scholars, 2080—Pp. 226, 227. Full particulars of the proceedings of the Missionaries, with many details of the circumstances which mark the progress of the Mission, have been given at pp. 105—111, 484—488, and at pp. 45—52, 107—112, of our present Volume.

The reports of the Missionaries shew that there is very great temporal prosperity in most parts of the islands. But it will be easily believed that such prosperity, and the associations into which it has brought them with worldly-minded and ungodly Europeans, have tended to diminish the hold upon their minds which the

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Missionaries formerly possessed, and to introduce drunkenness and other vices. The state of the people is, in fact, too much assimilated to that of nominal Christians at home. Yet the Missionaries are not without encouragement. [Report.]

With respect to the district generally, I have very little to report: nothing either very encouraging or discouraging has occurred during the past year. There has been a steady improvement constantly going on, but the space of one year does not present any thing very remarkable. It is right, however, to observe, that there is the same readiness and alacrity in attending the preaching of the Word and the various ordinances which it has been my privilege to report of late years; indeed, I may safely say, that the desire for spiritual instruction is decidedly increasing. There are, of course, instances of those whose conduct disappoints our hopes and expectations, but these are comparatively rare. On the contrary, there are many who shew, by their consistency of life, that they are really more deeply affected by religion than might at first have been supposed. [Archd. Halliday.]

GOSPEL-PROPAGATION SOCIETY.

The Bishop of New Zealand, in writing to the Society, says—

You may assure the Society of my earnest desire, now that New Zealand is advancing in wealth and prosperity, to redeem the pledge which I gave in 1841, to release them as soon as possible from all payments to this diocese. I have never forgotten this, though I have not been able to fulfil it in the disturbed state of the colony. But I hope it may be done gradually.

RELIGIOUS-TRACT SOCIETY.

A grant of 2250 Tracts has been made to a friend on his going to Canterbury Settlement, and a few other small grants for Libraries—P. 227.

WESLEYAN MISSIONARY SOCIETY.

STATIONS and LABOURERS—*Auckland:* Walter Lawry, *General Superintendent* of the Society's Missions in New Zealand, and *Visitor* of those in the Friendly Islands and Feejee; Joseph H. Fletcher, in charge of the School for the education of the children of the Missio-

naries in New Zealand, the Friendly Islands, and Feejee; Alexander Reid, Master of the Native Training Institution: Thomas Buddle—*Kawhia:* John Whiteley—*Mangungu* and *Wangaroa:* John Hobbs—*Waima* and *Newark:* John Warren—*Wairoa (Kaipara):* James Buller—*Waingarua* and *Waipa:* James Wallis, George Buttle—*Aotea (Beechamdale)* and *Manukau:* Henry H. Lawry, Gideon Smales—*Taranaki, North (New Plymouth):* Henry H. Turton—*Taranaki, South (Waimate):* William Woon—*Waitotara:* George Stanard, *As.—Wanganui* and *Taupo:* William Kirk—*Wellington, Kapiti,* and *Cloudy Bay:* John Aldred, James Watkin—*Middle Island:* Nelson: Samuel Ironside—*Waihowaiti,* near Otago: Charles Creed—*Gratuitous Sunday-School Teachers,* 531; *Local Preachers,* 293—*Communicants,* 4316—*Scholars:* Boys, 3697; Girls, 3022—Pp. 227, 228.

Mr. Buller details the unfavourable influence exercised by the trade of this district upon the general advancement of the Natives of the Northern Section. "During the winter months, the Natives are employed in felling, hewing, and dragging out large kauri pines in their extensive forests, which they sell to merchants for the English and colonial markets. I do not think this traffic is so well calculated to promote their civilization as a steady attention to an improved method of agriculture, and therefore I believe they will soon be left far in the rear of civilization by the Natives of the Midland and South-East Districts, who are giving their attention very earnestly to husbandry."

In the Southern Section of the New-Zealand District there is little or no change in the native department; but much to encourage the Missionary in the spirit of piety which pervades the people, and their generally upright life. Popery makes small impression upon them, though the emissaries of that evil system are indefatigable in their attempts to pervert the members of other Churches; and being many in number, and well supplied with funds, they possess great advantages for

extensive operations. It is hoped that an Institution like that at the Three Kings may soon be established in the neighbourhood of Wellington, as a site for the necessary building has at length been secured, through the kindness of His Excellency Sir George Grey, and a sum of money granted by the Executive Council for the commencement of the undertaking. [Report.]

GOSNER'S MISSIONARY SOCIETY.

NEW ZEALAND—*Chatham Island*:

Franc. Schirmeister, Day. Müller, Oskar Beyer, Hein. Bauker, T. G. Engst—P. 228.

NORTH-GERMAN MISSIONARY SOCIETY AT BREMEN, FORMERLY IN HAMBURGH.

NEW ZEALAND—*Ruapuki*: Wohlers, Abr. Honoré, M. Meier—*Warea*: Riemenschneider—*Waiana*: Völkner—P. 228.

Polynesia.

B F Bible Society—A new edition of 7000 copies of the Tahitian Testament revised by the Missionaries has been put to press, on the application of the Directors of the London Missionary Society. There have been granted to the London Missionary Society 5000 copies on hand in this country, of a former edition of the Tahitian Testament, to be forwarded, for immediate distribution and use, chiefly among the Schools—The last Survey mentioned that 5000 copies of the first edition of the whole Bible in the Rarotongan Language had been sent off by the Missionary ship, "John Williams:" the sum of 100*l.* has since been received for copies sold—An edition of 10,000 copies of the Testament in the Tongan Language has been completed, and placed at the disposal of the Wesleyan Missionary Society for the use of their Missionaries in the Friendly Islands—An edition of 5000 copies of the Testament in the Feejee Language is passing through the press as rapidly as circumstances will permit—*New Hebrides*: An Auxiliary has been formed in these far-distant islands. A small remittance has been already received as a Free Contribution, and a supply of 200 Bibles and Testaments, in several languages, has been sent out. A

grant of 50 reams of paper has been made to this Society—P. 228.

CHRISTIAN KNOWLEDGE SOCIETY.

Pitcairn's Island—Under the authority of the Bishop of London, Mr. Nobbs was admitted to Deacons' Orders by the Bishop of Sierra Leone, at Islington, on the 24th of October 1852. He received Priests' Orders at the hands of the Bishop of London, at Fulham, on the 30th of November. The Board, at the General Meeting in December, voted 100*l.* Some Books and Tracts specified by Mr. Nobbs were also granted for the benefit of the island.

LONDON MISSIONARY SOCIETY.

Islands and Labourers.

Samoa, or Navigators' 1831: Charles Hardie, George Turner, *Superint. of the Mission Seminary*; George Pratt, Wm. Mills, Wm. Harbutt, Archibald W. Murray, Thomas Powell, H. Nisbet, G. Stallworthy, C. W. E. Schmidt, J. P. Sunderland, Wm. Law: Samuel Ella, *Printer*: 108 *Nat. As.* Communicants, 1550—Pupils, 2856—*Hervey*: 1825: Charles Pitman, Aaron Buzacott, William Gill, Henry Royle, George Gill, W. Wyatt Gill: 24 *Nat. As.* Communicants 1151—Scholars, 1650—*Society*: 1820: Charles Barff, George Platt, Geo. Char-

London Missionary Society—

ter, E. R. W. Krause : 5 *Nat. As.* Communicants 705—Pupils, 796—*Austral*: 5 Islands: 9 *Nat. As.*—*Georgian*: 1797: John Barff, David Darling, John Davis, Wm. Howe, A. Chisholm, George Spencer, Wm. A. Lind: Joseph Johnston, *Normal-School Teacher*; 1 *Nat. As.* Communicants 1600—Pupils 1833—*Paumotu*: 3 Out-Stations; 4 *Nat. As.*—*New Hebrides*: 1840: John Geddie: 3 *Nat. As.*—*Manua*: 3 Islands: visited by Mr. Powell. Communicants, 120. In the Western Polynesian Islands there are 19 *Nat. As.* labouring, beside those mentioned as assisting Mr. Geddie. We have given the number of Communicants and Pupils as far as the returns enabled us, but they include only a part of the islands.

In consequence of restrictions imposed by the Governor of Tahiti, contrary to the understood arrangements between the French and English Governments, Mr. Barff, Mr. and Mrs. Chisholm, and Mr. and Mrs. Lind, have for the present left the island. The Governor insists that the election of Ministers shall rest with the chiefs of the district, and not be restricted to Communicants. Several of the islands have been the scenes of war and political contention, the sad effects of which remain, though the war is at end; while in others the Gospel is making considerable progress—Pp. 228, 229.

We have never before had such facts to report connected with our efforts in Western Polynesia. Hitherto trials, difficulties, discouragements, have been the leading characteristics of the fields of labour to which these remarks refer. Nor are these wanting now in many parts; but there is vastly more of a decidedly encouraging character than we have ever had to report before. A decided impression is now made on every field in which our Teachers are labouring.

[*Miss Martineau.*]

RELIGIOUS TRACT SOCIETY.

A grant of 48 reams of paper has been made to the Missionaries at *Tahiti*—In the *Hervey Islands* 9400 Tracts and Books have been printed—At *Raiatea* the Missionaries have received 560 copies of "The Pilgrim's Progress," printed by the Society. They have sold 374 copies, the proceeds of which they have remitted. The smaller works are distributed as prizes in the Schools. They have distributed English Tracts among the sailors touching at the island. A grant of 5700 Tracts has been sent for that object—The press has been active at *Upolu*. In addition to various portions of Scripture, there have been printed several thousands each of School and other Books. A further grant of 48 reams of paper has been voted to the Mission. The Rev. William Harbutt has received 4200 Tracts on returning to his Station—P. 228.

WESLEYAN MISSIONARY SOCIETY.

FRIENDLY ISLANDS.

Tongatabu, 1822: Thomas Adams, Thomas West, Richard Amos—*Habai*: Matthew Wilson, G. R. H. Miller—*Vavou*, 1831: Peter Turner, Walter J. Davis—*Niua-Tobu* and *Niua-Fo-ou*: 1 *Nat. As. Miss.*; and 2 other Islands under the care of Native Teachers—Teachers: Gratuitous, 726; Paid, 8: Local Preachers, 487—Communicants, 7161—Scholars, 7928—Pp. 229, 230.

The Mission to the Friendly Isles never presented circumstances of greater interest than it has done during the last year. The war which has occasioned so much, and so just uneasiness, has been brought to a happy termination; and the King, by his forbearance and generosity in the hour of triumph, and by the practical wisdom of other parts of his conduct, has eminently adorned his Christian Profession. The Chiefs of the fort, called *Houma*, having first notified their intention to submit, a day was appointed to

receive their submission; and as the custom of the Natives is to destroy the vanquished, the Missionaries thought it right to be present at the ceremony, that they might intercede for the captives if needful. But their good offices were not required; for the King caused it to be proclaimed, that he did not intend to take from these chiefs either their lives, their dignity, or their lands, but that he freely forgave them for the sake of the lotu alone. The pardoned chiefs returned from the assembly to the King's house, and that same night they renounced heathenism; and at the family prayer of King George, for the first time in their lives, they bowed the knee to the Lord Jesus. More than 100 persons followed their example when Mr. West visited the fort a few days afterward. Five weeks afterward, on the 16th of August, the remaining fortress was surrendered, and mercy triumphed once more in saving the lives of the vanquished. This fortress, however, was at once destroyed, and the chiefs degraded from their rank, apparently as a punishment for their greater obstinacy. [Report.

FEEJEE ISLANDS.

Lakemba, 1835: with 18 other Islands under the care of Native Teachers: Richard B. Lyth, John Malvern: Samuel Waterhouse, *As.*—1 *Nat. As.*—*Bau*, 1839, and *Vewa*: James Calvert, John Watford: Joseph Waterhouse, *As.* 2 *Nat. As.*—*Bua*: Thomas Williams, jun.: Wm. Moore, *As.*—*Nandy*: David Hazlewood: John Polglase, *As.* There are 4 Stations under the care of Native Assistants. Teachers: Gratuitous, 377; Paid, 60: Local Preachers, 53—Communicants, 2526—Scholars, 4068—P. 230.

A Feejeean and English Dictionary has been completed and published, and an English and Feejeean Dictionary is near completion. The press continues in activity: it is proposed to print 3000 copies of the Testament, and as many extra copies of certain books in a separate form. Education proceeds, and its beneficial results are apparent. Mr. Watford has 84 children in an Infant School at *Vewa*, who have attracted the attention of the neighbouring chiefs of *Bau*,

the Metropolis of Feejee. Some matters, not merely of local interest, have transpired during the year. The first is the sailing of an expedition, commenced *inter alia* for the nautical survey of that group of islands, which will greatly facilitate future intercourse with them on the part of Europeans, and tend to the preservation of Missionary property and life. Very important service has been rendered to the Missions by the opportune visits of H.M.S. "Calliope," under the command of Sir James Everard Home, Bart., who has in various ways supported and co-operated with the Society's Agents, both in the Friendly and Feejee Islands. The Committee cannot but rejoice, that in the providence of God it has been so ordered that the Crown of Great Britain should have been so worthily represented in these far-off isles of the sea. The Missionaries have been greatly and most justly encouraged by the advice and commendation of the gallant officer; and there is reason to hope that, in consequence of the line of conduct he has pursued, the increase of hostilities has been prevented, and a long war brought to an end. Another subject for general congratulation is the success which has attended the endeavours of Mr. Calvert to discountenance the practice of slave-holding by British Subjects in these islands. Three years ago he took steps to bring this subject under the notice of the authorities, and his exertions have been rewarded by the issue of a proclamation by His Excellency Sir Charles Fitzroy, the Governor-General of Her Majesty's Australasian Possessions, declaring the purchasing and holding of slaves by British Subjects to be illegal and scandalous, and warning these offenders against their country's law that if they persist it will be at their peril. [Report.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

Islands, Stations, and Labourers.

HAWAII: 1820: renewed, 1824—*Kailua*: Asa Thurston—*Kealahua*: John D. Paris—*Kau*: Henry Kinney—*Hilo*: David B. Lyman, Titus Coan, Charles H. Wetmore, M.D., Physician—*Kohala*: Elias Bond—*Waimea*: Lorenzo Lyons. **OAHU**: 1820—*Honolulu*: Lowell Smith, Ephraim W. Clark: Sa-

American Board of Missions—

muel N. Castle, Amos S. Cook, *Secular Superintendants*; Mrs. Chamberlain, Teacher; Edm. H. Rogers, *Printer*—*Punahou*: Daniel Dole, *Prin. of Sem.*: Wm. H. Rice, *As.*—*Ewa*: Atemas Bishop: 1 *Nat. Preacher* — *Waialua*; John S. Emerson, Peter J. Gulick: 2 *Nat. Preachers* — *Kaneohe*: Benjamin W. Parker. KAUAI: 1820—*Waimea*: George B. Rowell, Mrs. Whitney—*Koloa*: J. W. Smith, M.D., Physician—*Waioli*: Edward Johnson, Abner Wilcox. MAUI: 1823—*Lahaina*: Dwight Baldwin, M.D.: 1 *Nat. Preacher* — *Lahainaluna*: Wm. P. Alexander, John F. Pogue—*Wailuku*: Daniel T. Conde: Edward Bailey, *As.*: Maria C. Ogden, Teacher: 1 *Nat. Preacher*—*Hana*: Eliphalet Whittlesey. MOLOKAI: 1832 — *Kaluahā*: Harvey R. Hitchcock, Claudius B. Andrews, Samuel G. Dwight: Lydia Brown, Teacher; 1 *Nat. Preacher*. Churches, 26: Communicants, 22,236 — Common Schools, 436: Scholars, 13,945, of which 2174 are Papists: Select Schools, 12: Scholars, 600, of

which 2 Schools are supported by the Board—Pp. 230, 231.

This Mission has been merged in the Christian Community of the islands. It is no longer a distinct, organized body, responsible as such to the Board. The salaries of Native Pastors, the cost of building Churches and Schools in great part will be paid by the Natives. The support of the Hawaiian Missionaries sent to Micronesia and the Marquesas will be provided by them. But it is only in part that the Natives can support their foreign Pastors; and the necessary aid must be given to such from America. The Native Churches relieve the Board the present year of the entire salaries of seven or eight, and partially of twelve other Missionaries. The cost of building Churches has been borne by the Natives from the beginning. They have also assumed the support of the common Schools and of the Native Seminary at Lahainaluna. The Hawaiian Missionary Society has become an independent body, and has sent a Mission of its own to the Marquesas. [Board.

MICRONESIA.

Ascension Island: 1852: Albert A. Sturgess, Luther H. Gulick: 1 *Nat. As.*—*Strong's Island*: Benjamin G. Snow: 1 *Nat. As.* The commencement of both Stations was auspicious.

Spanish and Portuguese-American States.

THE *Wesleyan Miss. Society* has, at *Belize* and *Carib-town*, Honduras Bay, 1 Missionary, 6 Paid and 7 Unpaid Teachers; 2 *Cat.* Communicants, 646. Boys, 282; Girls, 225—P. 231.

Honduras is the only possession of England on the continent of Central America; and the Report details the remarkable success with which it has pleased God to recompense the labours of His servants in every department, and the removal, by death, of that very laborious and valuable Missionary, Mr. Har-

mon Mason. The islands of Ruatan and Utila, now formed into a British Colony, were among the first scenes of Mr. Mason's toils. There are now reported from thence 256 members, with 90 on trial; and it is highly important that a Missionary should be sent to labour if not to reside there, with as little delay as possible. Mr. Haime visited many little islands or Keys, near to Carib Town, where he found numbers of persons who had never been baptized. Some of these he instructed, and admitted to baptism; and they earnestly entreat a repetition of his visits. [Report.

Guiana and the West Indies.

Baptist Miss. Soc.—In the *Bahamas*, *Trinidad*, and *Hayti*, the Society has 7 Missionaries; 24 Native Preachers; 201 *As.* Communicants, 2856; Schools: Day, 16; Scholars, 753; Sunday Schools, 40; Scholars, 2039—P. 231.

B F Bible Society has sent to *Trinidad* 292 English Bibles; to *Jamaica* 2576 Bibles and Testaments; to *St. Elizabeth*, 600; to *Dominica*, 74; to *Antigua*, 648; to *Grenada*, 800; to *Barbadoes*, 1718; to *St. Kitt's*, 573; to *St. Thomas*, 240; to the *Bahamas*, 2021; to *Nassau*, 300; to *Hayti*, 90; to *Bermuda*, 1025; to *Demerara*, 775; and Scriptures in the *Tamul*, *Hindustani*, *Telugu*, and *Bengali* for the Coolies in *Guiana*; to *Berbice*, 577; to *Honduras*, 630. There has been received 184*l.* 2*s.* 2*d.* from *Jamaica*; 19*l.* 15*s.* 10*d.* from *St. Kitt's*; 41*l.* 3*s.* 8*d.* from *St. Croix*; 144*l.* 8*s.* 8*d.* from the *Bahamas*. The sum of 50*l.* has been granted to *Honduras* for a Colporteur—Pp. 231, 232.

Church Missionary Society—The Society's connection with *Jamaica* is altogether closed. In *British Guiana* it has 1 Station, 1 Missionary, 1 European Female Teacher, 1 Country-born Teacher; and there are 72 Communicants, 2 Schools, 102 Scholars—P. 232.

Christian-Knowledge Society—The Board has granted 70*l.* toward the erection of Churches in the Diocese of *Jamaica*, and also several parcels of Books, Books and 25*l.* toward a Church and School in *Antigua*, and 50*l.* toward the repair of a Church in *Guiana*—P. 232.

Gospel-Propagation Society—The proceedings connected with the Society in the West Indies are of a colonial character rather than
May 1854.

Missionary, and therefore do not come within the design of our Survey—P. 232.

London Missionary Society—In *Demerara* there are 5 Missionaries, 1 Schoolmaster, 9 Native Teachers: Communicants, 1659: Day Scholars, 1311; Sabbath Scholars, 2026—In *Berbice* there are 9 Chapels or Stations, 7 Missionaries: Communicants, 1131: Scholars: Day 835, Sabbath 1424. In *Jamaica* there are 13 Chapels or Stations, 8 Missionaries, 2 Assistant Teachers: Communicants 1170: Scholars: Day, 1028, Sabbath 885. The returns of the Missions are not complete—P. 232.

Religious-Tract Society—The Society has sent 129,962 Tracts and Books to the West Indies—P. 232.

United Brethren—In the Danish West Indies there are 8 Stations, 25 Labourers, 10,252 Converts, of whom 3117 are Communicants, In *Surinam* there are 9 Stations, 54 Labourers, 18,972 Converts, of whom 2102 are Communicants. On the Mosquito Coast there is 1 Station and 6 Labourers, 20 Converts. In the British West Indies there are 30 Stations, 86 Missionaries, 30,741 Converts, of whom 11,780 are Communicants—P. 232.

United Scotch Presbyterian Mission—The *Jamaica* Mission consists of a Synod of 4 Presbyteries and 23 Congregations, with a membership of nearly 3900, an attendance of 8000, and an appendage of 37 Day Schools. The returns from 18 Congregations shew that the accessions during the year in these Congregations have been 394, and that the removals by death or otherwise have been 215, leaving a clear gain of 179. The Mission is carried on by 17 Or-

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United Scotch Presbyterian Mission—

dained Missionaries, 8 Catechists, and a large number of Teachers, white and coloured—The Academy at *Montego Bay* has been attended during the year by 19 Missionary Students—*Trinidad—Port of Spain and Arouca*—This Mission consists of 2 Congregations, Port of Spain and Arouca, both of which are small.

*Wesleyan Missionary Society—*The Missionaries and Assistant Missionaries labour at 204 Chapels, and 193 other places: they are 78 in number, and are assisted by 146 Paid and 1632 Gratuitous Teachers. There are 48,144 Communicants and 18,243 Scholars—P. 232.

North-American Indians.

*American Board of Missions—*At 25 Stations there are 24 Missionaries, of whom 2 are Physicians, 13 Assistants, 4 Native Preachers, 11 Native Assistants, 36 Female Assistants, beside wives of Missionaries; and without them making a total of 88 Labourers. The Stations are among the *Oregon, Pawnee, Choctaw, Cherokee, Dakota, Seneca, Tuscarora, Sioux, Ojibwa, Stockbridge, New-York, and Abenaki* Indians—Pp. 232, 233.

*American Presbyterian Board—*At 8 Stations there are 10 Missionaries, 1 Licentiate, 52 Male and Female Assistants, chiefly wives of the Labourers; making a total of 63 Labourers. There are about 400 Scholars in the Schools, who are of the *Choctaw, Creek, Chickasaws, Seminole, Iowa, Sac, Omaha, Ojibwa, Chippewa, and Ottawa* Indians—P. 233.

*American Episcopal Board—*In the *Texas*, among the *Oneida* and *Ottawa* Indians the Board has 4 Stations, at which 4 Missionaries and 2 Assistants labour—P. 233.

*American Baptist Board—*At 11 Stations and 9 Out-Stations there are 8 Missionaries, 8 Native Assistants, 8 Female Assistants, chiefly wives of Missionaries. There are 1360 Members or Communicants; 4 Boarding and 3 Day Schools, and 219 Scholars—These

are among *Ojibwa, Ottawa, Tuscarora, Tonawanda, Shawanoe, and Cherokee* Indians—P. 233.

*Church Miss. Soc.—*At 10 Stations connected with the Red-River Settlement there are 8 Missionaries, James Hunter, Charles Hillier, Wm. Cockran, Robert Hunt, Abraham Cowley; Edward Arthur Watkins, John Horden, and Robert James, who is now in England for health: they are assisted by 1 Native Missionary, 42 European and 1 Country-born, and 8 Native Assistants. Attendants at Public Worship, 1380: Communicants, 507: Schools, 22: Scholars: Boys, 237; Girls, 233; Sexes not mentioned, 207; Youths and Adults, 47: Total, 724—P. 233; and see, at pp. 56—62, 146—159, 273—287, and at pp. 53—63, 149—160, 203—207 of our present Volume, many particulars of the proceedings of the Mission.

*United Brethren—*At *New Fairfield*, among the Delaware Indians, Br. Jesse Vogler is labouring: there are 205 under instruction—At *Westfield*, Br. Ochler labours: there are 133 under instruction—Among the *Cherokees*, at *New Spring Place*, Br. Bischof; Wellfare, Warner, &c.: 69 under instruction—At *Canaan*, Br. Miles Vogler, Br. Mack. There are 84 under instruction—In *Florida*, no Missionary at present. At these Stations there are 491 Indian Con-

verts, of whom 107 are Communicants—P. 233.

Wesleyan Miss. Soc.—In the territories of the Hudson's-Bay Company the Society has, at 4

principal Stations and 5 Sub-Stations, 1 Missionary, 4 Paid and 5 Gratuitous Teachers, 120 Communicants, and 74 Scholars. These returns are very imperfect—P. 233.

Labrador.

UNITED BRETHREN.

Nain: 1771: C. Aug. Ribbach, Freytag, Vollprecht, Tappe: Communicants, 92: Baptized: Adults, 85; Children, 118: under instruction, 304—*Okhak*: 1776: C. G. Albrecht, Erdman, Barsoe, Weitz: Communicants, 178: Baptized: Adults, 67; Children, 168: under instruction, 418—*Hopedale*: 1782: Kretschmer, F. Kruth, Elsner, Horlacher: Communicants, 60: Baptized: Adults, 56; Children, 99: under instruction, 239—*Hebron*: 1830: Jonathan Mentzel,

Casper Schött, Bubser, Kern: Communicants, 85: Baptized: Adults, 66; Children, 117: under instruction, 360—On the Arctic Expedition, Miertsching — Pp. 233, 234.

RELIGIOUS-TRACT SOCIETY.

To the Rev. H. P. Disney, engaged in the Labrador Mission for the benefit of the fishermen and their families, a grant of 2700 Tracts, and a Library, on reduced terms, was made.

Greenland.

UNITED BRETHREN.

New Herrnhut: 1733: C. A. Ullbricht, Kleinschmidt, Herbrich, Gerike: Communicants, 199: Baptized: Adults, 62; Children, 133: under instruction, 431—*Lichtenfels*: 1758: Brn. J. F. D. Tietzen, C. Kögel, Richter, Warmow: Communicants, 163: Baptized: Adults, 121; Children, 104: under instruc-

tion, 388—*Lichtenau*: 1774: Brn. Valentine Müller, J. Kögel, Asboe: Communicants, 267: Baptized: Adults, 130; Children, 263: under instruction, 748—*Fredericksthal*: 1824: Brn. J. G. M. Ihrer, Schneider, C. Uellner: Communicants, 236: Baptized: Adults, 68; Children, 166: under instruction, 525—P. 234.

I WILL HAVE MERCY UPON HER THAT HAD NOT OBTAINED MERCY; AND I WILL SAY TO THEM WHICH WERE NOT MY PEOPLE, THOU ART MY PEOPLE; AND THEY SHALL SAY, THOU ART MY GOD.—*Hosea* ii. 23.

Biography.

OBITUARY NOTICES OF NATIVE CONVERTS, IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY.

MR. M. T. HARDING, resident Catechist at the Bananas, Western Africa, records in his Journal the death of a Native Convert, a Communicant, who died in March last.

March 2—I committed the mortal remains of William Campbell to the grave this morning, at 8 o'clock, in the presence

of about 200 persons. He was one of the members of the church here, and was born at Dublin. He loved his Bible, and

preferred it to vain company, for he said that there are more than thousands of companions to be found in the Bible, and should he keep their company he would do well, for they would teach him of the way of life. I believe he was a sincere Christian. During his illness I made several visits to him, and always found him in a cheerful frame of mind, and with full confidence in the Lord. His Bible was always with him. A week before his death I asked him about his spiritual state. He said, "I still love God, and have resolved to pray unto Him as long as I live, and I believe God will pardon all my sins, because Jesus died for them." He said, moreover, that he was willing to die, and believed that he would go to

heaven, and live happy with God and Christ, and that he did not expect to live any longer. I asked him, "Are you sure of what you say?" He replied, "Why should I deceive myself in such an hour as this? Do not be in doubt of me, for my soul is 'hid in Christ.' I do believe I shall not perish: only help me with your prayers." This was the day before his death.

On the next day he was seized with a convulsive fit, in the morning at 8 o'clock, which continued until 9 o'clock, after which he was relieved a little; but about 12 o'clock another convulsive fit disembodied his immortal spirit, and landed him in the paradise of God.

The Rev. C. F. Ehemann has given an account of the last days of a Schoolmaster connected with the Society's Station at Charlotte, but latterly at York; and of a sawyer from Gloucester, Western Africa.

Oct. 10, 1852: Lord's Day—At one o'clock this morning I was called to Mr. Phillip, who, on account of ill health, was removed to this place from Charlotte some time ago, and whose illness suddenly took a dangerous turn. On my arrival I found him in a state of torpor, which those around him mistook for death. When he had come to himself again, and was able to be spoken to, I read the fifty-first Psalm, directed him to Jesus Christ as the only hope for sinners, and commended him to His mercy in prayer. At eight A.M., and after the evening service, I visited him again, but found him both times in a lethargic sleep, from which he awoke only on Monday, greatly deranged in his mind.

From Wednesday to Friday, the day of his death, his mind was clear; but he had lost the faculty of speech, which put an end to any communication from, but not to, him, as he fully understood what was spoken. From the conversations I

had with him before this attack came on, I have reason to believe he was prepared for this great change.

Jan. 16—This morning I visited one of my sawyers, who had come here from Gloucester to cut timber, &c., for the Society's church. He complained of pains in the chest, and appeared very low. I met, however, with a true and humble Christian. His hope was altogether in Christ, to whom he said he had given his heart a long time ago. As I was administering the Lord's supper this day, I asked him whether he would like to partake of it, to which he gladly assented. He was, however, not allowed to enjoy this privilege again here upon earth, for he died during divine service. When he felt that the hour of his departure had come, he called upon his companion to engage with him in prayer, and while thus engaged he breathed his last.

Mr. Appaji, Catechist at Malligaum, in connection with the Church Missionary Society, relates some particulars of the death of a Native Convert of that Station.

In the last month we lost the best ornament of our Poor Asylum, which was Peraji, the shepherd Christian, who died on the 4th of July last; and I am exceedingly glad to inform you that his end was peace. He was for a considerable time in the Poor Asylum. In my first vacation, when I was sent here to take charge of the Mission under the guidance

of Mr. Bell and Captain Robertson, of the 25th N. I., Peraji was under me for three months as a candidate for baptism, and at the end of 1849 he was baptized by the Rev. E. Rogers. Since that time he has given every proof of his sincerity. Although he was infirm in his legs, yet no one saw him idle: he tried every day to do something or other, and

make himself and others happy. He was the great help to those who are blind and sick in the asylum. By his industry he was always keeping himself clean and decent, and by his consistent walk and conversation he carried a great influence over others. When he was very sick, and about to die, I asked him, "Peraji, where is your hope?" He answered, "In Jesus Christ, who died for me, and He will give

me eternal life." And two days before his death, when he could not speak, I again asked him, "In whom do you believe for salvation?" He pointed out by his eyes and finger towards heaven. A few days before his death, when I saw him, he was insensible. Such circumstances are joys in the midst of our sorrow for our slow work of the extension of Christ's kingdom.

Mr. Matchett has forwarded an account of Stephen Francis, who died Dec. 1, 1852, at the Church Missionary Society's Station, Karachi, Western India.

Nov. 14, 1852: Lord's Day—We heard this morning of the arrival in the camp from Hyderabad of a poor native Christian, who was very sick. I went in the evening to see him, and found him in a very wretched little cabin. His name is Stephen Francis. He had been led to embrace the truth through the instrumentality of his former master, Captain Cantis, of the Madras Service. He was baptized in Cannanore or Mangalore (his native country), in the year 1838, by the Rev. S. Hebbich, a German Missionary. He had gone to England with Captain Cantis a couple of years ago; and, on his return to India, the Rev. C. Wodehouse, chaplain at Hyderabad, who was in the same ship, engaged him as his servant, and brought him to Sindh with him. He had taken fever and dropsy in Hyderabad, and had therefore come to Karachi. When I went to see him, I found with him his mother Mary, his wife Eliza, and his daughter Sarah, about nine years of age. From letters and papers which he had received from Captain Cantis, Mr. Hebbich, and Mr. Wodehouse, it appeared that he was a most exemplary Christian man; and indeed the whole tone of his conversation, and his meek submission to his Father's chastisement, shewed as much. I read and prayed with him, promised to see him again, and took my leave.

On my return home I related the adventure to my dear fellow-labourer; and we agreed to call on poor Stephen on the morrow, and invite him and his family to our compound.

Nov. 28, 1852—Stephen is growing much worse: his pain is greater, but his Christian patience and resignation are greater still.

Dec. 1—Stephen became much worse to-day. Dr. Grierson, who has been most kind and unremitting in his visits to him, appeared to have little hope of his living long. The poor sufferer, in the course of the day, desired to have the Lord's supper administered to him. Although his pain was great, and his body weak, yet his faith appeared lively and strong. At four o'clock in the afternoon we were called to his bedside, and found him expiring. We spoke some promises of the Scripture into his ear, and then knelt down to commend his spirit to God. The prayer did not occupy more than three minutes; but when we rose from our knees we found that he had "fallen asleep." This poor man, one of the Pariah caste, was a bright example of the effects of the gospel of Christ; and I thanked God for the encouragement which, through him, was afforded me. It was very distressing to witness the grief of his mother, and wife, and daughter.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

BATHURST.

In Mr. C. Macaulay's report he gives an account of

Meetings for Candidates, &c.

These are four in number. There are

two classes of candidates for baptism, which meet every Tuesday and Wednesday morning. The class of candidates for the Lord's supper, consisting of colony-born young men and women, meet every Thursday morning. The communicants have their class on Friday morning.

Having gone through the Lord's Prayer, the Decalogue, and the Creed, with every

one of these classes, by way of practical exposition, I give them a lecture on some portions of the Scriptures every day when we meet. Besides these different classes, I meet the seniors every Monday afternoon in a Bible-class, when matters relating to the church at large are also conferred upon and discussed. The people seem to attach a peculiar value to these classes, probably because in them we come home more familiarly to them than in addresses from the pulpit. Their readiness to attend, their willingness to contribute their halfpennies, and the seriousness and attention with which they listen to and hear the word of God when explained to them, are things that cannot fail to excite some very pleasing sensations of joy and gratitude to the Lord in the heart of every one that sees them. There is a young man, a candidate for the Lord's supper, very sick, so much so, that his friends were obliged to remove him to the hospital at Kisey. Though suffering so much, and at such a great distance from home, his heart was in his class. He sent, some time ago, begging me to receive his halfpenny towards the class every Thursday. I received the first he sent me; but when I think he needs being helped, rather than giving it, I sent to say he should keep it to himself, and that the sincere desire in him is accepted for the gift.

There is a fact connected with the religious history of Bathurst at this time worthy of particular notice. There is not a single idolater, and no Mahomedan here. And there being no other denomination of Christians, also, all who make any profession of religion at all belong to us. It is also very singular that there are not more than six individuals who do not join class; and no sooner is an attempt made to shew them the importance of religion, than there is a manifest readiness to be put in the right way, as one of them has expressed it. In confirmation of this, an Aku man, and an old inhabitant of the village, was passing by me a few days ago to his farm. After mutual salvation, I asked him, "Why, I have not seen your name in the class-list, nor yourself in class. How is that?" He seemed struck at this, and stood still, with a long pause. Then I said, further, "I shall seek out your house, and come there to you about this matter." "No," he said, "I shall come to you. I will not wait for you to come to me. I must come to you before you find out my house." Another man, a Popo, was once

a candidate for baptism; but the misfortunes of life have had the ill effect of driving him back for a long time. Him, also, I accosted in the same manner, and received in return the very identical reply as in the case of the former man; the only difference being, that with his promise went the execution of it. He has since been to me on the subject, earnestly desiring his name to be reinstated; and I promised to do so after I should have made further inquiries about him.

One thing to be much lamented here is the great number of long-tried candidates, whose protracted baptism is sufficient to discourage them, and is producing that effect already in some. I have a great work to do towards holding up their hearts with the promise of soon representing their case to the superintendent, which I have also done. I hope some steps will soon be taken for this.

Attendance on divine worship.

It is a very pleasing and interesting sight to see the people coming from every quarter, decently clothed, and each one resuming his seat every Sunday morning and afternoon in the church. However, our Thursday-afternoon service is not satisfactorily attended, most of the people being away from home for the necessities of life. The school-house, which we also employ for divine service, as we have no church, cannot conveniently accommodate the large numbers that crowd in it every Lord's-day. Even this school-house we are not sure of keeping to any length of time. It is no solid building, and its board walls are not strong enough, in my opinion, to stand a year longer. The case of Bathurst, in this point, needs being taken into very particular consideration. A church is most desirable, and needed. The people are willing to give all the assistance that lies in their power. Though so poor as not to be able to raise any considerable sum, yet, to what little they can give, they are willing to add manual labour. The present school house can with difficulty afford comfortable seats for more than 350, and some of these are even obliged to sit outside.

It gives me very great pleasure to state that our labours among the people have not been in vain, but that we have rather reaped successes far beyond our expectations, exceeding at the same time the amount of labour and exertions bestowed. One reason of this appears to be the due value which the people attach to our work,

being sensible of the greatness and importance of it, especially now that a native ministry is being raised up in the colony. This latter consideration has made an uncommonly deep impression on the minds of many. Once and again the expression would escape them in our Saturday prayer-meetings, whilst on their knees, that they return most hearty thanks to God for raising up their own countrymen, yea, their own children, to be their teachers. I cannot express what feelings possess my mind on hearing this.

It is almost superfluous for me to mention the marked attention, seriousness, and devotion, with which the people listen to the sermons, discourses, and lectures, preached and delivered to them both in church and class. And what is most pleasing and encouraging in it is, that they endeavour to unite practice with what they hear and know. To this latter fact is owing the unusual influx of people to the Sunday-school, and our present number of scholars. Many a time one and another would tell me what good effects the sermon or discourse produced in him. This effect is more to be seen in reconciling parties that had long been at variance, in bringing some forward to join themselves to the Lord, and in comforting the sorrowful hearts of others by darting light into them.

Visits to the Sick.

If there is any thing particularly gratifying in this pleasant exercise, it is to witness the humility, resignation, and meekness of those that are under the correcting rod of their heavenly Father. They know that "affliction cometh not forth of the dust," and that "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." It is therefore no great wonder to see them so completely resigned, and willing to wait their Maker's will.

I often felt inclined to suspect the submission of the dying as a blind one to fate, without duly weighing the consequences that follow death. But again and again I have had my scruples removed, and my mistakes corrected, by the confident assurance of one and another of them, that eternal happiness is secured them, beyond the power of any enemy to despoil them of it, by Jesus, and Him alone. Often, too, has my own heart been encouraged, my faith quickened, and my hopes brightened, of a glorious immortality that awaits the children of God beyond the grave.

I cannot but feel abundantly thankful that the Lord has been pleased to own and bless the weak efforts of me, His unworthy servant, with such successes as I have been allowed to see. To Him, therefore, be all the praise and glory ascribed.

CHARLOTTE.

The average number of attendants on divine service is 400, of whom 127 are communicants; there being, according to the report of the native catechist, only ten persons in this village who estrange themselves from Sabbath ordinances. There are 127 communicants. The number of candidates amounts to 115. The following are extracts from the

Report of Mr. J. Frith, the native catechist, April to Oct. 1853.

As I commenced my labour in this place in April last, my report consequently must begin from that time.

As soon as I came to this village I was warmly received by the Christian people, most of whom expressed their desire that God should crown my labour amongst them with abundant success. I observed them to be just what they are universally reported to be, viz. a pious and good-natured people. On Sunday, the 10th of April, I conducted the morning service at half-past ten o'clock, and the people were peculiarly attentive to my discourse. In one part of the church I noticed the government school-girls sitting together, quite decently habited: they seemed very intelligent, at least the majority of them, and I could hear how distinctly they responded after me in the Prayer-book, especially in saying the Creed and the Lord's prayer. The whole congregation seemed more respectable than I had anticipated.

The church is always well attended, even when the weather is not fair. The bishop came up here some time in April last, and confirmed the communicants of Bathurst and this place in our church. The whole scene was very solemn.

One example may suffice to shew what the Lord is doing among us in this little village. John Dancanor is an old Bornu man of at least eighty. He was brought into the colony in one of the first slave-ships captured by the British cruisers, not long after the establishment of this happy place of refuge

—so to speak—for the oppressed, enslaved and benighted Afric's sons and daughters. But unfortunately for Dancanor he was a Mahommedan—a Mahommedan from his fatherland, and it seemed at first he was determined to live and die a Mahommedan. After many unwearied efforts had been exerted by some devoted servants of God for his conversion, he continued steadfast in his religion; for when a man has become old in that religion, and well versed in the Korán, one would almost fancy it utterly impossible to convert such an individual, supposing he did not bear this fact in mind, viz. that God is almighty, and can dissolve the flinty heart. As soon as I came to this station, a friend told me there was a certain Mahommedan here who defied every means used for his conversion. I called upon him, and conversed with him on the subject, shewing him, as much as I could, the superiority of Christianity to Mahommedanism—that there is all truth in the one, and much of falsehood in the other. After a long course of apparently unprofitable argument, I took leave of him, and, after I had gone a few paces from him, he said, according to his custom, smiling, "I will think upon the matter." Whenever I saw and asked him if he did give the subject a second thought, his answer would be still uniform, "I will think upon the matter." In the morning of August 29, as I was conversing with a Christian friend who paid me a visit, in came Dancanor all of a sudden, and told me he was now willing to give up his profession for ours. I asked him whether he was serious about what he had just stated, and he replied in the affirmative. I proposed many important questions to him, which he readily answered, and he shewed me clearly he had nothing any longer to do with that "cunningly-devised fable." Dancanor is now admitted a candidate for baptism.

Our Sunday-school numbers 140, and the scholars progress well in reading. Our Day-school numbers 64 boys and 40 girls, and I feel happy to report they are doing well in their studies, and some of the boys are very promising.

Liberated school.

We deeply regret that ill-health has deprived us of Mrs. Clemens' valuable labours in this school, and has necessitated her return to Europe. She has been succeeded by

Miss Hählen. The following is Mrs. Clemens'

Report for the half-year ending April 1853.

The Lord was pleased to send me, since the beginning of this year, much sickness; and latterly, especially, I was for several weeks laid down with fever and rheumatic pains.

I can, with a thankful heart to God for His goodness, say, that in the course of the past half-year my children have given me, on the whole, much encouragement. I have many good, promising girls, who shew a sincere desire to do the will of God, and walk in His ways. On the 16th of January I had the great satisfaction to see again twelve girls from my Bible class, after having been carefully examined by the Rev. E. Dicker, brought into the visible church of Christ by baptism. These, as well as the former who were baptized, have an influence for good, like the leaven in the gospel, over the whole school, for I can trust them, and hold them up as examples to others.

Six of the eldest girls were soon afterwards married to steady, good young men.

In November, eight new girls were admitted to our school: six of them are quite young, from three to six years of age. Since January, again, I received twenty-three. Some of these new-comers looked very sickly; others dull, stupid, and inattentive; others, again, quite the contrary, being sly and cunning, and bringing bad habits and evil propensities, which caused me much trial and anxiety: one little child, particularly, was stealing daily any thing she could get; and though she only could utter some few words in English, she lied, and denied fearfully even what she was seen to have done. But, thanks to God! she and all the others have already changed favourably in bodily health and turn of mind. Some of these little ones are very affectionate, always keeping near me, and admiring greatly all the new, wonderful things which they now see. It is astonishing how quickly they pick up so much English as to be able to converse a little about the common things of life.

Through the goodness of God, and the kind interest of some dear Mission friends in England, I was permitted to send the deaf and dumb girl, mentioned once in my report, to an asylum for such afflicted children at Bath. O that she may there learn to know and love her God and Saviour, grow in grace, and improve in every

thing needful for this life and for the life to come!

The number of girls at present in the school is 81—a healthy, hopeful, and happy-looking set of children, whose innocent merriness often gladdens my lonely, bereaved heart, and makes our solitary place here in the mountains a scene of rejoicing.

SEA DISTRICT.

KENT.

In connection with this station, which is on the sea shore, and the most southerly of our stations, there are various villages in the interior—Russell, Tumbo, Macdonald—as well as the Banana islands, off the coast, which are placed under the charge of the Missionary at Kent, the Rev. F. Bultmann, from whose journals we select the following extracts—

Administration of the Sacraments at Russell.

Nov. 21, 1852—I administered the Lord's supper at Russell to nearly sixty communicants, collected from Tumbo and Macdonald—the former two miles west, the latter four miles east, of Russell. I also baptized seven children and six adults; on examining whom, in the presence of the united congregation, I was struck by the general interest it elicited. How peculiarly public catechizing at church might be adapted to the state of our congregations!

The village of John Obi.

The inhabitants of this hamlet, eighty in number, consist of Kusso and Sherbro emigrants.

Feb. 6, 1853—I went to John Obi for divine service, and was delighted with the change of the place and people since William Grant and his wife were placed there in November last. The decent behaviour of both children and adults, and their eager attention at Sunday-school, and during divine service, was highly gratifying, and extremely creditable to Mr. and Mrs. Grant, who, but for a few months' private instruction at our house, are entirely self-taught, and both liberated Africans of the Yoruba tribe.

Confirmations at Waterloo, Bananas, and Kent.

April 9—Our beloved bishop held his May 1854.

confirmation at Waterloo for the parish of St. Michael. The catechumens, clothed in white, amounted to 450, and filled the whole body of the church. Their deportment, their eager attention, and the sacred rite being administered among them for the first time, all rendered it both a deeply solemn and a very cheering scene; such as would have elicited tears of joy from many an European Christian, could they have witnessed it.

April 21—The bishop, with his wife, arrived at Kent in H. M. steamer "Bloodhound," Captain Christian; and it was an especial gratification to us, after eighteen months' shifting about in temporary abodes, to have our new house first occupied by visitors so highly esteemed and beloved.

April 22—I accompanied the bishop to Bananas, where I had the pleasure to present to him 100 candidates for confirmation—80 of Dublin and 20 of Ricketta. It was a grand holiday for the whole island, and I heartily participated in the general feeling of grateful joy that, by the bishop's willingness thus to travel about, the blessing of this sacred rite was brought within reach of every one, even the aged, the infirm, and the blind.

April 23—The last confirmation, upon the bishop's first tour through this colony, was held this day at Kent, when I had again the privilege of presenting nearly 200 candidates for the sacred rite—two-thirds belonging to Kent, and one-third to Tumbo and Russell. Mr. Ehemann, too, was present, with about thirty of his York communicants. Most blessed and festive days, indeed, these have been! days that realized all we had so long hoped and prayed for! When I say *we*, I mean the hundreds, yea, thousands, of our converts with us.

General Remarks for the half-year ending April 1853.

I beg to close this with a few desultory remarks. Kent school, I am happy to say, has again increased from 75, in September last, to upwards of 100 in average attendance. The Church has increased, and been strengthened and refreshed, I trust, everywhere, from Waterloo to Bananas, by the sacred rite of confirmation, and a five months' preparation for it; while, in connexion with the latter, I cannot help observing that our people's religious susceptibility lies as yet greatly in one direction—always preferring to have

their feelings touched and wrought upon, to any mental exertion on their part to have their understandings enlightened. I was struck with this on comparing the interest manifested in the evening prayer-meetings since last November, with that attending the public catechization during that time. I mention it by no means as a new discovery, but rather because I think the time quite near at hand when the scale will turn to the other side, at least in this colony, the religious history of which one cannot look back upon—especially at this particular juncture—without deep emotions of gratitude and praise to Him in whom alone all blessings are vouchsafed, and who, for black and white, has shed His precious blood.

The Bananas.

Last month our quiet little community at Bananas was threatened — by some Freetown speculators — with the establishment of a grog shop among them; but they happily escaped this Charybdis to religion and virtue by petitioning *en masse* against the grant of a licence for that purpose. I was happy indeed in transmitting to them, last week, the Colonial Secretary's reply, that His Excellency the Governor had acceded to their prayer, and would grant licence to no one for retailing spirituous liquor at Bananas.

Paley and Peyton.

Such is naturally the relation between this Mission and our infant Mission in the Yoruba country, that any thing which betides the one will be felt by the other; and since we have the precious assurance that "all things work together for good to them that love God," we may trust that, both in their private and public effect, the afflictive events that have happened to them and to us, "have fallen out rather unto the furtherance of the Gospel." Scarcely had we passed through our day of humiliation and prayer for their Paley, when, in their turn, they were called to mourn with us over our Peyton.

It was in 1837 that, with Messrs Beale, Smith, Stedman, and myself, our departed brother first entered this Mission; and, afflictive as this mournful event must needs be to the Society, and to all more immediately interested in the Freetown grammar-school; yet, while in the bereavements of our infant-Mission at Abbeokuta we have to trace the hand of a faith-trying Providence, we cannot but gratefully acknowledge, in our own case,

the Lord's long-sparing mercy, which will appear from the following circumstance. In 1837, five Missionaries were appointed to Sierra Leone. Of these, Mr. Peyton has made the first breach, by death, after a residence of more than fifteen years in this deadly climate.

Two very important accessories of our day toward the furtherance of the gospel and kingdom of Christ on this coast undoubtedly are, the establishment of the Episcopate, and the regular monthly steam communication. I have of late furnished certificates to several of our communicants emigrating to Lagos, as *confirmed* members of our church. The effect this steadily-advancing intercourse must have upon the extirpation of the slave-trade is obvious. In all respects the transformation, both as accomplished and as now in progress, exceeds every thing our fondest hopes for the redemption of Western Africa could have reasonably anticipated upon our lamented brother's first entrance into this field of labour.

May 27—In the morning and afternoon we had solemn worship, as appointed by the bishop, in memory of the recent deaths at Abbeokuta; in which—as in every thing betiding that infant Mission among their brethren—our people naturally feel the liveliest interest. Our churches were therefore, on this occasion, filled with attentive worshippers; many of whom, I humbly hope, have attained to that degree of Christian knowledge and experience which will enable them, in some measure, to apprehend, as marks of their membership of Christ, such passages as the following—"Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

THE BANANAS.

The following are extracts from the journals of Mr. M. T. Harding, the resident native catechist—

Retrospect, March 1853.

Blessed be the name of the Lord for His favours towards the inhabitants of this our colony! I remember, in the year of our Lord 1610, the colony was not only a "mountain of lions," but also the habitation of Satan. But now our present state will prove that God smiles upon us, and I do believe that Sierra Leone was chosen by God for the African race, that many of her tribes may come there and learn to know the true God, after

which they are to carry the same back to their native countries. May the Lord raise up many of Africa's sons to become faithful labourers of Christ, who will go in His name to contend with the armies of unbelievers, so that the heathen world may become the kingdoms of Christ.

Rum, and its consequences.

Nov. 24, 1852—This afternoon I was in my house, and heard a great noise at the wharf; and, on inquiry, learnt that Joseph Taylor, one of our monitors in the school, was drowned. Upon this I immediately went down to the wharf, and found many of the inhabitants of the town weeping. Some of the men were in the water, diving in search of the body, which at last was found at the bottom of the water, twelve or thirteen feet deep. It was brought to the wharf until the magistrate from Kent should hold an inquest over it, which he did on the following morning, after which the remains were buried.

Joseph came to school on the very day he was drowned. At 9 o'clock, he, with some others, came to my house to receive instruction, and at half-past 10 o'clock I walked with them to the school. After school was over, he and one of his school-mates went down to the wharf to bathe. A cutter from Freetown had anchored there, and one of the men belonging to her was on shore buying provisions. Wishing to return, he asked the two lads to take him to the cutter, and he would recompense them. So they took a paddle canoe from the wharf and carried the man to the cutter, when he gave them rum for their payment. The one drank a little, but poor Joseph drank much, thinking it to be the same as palm-wine, after which they came ashore. No person was at the wharf with them. The rum commenced taking effect on Joseph, who took off his clothes and went into the water to swim. He swam about seven or eight feet from the shore, and then began to sink. His companion, who was on shore, when he saw Joseph beginning to sink, ran to the town and told the people, which brought many of them down to the wharf. Joseph was about nineteen years of age. He was a clever boy in school.

New-year's day.

Jan. 1, 1853—I held divine service this morning at 10 o'clock with a good congregation. We gave thanks to Almighty God, who has preserved us through another year, and sought His blessing on the com-

mencement of a new year. I do believe that His presence was with us.

Interview with the Bishop.

Feb. 7—I left Dublin this morning, by boat, for Freetown, to attend the general meeting, which was to be held on the 9th instant. After the meeting was over I visited the bishop. Before I left he recommended me to God by prayer. O may the Lord in mercy spare the life of this His precious servant to continue amongst us, to watch over the flock of Christ here!

General View, Sept. 1853.

I am happy to say that our prospects at Dublin are more cheering than I have seen since my being stationed here. Our congregation has increased considerably; and I believe that the seeds we have sown are now taking deep root in the hearts and affections of the people. All praise be given to that Redeemer who indeed continues to do great things for poor Africans; and soon may Africa "stretch out her hands unto God."

Baptisms—the Lord's Supper.

June 29, 1853—The Rev. F Bultmann came here this afternoon, and baptized three adults and five infants. At the same time, also, we surrounded the mercy-seat of God, to remember the dying love of Jesus: we were sixty-nine in number. The three adults were in the candidates' class for three years, and their conduct was satisfactory.

Visit of the "Volcano," Captain Coote.

Aug. 28—A steam ship of war, the "Volcano," Captain Robert Coote, came here this evening, and anchored. The captain is a very pious man. I never before met with a captain so honest and charitable, that even all his crews behaved themselves as Christians. The first day he came on shore he visited our school, and heard the children read, and asked them many questions. When he was about leaving them he promised to pay them another visit, but his time did not allow him to do so. He came ashore always in the evening, when the weather was fine, and went about the town visiting the people, and giving alms to the poor. He was here for nine days, and was about attending church with all his crews the Sunday before he left, but was prevented by a heavy rain. He took leave of us on the 6th of September, and was going home to England.

Statistics.

The number of communicants on the list is 90. *Day-school*—Our number on the list is 90. *Sunday-school*—The number on the list is 65. *Attendance on divine worship*—Morning, 200; evening, 100; on Thursdays, 70.

Day-school at Ricketts—Number on the list, 55. *Sunday-school*—The number on the list is 23. *Attendance on divine worship*—Lord's-day morning, 80; evening, 58; Thursdays, 42.

YORK.

The Rev. C. F. Ehemann continues in charge of this station. The erection of a substantially-built church has occupied much of his time and attention. The following are extracts from his journals—

Jan. 8, 1853—I visited an old sick communicant, whose state did not permit me to do more than offer up a prayer in his behalf.

I saw him again on the 10th, when he was able to converse a little. Upon my inquiry whether he was prepared to meet his God, he replied, "Christ is with me. I am not afraid to die." Thus we now and then meet with a glimpse of hope and light, to our own encouragement and perseverance in our work, where we are tempted to exclaim, I have spent my time and labour in vain.

Merciful preservation.

March 28, 1853—The Lord mercifully delivered us from a watery grave this day, at the Cape, on our way to Freetown, whither I took Mrs. Ehemann and children for a change. The swelling of the sea at the Cape was such as I had never witnessed; and but an hour before we passed it a large canoe was sunk, and all hands lost.

I returned to York two days after, on account of my church.

A sick candidate.

Aug. 14: Lord's Day—After morning service I visited a sick candidate for baptism, who was so destitute of human help and friends, and the necessities of this life, that he would have died of starvation before his disease had caused a natural end to his existence, had we not been permitted to come to his assistance.

Considering the short time he was under regular instruction—not above five months—I was much cheered to find him in such a frame of mind, which shewed he

had not been a forgetful hearer. When telling him how this was a time of seeking the Lord, he said, "When I lie down, I pray to Jesus Christ to forgive me my sins." Again he said, "Jesus Christ can forgive me my sins, for He bene die for me."

Aug. 20—At the last visit I could pay him his mind was altogether occupied with death. Upon my inquiring how he felt, he exclaimed, "Thank God, I soon go die! I soon go to give glory in heaven"—and such like expressions. When I engaged in prayer with him he repeated aloud every sentence after me, and at the end concluded with an emphatic "Amen," as if feeling the full force of the word.

North-West America.

CHURCH MISSIONARY SOCIETY.

JAMES'S BAY, HUDSON'S BAY.

ON the shores of this bay, which is the southern elongation of the great gulf called Hudson's Bay, we have now two stations—Moose Fort, at its extreme southern point, where the Moose river, which has its source in the direction of Lake Superior, enters the bay; the other at Fort George, on its eastern coast. From the Missionaries in this region we have received very full and interesting communications, large extracts from which we now introduce.

MOOSE FORT.

Report of the Rev. J. Horden, August 31, 1853.

This report, to which we first refer, will afford information as to the position and distances of the various outposts which are visited from Mr. Horden's head-quarters at Moose Fort.

Two years have now rolled by since my appointment to this post. They have indeed been years of great mercy, on which I can look back with heartfelt pleasure and thanksgiving. Not that there have been no trials and difficulties, or no derelictions from the path of duty by my flock: for where shall we find a spot where the enemy of souls allows every thing to slip from his hands without a struggle? not likewise that my own soul has enjoyed

that degree of sweet and holy joy which the Christian so much desires. Yet with these short seasons of spiritual depression a degree of progress, both in knowledge and spirituality, has been made generally by those under my care, which has well repaid the labour and anxiety bestowed on them. To God be all the glory! man is but an instrument in His hands.

As my charge is a most extensive one, I shall briefly treat of each division in rotation, which is the more necessary, as I sent home no report last year.

First, Moose, which engages my chief attention. Here two congregations are under my care, an English and a native. My European charge consists of the gentlemen connected with the Hudson's Bay Company, and several European servants. These, together with some native women who understand English, I meet on Sunday mornings, and use the liturgy, in full, of our beloved church. I hold another English service on Tuesday afternoon, when my congregation is composed principally of women. These services are attended to with becoming seriousness. But the Indian is my principal charge, and here I find the greatest degree of encouragement. During the summer months, every Sunday morning at seven o'clock our little church is well filled with attentive worshippers, who appear deeply impressed with the words of our beautiful liturgy, but I think most particularly the Litany: every response is uttered in a solemn manner, and the general appearance conveys to the beholder the idea of a serious, praying people. The hymns, some of which are sung very well, are joined in by all. The commandments are read, the people, after each, offering up the appointed beautiful petition. Then follows the sermon, generally, as yet, taken from the gospel for the day, which I endeavour to translate during the preceding week—but am not always able to do so—which is attended to in a manner which causes one to feel that he is surrounded by those who desire to be instructed in the ways of godliness. I do not read either the Psalms or the first lesson at this service, on account of the great length it would then be. I meet them again in the afternoon, when, for the Psalms, I generally read a portion of the 119th Psalm, it being easily comprehended, and calculated to deepen devotion in their souls more than many of the others, some of which

they could not understand. Besides this, they assemble in the church on every day of the week except Saturday. Wednesday evening is devoted to a prayer-meeting, at which several of the men offer up prayers according to their capacities. Some of them express themselves well, and in a very comprehensive manner. I enjoy these meetings very much, being then able to learn the bent of their minds, and to notice well the meaning of the terms employed. The other evenings are devoted to scriptural instruction. School is held in the church every Sunday afternoon, directly after dinner. In the management thereof I have received valuable assistance from two gentlemen connected with the Hudson's Bay Company, Mr. Clouston and Mr. Fortescue. I have, however, already lost Mr. Fortescue, who has been called away to Red River, and I now lose Mr. Clouston, who, with his family, leave for England by the ship.

Our communions are times of the deepest pleasure, and in preparing for it I feel assured that a conflict is carried on within the hearts of many of the recipients, and that their eternal welfare is most deeply considered. I always devote the week previous to the celebration to the full instruction of them in their duties, consequent on their thus acknowledging before their brethren their firm allegiance to the crucified Saviour. The number of communicants is now sixty-four, all natives, with the exception of five. Four have left the post: one is gone to Red River, one to Whale River, and two to Michipicooton. May the Lord have merry upon them!

We have been visited with a great deal of sickness this year, every family, with the exception of my own, having suffered from it. The disorder was a kind of influenza, accompanied with a most harassing cough and hoarseness. Three are yet very ill, with very little hopes of recovery, as they are suffering from acrofula; but it is a blessed thing to be able to say that their sickness is looked upon by them as sent by God for their eternal benefit. One in particular, Mark Api ta ki si kou, (Middle of the day), is very pious indeed, and it is quite delightful to spend half-an-hour with him: he is occasionally somewhat depressed, but the cloud almost instantly vanishes when we commence conversing on the love of God, as exemplified in the gift of His beloved Son. Some have died during the year—two infants and two young men, servants of the Com-

pamy, but natives. One of these died in perfect peace, and I trust is now singing the praises of his Saviour in the courts above.

No. 2. Hannah Bay, 50 miles east of Moose.—During the summer most of the Indians repair to Moose, where they are employed by the Company. Three of them are communicants, and are included in the number already given. As a body, they are not so spiritually-minded as the Moose Indians, in consequence of their enjoying fewer advantages.

No. 3. Rupert's House, 100 miles east of Moose.—A very large number of Indians assemble here during the summer, the bulk of whom I did not see on my recent visit, as they did not visit the post until the latter end of June. Their desire to be instructed is very great, and the whole of them were greatly disappointed at my having so soon taken my departure. Mr. Gladman's two daughters acquired the syllabic characters during my stay with them, and, since my departure, have shewn great zeal in instructing the Indians to read, and also to bring them acquainted with the gospel of Christ. I left with them the syllabic characters on a large scale, and nine chapters of St. Matthew's gospel, which I had written in the same characters while there. I hope God will enable me to see the whole of them next summer.

No. 4. Albany, 100 miles north of Moose.—This, as is known, is the stronghold of Romanism; but my flock numbers nearly a hundred, many of whom are very intelligent. Isaac Hardisty, who was appointed by our beloved bishop to instruct his brethren as far as possible, has performed his duty admirably, much better than I could have expected. His conduct while the priest was there, before my arrival, was firm and Christianlike. He assembled the Indians morning and evening for prayer and praise, and then read to them such portions of Scripture as I had transmitted to him. When spoken to by the priest, his manner was respectful but determined, the first words spoken by him being, "As we are going to speak together, let it be done quietly: you shall say what you think proper, and I will do the same." I have cause for great thankfulness that God has given me such an assistant. Communicants ten, one of whom is an European.

No. 5. Kinoogomise, 250 miles south of Moose.—I have never visited this post, but hope to do so next summer. The

Indians, on their arrival at Moose this summer, earnestly desired me to accompany them back. They would scarcely take "No" for an answer, saying, "What are our wives and children to do?" But I may say, "What can I do?" May God enable me to fulfil my intention, that I may be enabled to instruct all in the truths of Christianity. Some of these Indians are really good characters, eager to be instructed, and are highly spoken of by the person in charge of the post. I cannot, however, say this of all.

The Syllabic System.

Now, a word with regard to the syllabic system and translations. Having now had a good trial of the syllabic system, I cannot but consider it as one of the most effective means ever adopted to instruct these children of the forest. Their time at the several posts throughout the country is very short, and little could be done if the old way of spelling were adopted; but with this the Indian, if there be much intelligence in him, may become acquainted in a few days. He is raised more than a single step; he rejoices in his new acquirement; after a few attempts he finds himself able to communicate with his friends at a distance by letter,* if they, too, have been favoured in a similar manner; on joining his companions in the forest or the plain, he commences to instruct them; but, what is better than all, he can take from his bosom his little book, and, while they gaze with wonder, can read, so as they are able to understand, of the unspeakable riches of redeeming love.

The parts translated are the morning and evening prayer, the Litany, the first ten chapters of St. Matthew's gospel, some hymns, a small catechism, and some of the gospels attached to the Collects. Before printing I shall carefully examine the morning and evening prayer, but think that very few words will be altered.

Thus have I taken a hasty survey of the work on my hands, and glanced at the manifestations of God's goodness. O that my gratitude were as deep as it should be! O that I may be able to devote myself more earnestly to the service of my God!

Mr. Horden's journals are comprehensive not only of details con-

* This is a constant practice. I have several by me, written by my Indians. I received two this week.

ned with Moose Fort, but with several of these outlying posts, as they have been visited by him from time to time. Those extracts which we now introduce we strongly recommend for perusal. They are full of encouraging evidences that the long winter of ignorance is giving way, and that the heart of the poor Indian is being quickened into life by the light and warmth of "the Sun of Righteousness."

Pastoral labours.

Feb. 11, 1853—I went to see a young man named Isbister. He had been unwell for some time, and I had frequently visited him; but he is now much worse. My former visits, as well as the instruction he had attended for some time, appear to have greatly benefited him, from the replies he made to my inquiries. May he receive a further blessing!

Feb. 13: Lord's Day—My congregation to-day appeared much impressed by the allusions I made to the death of one of the Indians, Alexander, who died yesterday. In the evening, George Kwéto, a young Indian about the age of the departed, came to me and said, "I am going off with another Indian to-morrow to take a packet to Brunswick. We shall not soon forget the instruction we have received to-day. It went to my heart as you spoke to us concerning the young man who has lately been taken away. We will remember it and talk of it; neither will we forget to call upon God to assist us in preparing to follow him, when it shall please God to take us."

Feb. 20: Lord's Day—I preached in the afternoon on Jacob and Esau, in which subject the congregation appeared greatly interested. As usual, I catechized during the delivery. I put several questions to a lad whom I knew sometimes to quarrel with his brother; the last question being, "Will God answer our prayers, if we have any ill feelings in our minds towards our fellow-creatures?" At this he hung down his head and remained silent, his conscience convicting him, knowing that, by answering my question, he would convict himself; and I followed up by speaking particularly of the heinousness of the sin of hating any one, especially one so near as a brother.

Feb. 22—I was much pleased this even-

ing on questioning one of my adult scholars respecting the Sunday afternoon's sermon, which was, of course, in Indian, and which he rendered inno English very correctly, even several minute particulars being well stored in his memory. I asked him whether he had ever heard it before, and he replied in the negative. I sincerely trust and believe that the Spirit of God is at work upon the souls of some of these young men. Their attention and perseverance are great, and their conduct consistent.

Feb. 27: Lord's Day—While preaching on the gospel for the day, and commenting on the words, "When a strong man armed," &c., Jacob interrupted me, saying, "I feel that the strong man is not yet entirely driven out of me, as I frequently do many things contrary to God's will. I, however, wish and pray God to assist me to do what is pleasing in His sight. I desire Christ to live in my heart, and to have full possession; and happy shall I be when that time arrives. He, as well as every other Christian, may use the language of St. Paul in Rom. vii. "But I see another law in my members," &c. Between the services I visited Isbister. The poor fellow was evidently becoming much weaker in body; but I sincerely think that he is growing in grace, and that he has found the pearl of great price. In the afternoon I found many of my people in possession of a great part of my morning's discourse, which, they said, they felt much to their hearts, but were sorry they could not remember more than they did."

March 3, 1853—I went with Mrs. Horden to see Isbister. Mrs. Horden remarked that he did not appear very ill—not so ill as she had expected to see him—but that his manner, replies, and earnest attention to every word I said, appeared to indicate that the Holy Spirit was at work on the heart, leading him effectually in the path of holiness.

March 4—In the afternoon I went to see poor Isbister. I approached the bed in which he was lying: he appeared asleep; but I was informed that his spirit had departed about half an hour previously. Four persons only were in the house, and, after a few words of exhortation, we knelt around the bed, to thank God for having of His infinite mercy removed him to a world where sickness is unknown. Little doubt can be entertained respecting the place which he now inhabits.

The young man referred to was an In-

dian lad of the Rupert's-House district, who, at an early age, was taken care of by the gentleman in charge of that post, and, after a few years, sent to Moose. When I came here he was unable to read, although he spoke English very well; neither did he attend church for some time after my arrival. After a few invitations he was prevailed upon to attend the adult class, in company with his brother. Here he made tolerable progress, considering the circumstances, he being constantly employed in going on journeys. He was one of those who accompanied me to Albany last winter, when he appeared greatly benefited by the conversation I had with him. Soon after my return from Albany, he was sent, in company with another man, to Brunswick. After travelling a few days, his companion became sick, and he was consequently obliged to take the other's load. This double load being too much for his strength, told upon his constitution, and on his return he was laid up for a short time. He subsequently became somewhat better, but, meeting with a slight injury while at work, he was incapable of further labour. For a time there were some hopes of his recovery: but latterly consumption made very rapid progress, and ultimately carried him off.

March 6: Lord's Day I preached, at the early service, on Christ's feeding the multitude. The attention of the congregation was very great. At the close, old Adam, who had managed to be present even at the early hour of seven o'clock, came and told me that it did him good to hear the good word, and that he would endeavour to hold it fast. "I thank you, I thank you! truly, truly, I thank you for your kind words," he added, as I shook hands with him. The congregation of Europeans was tolerably large, and atten-

tive. We had school in the afternoon, after which, Indian service. I truly think that God has been working with us to-day.

Fixed attention in church.

March 25—A large number of Indians in: in fact, the chapel appeared almost full. The attention of all was quite marked, many of them scarcely taking their eyes from me while I read to them the gospel for the day. To them it was in a manner quite new: they had heard of a Saviour's love, and of His dying on the cross for them; but the several steps of His suffering, His mocking, His scourging, His crucifixion, His cry upon the cross, His prayer for His murderers, &c., they had never before heard in a consecutive manner, at least without an interpreter. In the afternoon I strictly examined those who were about to partake of the sacrament, among whom were five who had never before communicated, and never was I better pleased. They all expressed the greatest sorrow for sin, although some of them said that they wished they were better able to discover when they did sin, not having yet arrived at that point in Christian experience enabling them to detect those sins of thought, &c., with which the children of God are so frequently harassed. They placed implicit faith in Christ, looking to Him alone as the author of their salvation; were thankful to God for the gift of His Son; and bore no hatred whatever towards any of their fellow-creatures. They were likewise deeply impressed with the importance of the step they were about to take, and of the injury which an unworthy participation thereof would certainly inflict upon them. Although we remained in church until half-past six o'clock, none appeared in the least degree tired, or evinced the least sign of impatience at having remained seated for so long a time.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On Sunday, the 15th of March, Mr. James Leighton was admitted to Deacons' Orders by the Bishop of Chester, by Letters Dimissory from the Bishop of London.—The Rev. James Sheldon, student from the Institution, embarked at Southampton, March the 20th, for Bombay.—The Rev. D. H. Schmid, of Western Africa, arrived in London from Madeira on the 16th of March.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. T. G. Ragland arrived safely at Madras on the 31st of December, and left that place for Tinnevely, in company with the Rev. Messrs. Penn and Meadows, on the 17th of January.

NEW ZEALAND.

Church Miss. Soc.—The Rev. A. Stock, and the Rev. L. Williams and Mrs. Williams, arrived safely at Auckland on the 30th of November.

Missionary Register.

JUNE, 1854.

Biography.

BRIEF MEMOIR OF ANDRIES WATERBOER,

CHIEF OF GRIQUA TOWN, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S
MISSION IN SOUTH AFRICA.

THE subject of this notice was extensively known, and held in general estimation by all classes of both the white and coloured inhabitants of Southern Africa. Nearly half a century ago he was led under the teaching of the Missionaries to embrace the Gospel, and during that long period he was enabled, through the grace of God, to maintain his Christian Integrity, though exposed, by the prominence of his social position and the embarrassing nature of the public events with which he was associated, to many trying experiences.

Waterboer was not an hereditary chief, but owed his elevation to the chieftainship entirely to the spontaneous suffrages of his countrymen, and on the sole ground of the confidence which they felt in his character and qualifications.

The subjoined account is extracted from a colonial journal, "The Friend of the Sovereignty," and is valuable as a public testimony to the honourable Christian Character of the departed chief:—

The worthy old chief Andries Waterboer has left this for a better world. His illness was very short, having been confined to his bed for a very few days. He died on the 13th of January. On the 5th, though poorly, he was sufficiently well to preside at the Missionary Meeting held at Griqua Town, and spoke with much of his usual fervour: this was his last public appearance: on the 8th he took to his bed, and on the 13th breathed his last. He has left behind him an unblemished character—a character on which his friends can reflect with pleasure. At an early age he made a profession of Christianity, connected himself with the Church at Griqua Town, and for the long space of upward of forty-five years he maintained that profession without wavering. He was a man of great vigour and energy, and possessed considerable ability. His mind was acute and comprehensive, but his ideas were somewhat deficient in clearness. His imagination was powerful, but not always under the control of his judgment. His powers as an orator were of no mean order. His
June, 1854.

addresses, though sometimes digressive and occasionally obscure, were frequently very effective; and I have often listened with considerable pleasure to his earnest and frequent appeals to his people. He was chosen chief of Griqua Town at a critical time, when society there was in a very disorganized state; but in this difficult position he shewed a vigour and talent of a very unusual kind, and succeeded in reducing things to order, and putting an effectual check upon the marauding expeditions of the Bergenaars. His address was pleasing; and though firm and decided, his manners were very conciliatory; hence invariably he gained the respect and esteem of all who were acquainted with him: Europeans and Natives unite in speaking well of him. The most bitter enemies of the coloured people were compelled to except Waterboer from their sweeping censures, and admit that he was a good man. Those who have seen him only of late years could form no idea of what he was when in his prime. For some years past his constitution was enfeebled, and his mind

had lost its vigour; but he never lost sight of the high principles by which he had been actuated from an early age, and still manifested a great interest in the temporal and spiritual welfare of the inhabitants of South Africa. With all his failings (and of course of these he had his share), Waterboer has been a great blessing to the country. In former years he was the rallying-point of the friends of order and peace in this quarter—a refuge for the oppressed and destitute; and his name struck terror into the heart of the ill-disposed. He has now gone to his rest at a ripe old age, followed by the regrets of his people; and his name will long be remembered with affection and respect by the Natives of this country.

He was the first chief in South Africa with whom a regular written treaty was made by the British Government; and to that treaty he ever adhered. No vio-

lation of that treaty was ever charged against him; and all the British Officials who have come in contact with him are loud in his praises. Unfortunately, of late he has had his confidence in the integrity, justice, and generosity of the British Government shaken by circumstances to which we need not now advert; but his resolution was taken that there should be no just ground of complaint against him; and by that resolution he abided to the last. It is probable that he will be succeeded in the chieftainship by his son; and if so I am confident that he will prove a worthy successor to his late excellent father. Having been intimately acquainted with him for many years, I have always found him a highly respectable and intelligent young man—one under the influence of enlightened and Christian Principles.

OBITUARY NOTICES OF NEW-ZEALAND CONVERTS

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY.

FROM the Reports sent by the Missionaries of the Church Missionary Society we gather a few particulars of Native Christians who have departed this life in the faith of Christ, and who were in striking contrast in their death to their fellow-countrymen who in former years died in the ferocity of their native character. Arch-deacon Hadfield writes—

One occurrence I should be hardly justified in passing over without notice: I allude to the death of Hakarasia Kiharoa, the principal Teacher of this tribe, which took place on June the 4th. He was one of those who first turned their attention to the Gospel, even before a Missionary had arrived in this part of the country. He, with two others of this place, was baptized about a year after my arrival—the first that I admitted to that ordinance. He was then appointed head Teacher, and during my absence always conducted the Services of the Church and the School. He never received any salary. He was a sincere, humble, unostentatious Christian, who said but little: he was, however, always ready to co-operate in every good work. He was one of the very few Natives who, when I suggested to him his baptism, declined for some time, on the ground that he could not answer for his own steadfastness. I endeavoured to shew him that Christ was our strength, and that “his strength was made perfect in weakness.” During my long illness he kept up a constant correspondence with

me on all matters connected with the welfare of his tribe, and conveyed to me during the war information that was frequently of much use to the Government. About four years ago the Bishop suggested to me that he should be presented to him for ordination; but I knew that he had a disease deeply seated in his lungs, and that he could not live long. I consequently did not advise it. He was beloved by his tribe, who attended his funeral from all the surrounding villages, and subscribed 15*l.* for a tombstone for his grave. Sir George Grey, who had a great regard for him, intends to have a dedication to his memory prefixed to a translation of the *Pilgrim's Progress* which he is now editing. We much regret his loss, but can only say, “The will of the Lord be done.” The Teacher we have to succeed him was one of the two baptized with him, Rawiri Te Whanui; quite his equal, perhaps his superior, though of inferior rank in the tribe; but this circumstance is not now of importance, as it was formerly.

Mr. Maunsell thus describes the death and burial of one of his scholars—

On the 2d of August we consigned to the grave the body of one of our female scholars, Anne. I had sent her, with four other girls, to Mrs. Kissling's School; but after she had been there a few months our apprehensions were excited by the developement of a consumptive tendency. Her mother and stepfather went to fetch her; but she seemed so attached to the School, that they thought it unsafe to remove her. Her complaint having increased, they went in again, and she consented to return. On her arrival, she stopped a few weeks at the native village, and I continued to visit her there. She always manifested a meek and cheerful spirit, and listened with attention to my remarks. She was not a girl of much power of mind; but seemed to take pleasure in my visits, and felt, I trust, the necessity of leaning exclusively on the merits of the Saviour. At last she expressed a wish to return to our School; and our matron having also applied in her behalf, I consented. After she had been with us for about a month, Mary came to inform me that she was very poorly. I went to see her, and found her apparently in the last gasp. I called in the little girls who were in the next room, and were peeping in through every chink in the partition. Having placed them in a circle around her, I gave them a short address, and, as we were bowing the knee in prayer, she expired.

Shortly after, on returning to the School House, I found Anne's mother,

uncle, and stepfather, wailing in a very loud voice. I took the liberty, however, of interrupting the old lady, and urged her not to weep as those without hope. The stepfather then stood up, and said, "I have a word to say: I wish this girl to be left here: she belongs to the School, and with the School she must now lie."

The feelings of Natives are always strong on these matters; they always like to take away their dead to their own land. While we were discussing the matter, her uncle rose, and said, "Yes, it is all right: she must lie here with the School." Then, with a slow, solemn step, he moved to the head of the girl, and, sitting down, continued his speech: "This is a branch: she has gone to the root. Christ says, 'I am the vine, ye are the branches.' Yes, I say, she is a branch, and she has gone to Jesus Christ. I have no feelings as to where she should lie. If it were my old customs, I would have taken her to Wangaroa; but now she is merely dust. We are told, 'He made Adam of the dust of the earth,' and she will return to dust; but her spirit goes to the Saviour. Why should we make so much of the body? The spirit is the only thing really worthy of thought. Go, Anne! Go to your Saviour! Go along the road of faith. Yours was the good departure."

I was so struck with the suddenness of the speech, and with the high dramatic effect of the whole proceeding, that I particularly noted every word uttered.

Mr. Burrows writes thus of a Native connected with his Station—

Timoti Kahawai was a Native who, very soon after my arrival in New Zealand, attached himself to me, and helped me much in acquiring a knowledge of the native language. He was afterward appointed by me as Teacher to a part of my native charge in the neighbourhood of the Bay of Islands. At his particular request I afterward consented to his coming to the Waimate. I soon found him a valuable assistant, both as overseer of the secular work of the settlement, and as an itinerant teacher to some of the distant villages. In my absence from the Station he always considered himself in charge of the out-door department of the work, and was looked up to by the

pupils of the Institution as their director in manual employments.

His death was sudden, and while I was from home. He had been working with the pupils during the day, and, I am told by them, was more than ordinarily cheerful. In the evening he complained of a pain in the chest, which Mrs. Burrows considered to be spasms; but as the doctor of Her Majesty's ship "Fantome" had just arrived at the Station, on a short visit, she asked him to see him. He did so, and gave him medicine, saying there was no cause for alarm. He soon became easy, and went to sleep. About three o'clock in the morning Mrs. Burrows was called by one of the domestics,

who said that Timoti was dead or dying. When she reached his cottage his spirit had fled. Two native youths were sleeping, one on either side; but such was the peaceful departure of the immortal part from its clayey tenement, that neither of them knew it was gone.

For the last ten years his Christian Conduct had been such as to gain him the respect of all who knew him, both Natives and Europeans, an evidence of which was

given by about 200 attending his funeral, and by the deep feeling that was shewn on the occasion.

We have indeed sustained a loss, but I can confidently affirm that our loss is his infinite gain. His serious deportment at Church, and especially at the Lord's Table, was an evidence that he was no formal worshipper. His knowledge of the Scriptures was extensive, and his Christian Experience deep and abiding.

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES OF SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

SIXTY-SECOND ANNIVERSARY.

Sermons.

Wednesday, April 27, at Bloomsbury Chapel; by the Rev. Dr. Steane, a Designation Service: Col. 60*l.* 16*s.* 8*d.*

Meeting.

Thursday, April 27, at xi; in Exeter Hall; S. M. Peto, Esq., M.P., in the Chair: Col. 75*l.* 18*s.* 9*d.*

Speakers.

Rev. S. Manning; Rev. J. Taylor; Rev. T. Hands; Hon. and Rev. B. W. Noel; and James Sheridan Knowles.

Subjects spoken on.

General aspect of the world with respect to Missions.

The prayerfulness and spirituality of the Churches necessary to the supply of suitable and devoted men for the work of Missions.

Social, moral, and spiritual condition of Jamaica.

India as a Mission Field.

State of the Funds.

Receipts, 24,759*l.* 12*s.* 9*d.*—Payments, 21,738*l.* 4*s.* 10*d.* A donation was received from an "Old Friend" to pay off the debt against the Society of 1813*l.* 0*s.* 5*d.*

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

ELEVENTH ANNIVERSARY.

Meeting.

Thursday, April 27, at vi P.M.: at Freemasons' Hall; Sir Harry Goring, Bart., in the Chair; Col. 18*l.*

Movers and Seconders.

Rev. James Hamilton, D.D., and Rev.

Ridley Herschell—Josiah Viney, and Edward Jukes—Rev. James Smith, and B. Lewis.

State of the Funds.

Receipts, 4269*l.* 9*s.* 5*d.*—Payments, 4816*l.* 7*s.* 6*d.*

CHINESE EVANGELIZATION SOCIETY.

ANNUAL MEETING.

Thursday, April 27, at vi½ P.M., in the Music Hall, Store Street; the Earl of Cavan in the Chair: Col. 16*l.* 15*s.* 8*d.*

Movers and Seconders.

Rev. J. McConnel Hussey; and Major Rowlandson—Hon. and Rev. B. W. Noel; and Rev. W. Arthur: supported by Richard Ball, Esq.—Rev. Dr. Hamilton; and Rev. W. H. Rule.

Resolutions.

— That as there is strong reason to believe that the revolution in China will break up the present political exclusiveness of that nation, and prepare the way for the dissemination of the Gospel, this Meeting trusts that the efforts of this Society to send forth more Missionaries to preach the Gospel in that vast empire will obtain liberal support from the Christian Public.

— That as the Society is evangelical and unsectarian in its basis, and as both harmony and unanimity have hitherto been maintained on the Board of Management, and no practical difficulty has been experienced from the combination of Christians of various denominations in carrying out its plans, this Meeting cordially recommends the Society to the confidence of the friends of Missions.

— That as there is one uniform written language used and understood throughout the

Chinese Empire, and as the great majority of the people are able to read it, this Meeting highly approves of the printing of the Scriptures by the Society, and the employment of converted Natives as Colporteurs to distribute them under the direction and superintendence of the Missionaries.

State of the Funds.

Receipts, 1796l. 9s. 7d. — Payments, 1727l. 9s. 10½d.

Statement.

There are 4 Missionaries and 6 Colporteurs labouring in connection with the Society.

charge in our cities and towns of convicts upon tickets of leave.

— That in the judgment of this Meeting some asylum is necessary for the penitent criminal, and that the London Reformatory is a safe and appropriate place of repentance.

— That the success with which the London Reformatory has been favoured by our Heavenly Father, proves that efforts to reform and restore the criminal are among the most promising labours of love.

— That the efficient working of the London Reformatory being largely dependent upon a certain and steady income, this Meeting pledges itself to increase the number of Annual Subscribers.

CHURCH-OF-ENGLAND SUNDAY-SCHOOL
INSTITUTE.

ANNIVERSARY.

Meeting.

Thursday, April 27, at vi½ P.M., at Exeter Hall; R. C. L. Bevan, Esq., in the Chair: Col. 35l. 0s. 2d.

Mover and Seconder.

Rev. Joseph Brown; and — Baxter, Esq.

Speakers.

Rev. J. C. Miller; Rev. J. Ridgeway; Rev. V. W. Ryan.

State of the Funds.

Receipts, 1882l.—Payments, 1802l.

THE LONDON REFORMATORY.
(Formerly known as the "Colonial Training Institution, and Ragged Dormitory.")

FIFTH ANNIVERSARY.

Sermon.

Sunday, April 2, at xi; at St. Mary's, Bryanston Square; by the Rev. J. H. Gurney; from St. Luke xv., part of verse 2. "This man receiveth sinners and eateth with them." Col. 206l. 4s. 4d.

Meeting.

Thursday, April 27, at vii P.M.; in St. Martin's Hall; Earl of Shaftesbury in the Chair: Col. 32l. 16s. 7d.

Movers and Seconders.

Earl of Harrowby; and Ald. Sheriff Wire — Sir Erskine Perry, Bart.; and Thomas Wright, Esq. — Rev. C. Hume; and Joseph Payne, Esq. — Rev. Samuel Martin; and Captain D. O'Brien.

Resolutions.

— That the claims of the criminal population of our country are paramount, and at the present time especially urgent, on account of the abolition of transportation, and the dis-

NAVAL AND MILITARY BIBLE SOCIETY.

SEVENTY-FOURTH ANNIVERSARY.

Meeting.

Friday, April 28, at xii; at Willis's Rooms; Marquis of Cholmondeley in the Chair.

Movers and Seconders.

Major Rowlandson; and Rev. R. Herschell—Rev. G. R. Gleig; and Rear-Adm. Vernon Harcourt: supported by Rear-Adm. Kelly — Col. Anderson; and Rev. W. M. Wright—Gen. Latter; and Capt. H. D. Trotter.

State of the Funds.

Receipts, 2346l. 17s. 11d.—Payments 2414l. 13s.

Statement.

The year's distribution to the Royal Navy has been 13,448 copies of the Scriptures put on board 82 of H M ships and vessels of war: 8530 copies supplied to the troops embarking for foreign service in the East; and 4836 copies to the militia: making a total to our naval and military forces, including the royal marines, of 26,974 copies. The supply to seamen in the merchant service has amounted to 19,219 Bibles and Testaments. In this branch of the Society's operations the most pleasing testimonies are given of the increasing desire felt by seamen for the possession of the Word of Life; and there is evidence that its holy influence is largely pervading this valuable portion of the community, and producing its blessed results in a corresponding change in their walk and conversation. The total number distributed in the year by the Society is 49,708 copies, and from the commencement 628,396.

IRISH CHURCH MISSIONS TO ROMAN
CATHOLICS.FIFTH ANNIVERSARY.
Sermons.

On the 30th of *April*, and during the month of *May*, 17 Sermons have been preached in the metropolis in behalf of the Society.

Meeting.

Friday, April 28, at xii; in Exeter Hall; Sir R. H. Inglis, Bart., in the Chair: Col. 70l. 19s. 11d.

Movers and Secondors.

Marquis of Blandford; and Rev. J. C. Miller—J. C. Colquhoun, Esq.; and Rev. E. Ellis: supported by Lord Benholme—Rev. A. Dallas; and Rev. R. Bickersteth.

Resolutions.

—That this Meeting rejoices in the progress made during the past year; and while they would desire to express their thankfulness to Almighty God for the evidence of His continued blessing on their work, they would, at the same time, earnestly call on all the friends of Protestant Truth to support the Society by Annual Subscriptions, in order that advantage may be taken of many new openings for Missionary Exertion, and that increased stability may be given to the Society's operations.

—That this Meeting earnestly sympathises with the Missionaries and Agents of the Society in the trials to which they have been exposed, and cannot but recognise in those trials an encouraging evidence of that increased spirit of inquiry among the Roman Catholics, which affords ground for enlarged hope as to the future success of the reformation movement in Ireland.

State of the Funds.

Receipts, 37,182l. 13s. 8d.—Payments, 38,778l. 2s. 8d.

Statement.

The number of Missionaries at the end of the year 1853 was 59. Of these, 4 were, in the course of that year, ordained Deacons by the Bishop of Tuam, and 1 by the Bishop of Killaloe, and 3 were ordained Priests by the Bishop of Tuam. The number of Lay Agents and Readers of all classes was 326, and the number of Schoolmasters and Schoolmistresses 161: thus the total number of persons wholly engaged in the Society's direct operations was 546. To this number may be added 36 Agents similarly occupied by the Local Committees for Missions, and paid by the Society, while they are under the immediate superintendence of the Clergy of the

district; making the total number of persons wholly employed by the Society to be 582. Beside these, the Society has employed persons as Irish and English Teachers. The number of Teachers thus connected with the Society during the year has been 446. These make the whole number of the Agents employed to be 1028 persons.

CHURCH-OF-ENGLAND METROPOLITAN
TRAINING INSTITUTION.*Meeting.*

Friday, April 28, at iii P.M.: at the Institution, Highbury; Hon. A. Kinnaid, M.P., in the Chair: Col. 11l. 5s. 4d.

Movers and Secondors.

Rev. J. Hambleton; and Rev. E. Auriol—Rev. E. Garbett; and Rev. E. Barker—Rev. W. Vincent; and Rev. A. M. Collisson.

Resolution.

—That while this Meeting is gratified to hear that sixty Masters trained in this Institution are labouring in various spheres of duty, they feel that there is an especial call for prayer to Almighty God, that in each successive year an increased number of faithful and well-qualified men may be sent forth to help in meeting the extensive demand which still exists in the country for pious Schoolmasters.

State of the Funds.

Receipts, 4271l. 18s. 9d.—Payments, 4518l. 1s. 7d.

Statement.

During the past year an addition had been made to the Model School at a cost of 900l.; and a new Lecture Room, adjoining the College, is in progress, at an estimated expense of 2000l., the whole of which is provided for by special contributions and a grant from the Committee of Council on Education. This extension of the building had been rendered necessary by an increase of the Students, of whom sixty-seven were then resident in the College. Sixty-four Students trained in this Institution have been appointed to Schools. Eleven of these young men have been appointed to Schools on the Foreign Stations of the Church Missionary Society.

WESLEYAN MISSIONARY SOCIETY.
ANNIVERSARY.*Sermons.*

Tuesday, April 25, at vii P.M.; at Hinde-Street Chapel; by the Rev. T. Llewellyn;

from Ezek. i. 4—28: Col. 17l. 13s. 11d.
—*Same day*, at the City-Road Chapel; Rev. Dr. Leifchild; from Matt. vi. 13: Col. 42l.—*Thursday, April 27*, at xi; at the Centenary Hall; by the Rev. W. M. Bunting; from Acts xx. 21: Col. 27l. 18s. 5d.
—*Friday, April 28*; at Great Queen Street, at xi; by the Rev. John Lomas; from Heb. i. 1—3: Col. 23l. 2s. 11d.

Meeting.

Monday, May 1, at xi; in Exeter Hall; Sir Edward N. Buxton, Bart., in the Chair: Col. 144l. 19s.

Movers and Seconders.

Rev. John Lomas; and Rev. Thomas Vasey—Rev. Samuel Coley; and Rev. Dr. Barth, of Würtemberg—Rev. Thomas Llewellyn; and the Hon. James Ferrier—Rev. Robinson Scott; and Ralph Wilson, Esq.—Rev. Edward Nye; and Rev. Samuel W. Christophers—John Corderoy, Esq.; and Rev. Thomas Jackson: supported by Thomas Wade, Esq.—Rev. Jabez Bunting, D.D.; and James Budgett, Esq.: supported by Rev. John Scott.

Resolutions.

—That this Meeting considers that the success which continues to attend the Wesleyan and other Evangelical and Protestant Missionary Societies calls for gratitude to Almighty God, without whose sanction and blessing the wisest arrangements and the most zealous endeavours would be altogether vain.

—That this Meeting, contemplating the facilities which exist for the spread of the Gospel in India and Ceylon, deems it most desirable that the Society's Missions in these countries should be considerably strengthened as soon as the Annual Income shall be able to meet the additional expense; and especially considers that the remarkable movements which are taking place in China render that country the object of much more than ordinary interest and sympathy on the part of all the friends of the Mission Cause.

—That this Meeting hails with gratitude to Almighty God the safe return of the Rev. Robert Young from his visit to the Society's Stations in New Zealand, the Friendly Islands, Feejee, and Australia; and expresses its satisfaction that measures are in successful progress for promoting the more economical and efficient management of these important Missions.

—That this Meeting recognises the hand of Divine Providence in the measure of pecuniary aid which the Society continues to receive from its supporters and benefactors, and especially in the amount of the Income of the past year, now reported, which has enabled

the Society to reduce in part the balance arising from the accumulated deficiencies of former years; and, in humble dependence on the favour and blessing of Almighty God, again commends the Society's interests to the hearty and liberal support of all persons who are looking for the accomplishment of the purposes of Divine Mercy by those evangelical agencies which this and kindred Societies seek to employ in obedience to the Divine Command.

—That this Meeting devoutly recognises the importance of connecting prayer with all the efforts which are made for the extension of the Gospel, and especially recommends that prayer be offered to Almighty God, that the war in which this and other countries are becoming involved may be signally overruled for the advancement of the kingdom of the Prince of Peace.

State of the Funds.

Receipts, 114,498l. 14s. 3d. — Payments, also 144,498l. 14s. 3d, of which 5119l. 17s. 4d. was paid in partial liquidation of the existing debt of the Society. The deficiency still remaining to be made up is 19,501l. 11s. 10d.

Statement.

In the Missions among Heathen, together with those among Europeans and European Colonists, amounting to 367, there are Chapels and other preaching places, 3116; Ministers and Assistant Missionaries, including twenty-six Supernumeraries, 507; Other Paid Agents, as Catechists, Interpreters, Day-School Teachers, &c., 703; Unpaid Agents, as Sabbath-School Teachers, &c., 8779; Full and accredited Church Members, 110,228; On trial for Church Membership, 4873. Scholars, deducting for those who attend both the Day and Sabbath Schools, 78,811; Printing Establishments, 8.

HOME AND COLONIAL SCHOOL SOCIETY. EIGHTEENTH ANNIVERSARY.

Meeting.

Monday, May 1, at xi, at the Society's Institution, Gray's-Inn Road; Earl of Chichester in the Chair

Movers and Seconders.

Hon. and Rev. S. Waldegrave; and Rev. C. F. Childs—Rev. Edward Garrett; and Rev. Mr. Forbes—Rev. W. Norman; and John Bridges, Esq.

Resolution.

—That this Meeting desires to record its grateful thanks to God for the great success with which it has pleased Him to bless this

Institution, and for the number of Teachers it is annually training, as well for our own country as for the colonies and foreign lands. They cordially recommend it for the pecuniary support, and to the prayers of the Christian Public.

Statement.

There are 162 Students under training to remain for different periods under instruction; and 230 have passed through the Institution during the year.

CHURCH-OF-ENGLAND SCRIPTURE-READERS ASSOCIATION.

TENTH ANNIVERSARY.

Meeting.

Monday, May 1, at ii P.M.; at Willis's Rooms; the Bishop of Lichfield in the Chair: Col. 29l. 15s. 2d.

Movers and Seconders.

Lord Haddo; and Rev. George Fisk—Hon. and Rev. H. M. Villiers; and Rev. Robert Bickersteth—Sir Robert H. Inglis, Bart.; and Right Hon. Lord Robert Grosvenor, M.P.

Resolution.

—That the review presented by the Report of the working of the Association during the past year abundantly establishes the fact, that while the exigencies which called it into being still exist, its principles and operations are admirably adapted to meet those exigencies, and claim from all who are anxious for the spread of the knowledge of THE TRUTH, and especially from Members of the Church of England, renewed and enlarged effort to extend and render permanent its benefits.

State of the Funds.

Receipts, 8890l. 11s. 10d.—Payments, 9037l. 7s. 8d.

CHURCH MISSIONARY SOCIETY.

FIFTY-FIFTH ANNIVERSARY.

Sermon.

Monday, May 1, at vi½ P.M.; at St. Bride, Fleet Street; by Bishop Carr; from St. John iv. 34-36: Col. 44l. 1s. 10d.

Morning Meeting.

Tuesday, May 2, at x; in Exeter Hall; Earl of Chichester in the Chair: Col. 129l. 3s. 8d.

Movers and Seconders.

Lord Haddo; and Lord Benholme—The Bishop of Sierra Leone; and Hon. and Rev. Samuel Waldegrave: supported by Rev. Dr. Barth—Rev. N. J. Moody; and Rev. J. F. Fenn—Rev. George Fisk; and Rev. Hugh Stowell.

Resolutions.

—That this Meeting thankfully acknowledges its obligations to Her Majesty's Government, and the zealous efforts of the West-African Squadron, for the almost complete suppression of the Slave-trade; and owns the increased responsibilities of the Church of Christ to labour for the further extension of the blessings of civilization through the knowledge of the Gospel of the grace of God on that hitherto desolate coast.

—That the extraordinary encouragement in India, and especially in the Punjab, and the free course given to God's Word throughout the Turkish Empire, and by the leaders of the movement in China, present a powerful call upon the Clergy and Members of our Universities, to devote at this critical moment their acquirements and Christian Zeal to the evangelization of such promising fields of labour.

—That, when it is remembered that this Society was first established in the troublous times of war and of political revolutions, and that of late years the good providence of God has made the scourge of war in China, in Scinde, and in the Punjab, subservient to the extension of Missionary Efforts, this Meeting desires to mingle, with the solemn feelings of humiliation and awe which the present circumstances of Europe suggest, a humble hope and fervent prayer that the present troubles may be overruled for the quickening of the zeal of the Church of Christ, and for the extension of the Gospel of peace in its power and its purity throughout the whole world.

Evening Meeting.

Same Day, at vi P.M.; in Exeter Hall; Marquis of Cholmondeley in the Chair. Col. 24l. 13s.

Movers and Seconders.

Rev. J. Ridgeway; and Major R. Marsh Hughes—Rev. F. Foster Gough, Missionary from China; and Rev. C. F. Childe—Rev. C. W. Isenberg; and Rev. J. G. Faithfull.

Resolutions.

—That, on comparing the recognised status and importance which the Society's Missions in South India, West Africa, New Zealand, and Rupert's Land, have been permitted to attain at the present time, with the infantile condition of the Society's Missionary Work at the commencement of that prolonged peace which has now unhappily terminated, this Meeting desires to recognise the goodness of the Lord and the honour put by Him on the teaching and preaching of Jesus Christ and Him crucified.

—That in the enlarged opportunities for usefulness which, within a comparatively re-

cent period, have been thrown open to Missionary Effort, more especially in China, the Punjab, Scinde, and the Christian Subjects of the Porte, this Meeting discerns a providential call to increased devotedness and more unwearied diligence in the Lord's work, that such opportunities may be faithfully improved to the glory of God and the salvation of immortal souls.

—That this Meeting, remembering the vast portions of the earth which yet remain closed to Missionary Operations, desires to express its prayerful hope that God, in His infinite mercy, may continue to remove all hindrances until His Gospel be preached fully and freely to all who are in destitution of its saving health.

State of the Funds.

GENERAL FUND.

Receipts of the Year. £ s. d.

Contributions through Associations, as per Lists printed in Report for 1853-54	86952	15	3
Paid direct to the Parent Society—			
Benefactions	5923	2	2
Annual Subscriptions	2218	11	0
Individual Collections	334	10	9
Congregational Collections ..	523	13	11
Foreign Contributions	499	7	7
Legacies	12203	8	1
Interest on Capital Fund, &c.	1823	4	5
	<u>£110,478</u>	<u>13</u>	<u>2</u>

SPECIAL FUNDS.

Fund for Disabled Missionaries, &c. 2016	11	0	
China-Miss. Fund, 803	2	1	
	<u>2819</u>	<u>13</u>	<u>1</u>
	<u>£113,298</u>	<u>6</u>	<u>3</u>
Contributions raised and expended in the Missions	10617	12	8
Total	<u>£123,915</u>	<u>18</u>	<u>11</u>

Payments of the Year.

GENERAL FUND.

Missions—	£	s.	d.	£	s.	d.
West Africa	698	15	11	9496	9	3
Yoruba	13	15	0	4131	14	8
East Africa				941	14	3
Greece	9	1	6	627	0	0
Asia-Minor	29	10	7	565	3	10
Palestine	26	10	0	1691	13	0
Egypt				410	0	0
Bombay	751	18	10	5307	12	5
Calcutta	6941	14	3	19963	16	0
Madras	1605	7	5	20635	6	8
Ceylon	376	18	2	6226	13	9
New-Zealand ...	12	15	6	10200	7	10
British Guiana ..	141	8	3	818	14	6

June 1854.

Jamaica				50	0	0
N.-W. America..	9	17	3	400	7	11

£10,817 12 8*

Students—

Institutions:

Salaries, Maintenance, and all Educational Expenses (average number of Students, 26)	3462	4	0
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General Expenses:

Travelling, Board and Lodging, and Education, of Students in the B&L Institution	1473	0	11
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Publications—

C. M. Juvenile Instructor: loss on the 894,000 printed in the year..	81	9	8
C. M. Gleaner: loss on the 14,000 printed in the year	98	18	11
Annual Report ..	1095	8	10
Abstract & Sermon, 126	18	6	
C. M. Record	758	2	7
C. M. Qrly. Paper, 328	4	6	
Welsh Gleaner ...	112	19	2
Miscellaneous: including M. Register and C. M. Tracts	452	6	10
Editorial Secretary's Salary, one year	300	0	0
	<u>3354</u>	<u>9</u>	<u>0</u>

Deduct profit on C.M.

Intelligencer	287	19	7
	<u>3066</u>	<u>9</u>	<u>5</u>

Associations: Salaries of Association Secretaries, Travelling of Deputations, &c.	5450	0	8
Salaries of Secretaries, Accountant, Book-keeper, Clerks, and Collector's Poundage...	2253	0	9
House, Office, and Warehouse: Rent; Taxes; Repairs and Furniture; Warehouseman and Porter; Stationery, &c...	1284	9	7
Postage	238	5	6
Incidental Expenses	1376	12	2
	<u>103,672</u>	<u>3</u>	<u>11</u>

SPECIAL FUNDS.

Fund for Disabled Missionaries, &c.:			
Allowances, &c., for Adults, and Maintenance and Education of Children, 6941	4	5	
China-Miss. Fund ..	5163	0	11

2 L

M. Children's Home				
Building Fund . . . 5389	2	0		
			17493	7 4
			121,166	1 3
* Contributions raised and expended in the Missions, as above			10,617	12 8
Total			£131,783	13 11

CHRISTIAN INSTRUCTION SOCIETY.

ANNIVERSARY MEETING.

Tuesday, May 2, at vi P.M., at Finsbury Chapel; John Pitman, Esq., in the Chair: Col. 6l. 10s.

Movers and Seconders.

Rev. John Corbin; and Rev. J. Howard Hinton—Rev. Brewin Grant; and Rev. John Burnet—Rev. George Rose; and Rev. C. F. Vardy.

Resolutions.

—That the Associations be entreated to renew their energies in respect both to Domestic Visitation, and the establishment of Preaching Stations in their several Districts, as an important means of bringing the Gospel under the attention of thousands of the habitual neglecters of Divine Worship in the metropolis.

—That the Committee for the ensuing year be instructed to direct their special attention to preaching and lecturing to the working classes in every way that Scripture may warrant, experience justify, and circumstances demand.

State of the Funds.

Receipts, 456l. 18s. 3d.—Payments, 488l. 4s. 5d.

BRITISH AND FOREIGN BIBLE SOCIETY.

FIFTIETH ANNIVERSARY.

Meeting.

Wednesday, May 3, at xi, in Exeter Hall; Earl of Shaftesbury in the Chair.

Movers and Seconders.

Sir R. H. Inglis, Bart.; and Earl of Harrowby—Bishop of Cashel; and Rev. J. A. James: supported by Rev. Mr. Milne, of China—Rev. John Young; and Rev. J. M. Hussey—Lord Charles Russell; and Rev. J. Aldis—Earl of Chester, and Bishop Carr.

Resolution.

—That this Meeting would express its devout gratitude to God for the great prosperity which His providence has vouchsafed to the So-

ciety during the past year; and would regard the tidings of success which have been received—the openings which have occurred in every part of the world—especially the provision of Scriptures for China, the supply of the Army and Navy, and the unusually large Home Issues of the year, together with the unprecedented amount both of its Ordinary and Special Funds—as encouraging indications of Divine Favour, and as a just occasion for all the friends of the Society to mingle in earnest prayer for heavenly wisdom, grace, and blessing, on the further prosecution of the Society's work, with continued gratitude and praise; thus keeping the Society's Jubilee in remembrance, and perpetuating its thanksgiving.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	1970	17	0
Donations	4057	7	3
Legacies	15,781	0	2
Collections	195	3	9
Dividends, Interest on Exchequer Bills, &c.	1736	11	4
Charity Funds	40	3	6
Free Contributions from Auxiliaries	35,875	5	8
Total for General Purposes, Bibles, Testaments, Reports, &c.	59,656	8	8
Drawback on Paper	650	18	11
	125,665	18	10
Jubilee Fund	66,507	7	9
Chinese New-Testament Fund,	30,465	19	3
Total	£222,659	5	10

Payments of the Year.

Printing Scriptures in London, Ditto on the Continent, including Stipends to Agents	62,163	9	7
Grants in aid of Printing and Paper	28,092	6	0
Freight, Carriage, Insurance, Shipping charges, &c.	5479	19	6
Printing Reports, Extracts, &c.	894	14	7
Expenses of Depository & Repairs, Salaries of Secretaries, Accountant and Assistants	2747	5	4
Agents and Travelling Expenses, Postage, Stamps, Stationery, Taxes, Poundage, &c.	1823	13	3
	3547	0	2
	797	9	6
	107,369	14	3
Jubilee Fund	11,888	0	10
Total	£119,257	15	1

COLONIAL CHURCH AND SCHOOL SOCIETY.

ANNIVERSARY.

Sermon.

Tuesday, May 2, at vii P.M.; at St. Dunstan, Fleet Street; by the Bishop of

Sierra Leone; from Matt. ix. 36: Col. 7l. 15s. 6d.

Meeting.

Wednesday, May 3; at vi½ P.M., in Freemasons' Hall; Marquis of Cholmondeley in the Chair: Col. 16l. 5s. 3d.

Movers and Seconders.

Bishop of Sierra Leone; and Rev. Hugh Stowell—Rev. T. Nolan; and Rev. J. C. Miller—Rev. John Hambleton; and Rear-Admiral Harcourt—G. N. Hoare, Esq.; and Rev. W. Wilkinson.

Resolutions.

—That in adopting the Report, of which an abstract has been read, this Meeting, while thankfully acknowledging the goodness of God in the progress of the Society, desires to express its conviction that its future prosperity is intimately bound up with continued faithfulness to the Protestant and Evangelical principles of the Church of England.

—That while the chief energies of the Society are directed to emigrants, and British settlers in our colonies, this Meeting approves of its various subsidiary operations for the evangelization of the French Canadians, the Free Coloured Population in the Canadas and West Indies, the native Maltese, Sailors frequenting colonial ports, and our countrymen in foreign lands.

—That recognising with devout thankfulness the advantages which a peace of forty years has secured to the Missionary Enterprise, this Meeting is deeply sensible of the importance not only of maintaining the ground which, in the providence of God, has thus been gained, but of giving a renewed impetus to the progressive course of Christian Effort in our colonies and foreign dependencies.

State of the Funds.

Receipts, 12,122l. 7s. 2d., of which 3275l. 5s. 3d. was received in the colonies—Payments, 10,587l. 4s. 1d.

Statement.

There are employed by the Society 34 Clergymen; 85 Catechists and Schoolmasters; and 34 Female Teachers.

LONDON CITY MISSION.

NINETEENTH ANNIVERSARY.

Meeting.

Thursday, May 4, at xi; in Exeter Hall; J. P. Plumptre, Esq., in the Chair: Col. 103l. 17s.

Movers and Seconders.

Hon. and Rev. B. W. Noel; and Hon. and Rev. H. M. Villiers—Rev. Dr. Arm-

strong; and Rev. Wm. Cadman—Hon. and Rev. J. T. Pelham; and Rev. Wm. Arthur—Adm. Sir W. E. Parry; and Sir E. North Buxton, Bart.

Resolution.

—That this Meeting, believing that the Christian Principles of the masses of the population constitute the safety of the nation, desire to recognise the especial importance, at the present moment, of making renewed and vigorous efforts to bring the Gospel of the Lord Jesus Christ to the homes of the inhabitants of this metropolis.

State of the Funds.

Receipts, 27,484l. 14s. 9d., exclusive of the Missionaries' Relief Fund

PRAYER-BOOK AND HOMILY SOCIETY.

FORTY-SECOND ANNIVERSARY.

Sermon.

Wednesday, May 3, at vi½ P.M., at St. Paul's, Covent Garden; by the Rev. C. F. Child, from St. Luke xi., part of verses 1, 2.

Meeting.

Thursday, May 4, at ii P.M., at Hanover-Square Rooms; Marquis of Cholmondeley in the Chair. Coll. at Sermon and Meeting, 15l. 10s. 11d.

Movers and Seconders.

Bishop of Sierra Leone; and Rev. J. C. Miller—Bishop Carr; and Rev. Hugh Stowell—Rev. Dr. Marsh; and Rev. Carter Hall—Rev. Dr. Armstrong; and Rev. C. F. Child.

Resolutions.

—That this Meeting, taking a lively interest in the progress of events in China, and rejoicing in the success of the appeal for a Chinese New-Testament Fund, hears with deep gratitude that active preparations have been made to provide a supply of new and accurate translations of the Liturgy, and of some of the Homilies, for circulation in China. And that, while pledging itself to assist the Bishop of Victoria and his Clergy in this important work, and appealing to the public for liberal aid, this Meeting would call upon British Christians fervently to pray that China may speedily be opened to the Ambassadors of the true "Prince of Peace," of the increase of whose government and peace there shall be no end.

—That, after the encouraging testimony which has been borne to the beneficial results of the Society's exertions on behalf of Emigrants, this Meeting has heard with great regret that the Committee have been constrained, by the want of funds, to contract this interesting branch of their operations; and while it

trusts that the means may be supplied to carry on these important labours with vigour, it would humbly pray that an abundant blessing may be vouchsafed to them.

—That in the assurance that the Liturgy and authorized publications of the United Church of England and Ireland, under the blessing of God, and in due subserviency to His own Word, are most efficient safeguards against error, and a powerful means of promulgating and sustaining Protestant evangelical truth, this Meeting fully recognises the duty of using every exertion to give them the widest circulation, both in their original form, and by means of faithful translations.

State of the Funds.

Receipts, 2105*l.* 4*s.* 3*d.*—Expenditure, 2083*l.* 13*s.* 1*d.*

SUNDAY-SCHOOL UNION.

Sermon.

Tuesday, May 2, at vii P.M.; at Falcon-Square Chapel, by the Rev. J. Hamilton, D.D.

Meeting.

Thursday, May 4, at vi P.M.; in Exeter Hall; J. Cheetham, Esq., M.P., in the Chair: Col. 53*l.* 1*s.*

Movers and Seconders.

Mr. Alderman and Sheriff Wire; and Edward Corderoy, Esq.—Rev. Nathaniel Haycroft; and Rev. Isaac Vaughan—Rev. John Corbin; and Rev. Dr. Hewlett—Mr. W. H. Watson; and Mr. W. Groser.

Resolutions.

—That this Meeting has learned with pleasure, and with gratitude to Almighty God, from the Report now read, the gradual but steady progress of the Sunday-School System throughout this country, the British Colonies, and foreign lands; that this Meeting approves the efforts made by the Committee to secure for Sunday Scholars a literature imbued with Christian Principles, and earnestly commends this object to the liberality of the Christian Church.

—That, while this Meeting rejoices at the facts brought out by the recent Census as to the number of Schools, Scholars, and Teachers in England and Wales, evidencing a rapid progress in the Sunday-School System, it cannot avoid feeling deeply anxious that every Teacher thus employed should be spiritually and mentally qualified for the important work of training the youthful population of our land in the knowledge and love of God, and of His Son Jesus Christ: this Meeting would therefore encourage the Committee now appointed

to prosecute with diligence the efforts made to guide and assist Teachers in suitable preparation for the work they have undertaken.

—That the small proportion of Sunday Scholars and of attendants at public worship in the metropolis, as compared with the population, calls for serious and prayerful consideration on the part of all interested in the welfare of our country. That this Meeting cordially approves of the measures taken to trace the causes which have led to this result, and to ascertain the remedies which should be adopted.

Statement.

Grants of money and books have been made to various Schools on the Continent, to the amount of 204*l.* During the past year six building grants have been made, amounting to 55*l.*, and making the total number of grants 319, amounting to 7044*l.* Of Lending Libraries 248 have been granted, making a total of 2979, the value of which, last year, is 1118*l.* Out of this sum the Schools paid only 419*l.* The Committee close their Benevolent Fund with a deficiency of 741*l.* The census returns stated that there were, in 1851, in England and Wales, 23,498 Schools, with 302,000 Teachers, and 3,407,409 Scholars. The amount received up to March 31st, on account of the Jubilee Fund, was 5085*l.* 9*s.* 4*d.*

CHURCH-OF-ENGLAND YOUNG MEN'S SOCIETY.

Sermon.

Sunday, April 30, at vii P.M.; at Trinity Chapel, Conduit Street; by the Bishop of Sierra Leone; from Psalm cxvi. 12: Col. 11*l.* 9*s.* 4*d.*

Meeting.

Thursday, May 4, at vii P.M.; at Freemasons' Hall; Sir R. H. Inglis, Bart., in the Chair: Col. 13*l.* 13*s.* 3*d.*

Movers and Seconders.

Earl of Chichester; and Rev. W. Curling—Rev. Hugh Stowell; and Rev. W. W. Champneys—Lord Charles Russell; and Rev. E. Auriol—H. Harwood, Esq.; and Charles Reeves, Esq.

Resolutions.

—That this Meeting, being deeply impressed with the great and increasing dangers and temptations presented to young men in our great towns, and especially in the metropolis, attaches considerable importance to the proposed extension of the plans and operations of this Society, and earnestly looks for the co-operation of the Clergy and the leading friends

of our Religious Societies, in order to carry out the same.

—That this Meeting views the solemn circumstances of the present times as a call to special humiliation for past shortcomings, and to redoubled energy and devotedness in the Missionary Work.

State of the Funds.

Receipts, about 530*l*. The accounts are not yet made up.

JEWS' SOCIETY.

FORTY-SIXTH ANNIVERSARY.

Sermon.

*Thursday, May 4, at vi½ P.M.; at Trinity Church, Marylebone; by the Rev. J. C. Miller; from St. Matt. xxi. 43: Col. 17*l*. 9*s*. 6*d*.*

Meeting.

*Friday, May 5, at xi; in Exeter Hall; Earl of Shaftesbury in the Chair: Col. 119*l*. 9*s*. 8*d*.*

Movers and Secondors.

Earl of Mayo; and Bishop of Sierra Leone: supported by Rev. J. C. Miller—Rev. G. Fisk; and the Bishop of Cashel: supported by Rev. H. Venn—Rev. Hugh Stowell; and Rev. F. C. Ewald—R. Trotter, Esq.; and Rev. Dr. Marsh.

Resolutions.

—That while this Meeting would express their devout thankfulness to Almighty God for His great goodness, manifested in the increased funds of the Society during a year of pecuniary pressure and difficulty, it would earnestly beseech Him to vouchsafe the still greater blessing of additional devoted and efficient Missionaries; and at the same time would also fervently supplicate for the gift, to all who are employed in the Society's service, of an abundant measure of that grace by which alone enlarged means, and more numerous labourers, can avail for accomplishing the great work of promoting Christianity.

—That this Meeting views the movement among the Christians in the East toward a pure Christianity with feelings of peculiar interest on all accounts, but specially in relation to the objects of this Society, inasmuch as one of the greatest practical obstacles to Jewish conversion in those countries has ever been the corrupt and idolatrous Christianity there exhibited; and would offer to the surviving founders and promoters of the Jerusalem Bishopric their congratulations in reference to the blessing vouchsafed to that foundation, and to the present devoted Bishop the expression of their sincere sympathy, in reference to the important work in progress among the Oriental Churches in the Holy Land, and the

hope which it affords of the speedy diffusion of the scriptural doctrines of the Reformation in those countries where Christianity achieved its first triumphs.

—That this Meeting, viewing with most solemn feelings the new position of our Society from the unhappy outbreak of war in parts of the Continent of Europe and of Asia, where its Missionaries have been long engaged, fervently thank God for their preservation hitherto from injury or interruption, and would assure them of its liveliest sympathies, and of its continued supplication on behalf of them and their labours. And considering the probability of diminished opportunities in some localities, the Meeting desires to record its deep conviction of the more than ordinary obligation, under such circumstances, to take the utmost advantage of every opening still afforded to the Society for communicating the glad tidings of the Gospel to the Jews.

State of the Funds.

Receipts, 31,644*l*. 18*s*.—Expenditure, 30,805*l*. 17*s*. 11*d*. There has been received 444*l*. 9*s*. 4*d*. for the Temporal-Relief Fund, and 416*l*. 14*s*. 7*d*. expended.

RELIGIOUS-TRACT SOCIETY.

FIFTY-FIFTH ANNIVERSARY.

Meeting.

*Friday, May 5, at vi P.M.; in Exeter Hall; S. M. Peto, Esq., M.P., in the Chair: Col. 51*l*. 1*s*. 9*d*.*

Movers and Secondors.

Thomas Chambers, Esq., M.P.; and Rev. Dr. Winslow: supported by Rev. Dr. Archer—Rev. J. C. Miller; and Edward Ball, Esq., M.P.: supported by Rev. E. H. Bickersteth—Hon. and Rev. B. W. Noel; and Rev. Edward Jukes—Rev. S. R. Ward; and Rev. W. M. Wright.

Resolutions.

—The Meeting, in receiving the Report, sincerely rejoices in the Society's various operations, and particularly in the large and seasonable grants which have been made for Emigrants, and for the Army and Navy embarking for Foreign Service, trusting that by these means many will become savingly acquainted with the truths of the Gospel.

—That the entire insufficiency of the Society's Funds fully to meet the wants of our country and its colonies, and of Heathen and unenlightened nations, is a loud call on the Christian Public promptly and liberally to respond to the Society's appeal for an enlarged amount of permanent contributions both from the Auxiliaries and Subscribers: particularly as it appears that the grants for the year, without any charge for the expenses connected with them, have exceeded by upward of 4000*l*. the whole amount of contributions received.

—That the remarkable and unexpected openings which are likely to take place in the vast empire of China, and the interesting connection of the Society's Tracts with the movement, strongly appeal to its friends to devise "liberal things," that arrangements may promptly be made for the wide spread of Christian Publications among the population of that country, which will fully make known to them "the true God, and Jesus Christ whom He hath sent."

State of the Funds.

Receipts of the Year.	£	s.	d.
Coll. at 54th Annual Meeting...	59	11	3
Contributions from Auxiliaries ..	1708	8	6
Donations and Life Subscriptions,	1386	18	6
Annual Subscriptions	3585	0	4
Congregational Collections.....	184	1	8
Christmas Cards.	68	10	10
Ground Rents	47	9	8
Special Fund for China	706	0	4
Special Fund for India.....	17	10	9
Special Fund for Emigrants	787	19	7
Jubilee Fund	68	15	2
Legacies	2423	6	5
In lieu of intended Legacies.....	1050	0	0
Donation for Stereotyping	80	0	0
Sale of Publications	57938	6	9
Total.....	£70,111	19	9

Payments of the Year.

Money Grants	1019	7	0
Special Fund for China.....	446	12	0
Ditto for India	740	0	0
Jubilee Fund.....	1660	12	6
Cost of Publications	59127	0	3
Sundry disbursements	8279	18	2
Total.....	£71,273	9	10

Statements.

Total issues for the year, 27,376,575.

BRITISH AND FOREIGN SCHOOL SOCIETY.

FORTY-NINTH ANNIVERSARY.

Meeting.

Monday, May 8, at xii; at the Borough-Road School: Rt. Hon. Lord John Russell, M.P., in the Chair.

Movers and Seconders.

Rev. Dr. Archer; and Rev. Samuel Ward — Rev. Dr. Angus; and Rev. Dr. Barth — Rt. Hon. Edward Strutt, M.P.; and Edward Ball, Esq.

Resolutions.

—That this Meeting, deeply impressed with the importance of sustaining the principles, and enlarging the operations of the Society at the

present juncture, approves the effort now making to raise a special fund for the purpose of strengthening the various Agencies by which Schools are originated, assisted, and inspected, and trusts that the undertaking will speedily be crowned with an abundant measure of success.

State of the Funds.

Receipts, 15,183l. 9s. 2d; and the expenditure has been about the same amount.

Statement.

In the Model School in the Borough Road there are 1031 children in daily attendance, and 31 Pupil Teachers apprenticed by the Committee of Council on Education. In the Normal School for young men 170 Students have attended during the past year, and in that for young women 171. Certificates of merit were awarded to 86 Students during the year: 51 Queen's Scholars are now in the Institution: 169 Schools have been supplied with Teachers during the year. There have been 118 Public Meetings held: 663 visits have been paid to 459 towns or villages for the purpose of promoting education: 735 visits of inspection have been made to Schools: 21 School-houses have either been rebuilt or enlarged: 48 new Schools have been opened for 5000 additional children. Grants of school materials have been made to various Schools in the West Indies, Canada, South Africa, Western Africa, New Zealand, Australia, the East Indies, and South-Sea Islands.

RAGGED-SCHOOL UNION.

TENTH ANNIVERSARY.

Meeting.

Monday, May 8, at vi P.M., in Exeter Hall; Earl of Shaftesbury in the Chair: Col. 83l.

Movers and Seconders.

Rev. G. Fisk; and Rev. Theophilus Lessey: supported by Mr. Ald. Sheriff Wire — Rev. W. W. Champneys; and Rev. G. Smith—Joseph Payne, Esq.; and Rev. W. Cadman—Rev. J. Cohen; and R. J. Snape, Esq.

Resolutions.

—That the blessings and benefits which have attended the Ragged-School movement are such as to delight every Christian heart, and ought to encourage the Committee of the Union to go forward with renewed vigour, and to continue to conduct all their operations (as they have hitherto done) upon the broad principle

of the Gospel, making the Bible the basis of all their teaching, and the criterion of all their proceedings, without reference to the particular opinions or prejudices of any sect or party.

—That the Committee shew a wise discretion in their mode of dealing with Refuges for Destitute Children, Industrial Classes, and Emigration, and that a spirit of self-dependence and patient industry be encouraged in Ragged Schools by every possible means.

—That the Noble Lord who, at the establishment of this Society, entered so heartily into the work, and has so long continued his valuable aid in promoting its efficiency, and presiding at every Anniversary of the Union, (as well as over many hundreds of local Meetings of Ragged Schools,) is entitled to the hearty thanks of this Assembly, and of all friends of the neglected and destitute.

State of the Funds.

Receipts, 9858*l.* 2*s.*—Payments, 9032*l.* 5*s.* 7*d.*

Statement.

There are 129 Schools and 280 paid and 1700 voluntary Teachers in connection with the Union. Scholars: Sunday, 13,100; Week-day, 9000; Week-day Evening, 6440.

CHURCH PASTORAL-AID SOCIETY. NINETEENTH ANNIVERSARY.

Sermon.

Monday, May 8, at vi½ P.M.; at St. Dunstan, Fleet Street; by the Rev. C. J. P. Eyre; from 2 Chron. xvii. 9, 10.

Meeting.

*Tuesday, May 9, at xi; in Exeter Hall; Earl of Shaftesbury in the Chair: Col. 49*l.* 17*s.* 7*d.**

Movers and Secondors.

Bishop Carr; and Rev. Hugh Stowell—Hon. and Rev. H. M. Villiers; and Rev. Samuel Minton—Rev. J. C. Miller; and Robert Baxter, Esq.—Rev. Wm. Bruce; and Rev. George Lea.

Resolutions.

—That this Meeting, while it rejoices to learn that the operations of the Society have, by God's blessing, so largely aided in relieving the spiritual destitution of the country, is, at the same time, deeply sensible how utterly inadequate they are to meet the alarming evils which have now become so apparent: it therefore urges the duty of increased and active exertions to enlarge the resources of the Society, in order that the Gospel of Christ may be more extensively taught among the vast and increasing masses of our population.

—That this Meeting, believing that the peace and security of the country depend, under the Divine Blessing, on the religious principles of its people, is painfully conscious of the fact, that the majority of the operative classes are alienated from the House of God: it therefore deems it to be a duty incumbent on the Christian, especially at the present solemn crisis, to make renewed efforts for the removal of Sabbath-breaking, intemperance, and other crying sins of the country, remembering that "righteousness exalteth a nation, but sin is a reproach to any people."

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	2422	12	6
Donations and Collections.....	4823	13	1
Collections after Sermons and Meetings.....	1008	13	1
Legacies.....	4856	6	7
Railway Chaplains' Fund.....	8	16	6
Contributions through Auxiliaries.....	24142	10	2
Interest on Exchequer Bills ...	203	16	6
Long Annuities.....	1108	9	4
Total.....	£38,574	17	9

Payments of the Year.

On account of Grants—			
For Curates.....	25902	13	4
Lay Assistants.....	6462	1	2
Salaries and Wages.....	2775	4	8
Publications, Printing, &c.....	940	13	11
Expenses of Sermons, Meetings, and Travelling Charges of Deputations.....	752	0	7
Advertisements.....	192	15	5
Office Rent, Coals, Stationery, and Sundries.....	250	5	9
Postage and Carriage of Parcels,	176	12	6
Collector's Poundage.....	53	19	0
Total.....	£37,506	6	4

Statement.

The existing Grants are—Additional Curates for populous parishes, 319; Chaplains for boatmen and mariners, 4; Incumbents, or Ministers, whose incomes are furnished, either in whole or in part, by the Society, 20; Lay-Assistants for parishes, 140; Lay-Assistants for railway labourers or mariners, 3; Total, 486.

The aid of the Society is now afforded to 376 Incumbents, in charge of an aggregate population which gives 7350 souls to each. The average income of these Incumbents is only 220*l.* per annum, and 198 of them are without parsonage-houses. Through the operations of the Society, 622 additional public services on the Lord's Day have been instituted, beside

296 week-day services, 434 school-room and cottage lectures, and 363 Bible-classes. The Society's Grants have likewise led to the erection, opening, or keeping open of 155 Churches or Chapels; and in districts at present receiving the Society's aid, 169 rooms are, in consequence, licensed for the celebration of Divine Service. By means of the Grants now made, additional and more systematic pastoral visitation is provided for a population amounting to 2,763,775.

PROTESTANT ASSOCIATION.
SEVENTEENTH ANNIVERSARY.

Sermon.

Tuesday, May 9, at vii P.M.; at Portman-Square Chapel; by the Rev. Hugh Stowell, from 2 Thess. ii. part of verse 7; Col. 171. 19s. 2d.

Meeting.

Wednesday, May 10, at xii; in Exeter Hall; Viscount Bernard, M.P., in the Chair: Col. 261. 3s. 6d.

Movers and Secondors.

W. H. Peters, Esq.; and Rev. J. C. Miller—Rev. C. Preat; and Rev. Hugh Stowell—Rev. S. Minton; and J. H. Story, Esq., LL.D.—Rev. J. Speck; and Rev. Robert Maguire.

Resolutions.

—That the past history, and the present position and movements of Popery, whether in the British Empire or in foreign countries, demonstrate very plainly its incompatibility with the sacred rights of conscience; with liberty, whether in matters secular or religious; and with that happy, constitutional form of government which it has been the peculiar privilege of British Subjects so long to enjoy; and that any pecuniary support or endowment of Popery from the funds of a Protestant State must be as dangerous and impolitic, as it is inconsistent and un-Christian.

—That the principles of the British Constitution being opposed to slavery, this Meeting desires to record its conviction, that nunneries, while existing, should be subjected to inspection or visitation by properly appointed persons, in order to secure to the inmates of them an opportunity of freedom from an incarceration to which they may unadvisedly have subjected themselves, and from which they may desire to escape, but under which, unless the law afford them protection, they are enslaved for life; being subject, at the same time, to removal to any convent or nunnery abroad affiliated with the one of which they are inmates.

State of the Funds.

Receipts, 842l. 2s. 11d.—Payments, 826l. 12s. 10d.

LONDON MISSIONARY SOCIETY.
SIXTIETH ANNIVERSARY.

Sermons.

Monday, May 8, at vii P.M.; at the Weigh-House Chapel; by the Rev. H. R. Reynolds; from Ps. lxxviii. 4—7: Col. 101. 9s. 9d.—*Wednesday, May 10, at x½;* at Surrey Chapel; by the Rev. N. M'Leod; from Numbers xiv. 21: Col. 791. 4s. 6d.—*Same day, at vi P.M.;* at the Tabernacle; by the Rev. H. Addiscott; from Isaiah xii. 6, 7: Col. 261. 8s. 1d.

Morning Meeting.

Thursday, May 11, at x; in Exeter Hall; Hon. Arthur F. Kinnaid, M.P., in the Chair: Col. 1021. 6s. 2d.

Movers and Secondors.

Rev. Dr. Morison; and T. Chalmers, Esq., M.P.: supported by Rev. Norman M'Leod—Rev. G. W. Conder; and Rev. Dr. Archer: supported by Rev. T. Milne—Rev. George Gill; and Rev. B. Rice—Edward Swaine, Esq.; and Rev. T. Binney.

Resolutions.

—That this Meeting, reviewing the magnitude and extent of the Society's operations, the character and qualifications of its devoted Missionaries, the infinite value of its supreme and ultimate design, and the blessed results that have rewarded its labours in every sphere and department of its Missions, hereby renders its devout and earnest thanksgivings to the God of all grace, who has, from its foundation, guided its councils and watched over its interests, and who has graciously continued, throughout the year just closed, to accompany its various efforts with the grace and power of the Holy Spirit, without which all agency must fail in securing the glory of Christ and the salvation of the Heathen.

—That this Meeting devoutly recognises the providence of God in the wonderful revolution now in progress in the empire of China; and while it deplores the gross errors that are found in the doctrine and practice of the revolutionists, it rejoices in the large amount of moral and Christian truth embodied in their publications, and also in the downfall of idolatry which universally attends their triumphs. The Meeting also contemplates with joy and thankfulness the revision and printing of the Holy Scriptures, at a great reduction both in size and cost, effected by the Divine Blessing on the learning, diligence, and ingenuity of the Agents of this Society, and completed at a crisis so important in the history

of the Chinese People. It most cordially approves the measures already adopted by the Directors for increasing the numbers of the Missionaries in China; and, while gratified by the measure of success which has attended their appeal for the requisite funds, it trusts that no congregations affiliated with the Society will fail to contribute its measure of assistance to secure the accomplishment of an object of such unparalleled importance.

Evening Meeting.

Same day, at vi P.M.: at Finsbury Chapel; Mr. Ald. Sheriff Wire in the Chair: Col. 18l. 18s. 9d.

Movers and Seconders.

Rev. L. H. Byrnes; and Rev. Theophilus Lessie: supported by Rev. B. Rice—Rev. H. J. Gamble; and Rev. George Gill.

Resolutions.

—That this Meeting, cherishing a deep and affectionate interest in the comprehensive operations of the London Missionary Society, rejoices in the assurance, that throughout the past year its faithful and laborious Agents have zealously prosecuted their various efforts in the education of the young, the translation of the Holy Scriptures, and, above all, in making known to the perishing Heathen the way of salvation by our Lord Jesus Christ.

—That this Meeting, regarding with peculiar solicitude the position and prospects of Christianity in Polynesia—that first field of the Society's labours, and of its brightest triumphs—is gratified to learn that the Directors have been enabled, by the liberality of their friends at Sydney, to send forth two additional Missionaries to labour for the salvation of the savage islanders at whose hands the martyr Williams died. The Meeting also acknowledges with humble thankfulness the special providence of God in the preservation of the Missionary ship in a moment of great danger, and the merciful deliverance both of the captain and the crew.

State of the Funds.

Receipts, 76,781l. 7s. 6d.—Payments, 73,946l. 15s. 10d.

SAILORS' HOME AND ASYLUM. Meeting.

Thursday, May 11, at i P.M.; at the Institution, Wells Street; Vice-Admiral Bowles, C.B., in the Chair.

Movers and Seconders.

Adm. Lord Radstock; and Capt. H. D. Trotter. R.N.—Adm. Earl Waldegrave; and Adm. Sir Edward Parry—Adm. Harcourt; and Montague Gore, Esq.—Capt. Hon. Francis Maude, R.N.; and James Nisbet, Esq.

June 1854.

Resolutions.

—That the friends and supporters of these Institutions assembled on the present occasion desire most gratefully to ascribe unto Almighty God any measure of usefulness which the Sailors' Home and the Destitute Sailors' Asylum may have been the means of conferring on seamen, and also to express their earnest hope that the present eventful crisis may cause an increased interest to be felt for the spiritual and moral improvements of this valuable class of our fellow-countrymen.

—That this Meeting feels deeply grateful to those friends who have so liberally contributed to the support of these Institutions, and also to those ladies who have so kindly testified their continued sympathy for the inmates of the Destitute Sailors' Asylum by their renewed supplies of articles of warm and useful clothing.

Statement.

Since the opening of the Sailors' Home in 1835 it has received 66,846 boarders, and during last year 5931 seamen. There is a gradual increase of new and a constant return of old boarders. During the last twelve months the sum received on account of the boarders was 57,300l. 12s. 7d.; of that 30,473l. 14s. 1d. was forwarded for the benefit of the relatives, or was disbursed by the sailors themselves in the family circle: 1242l. 17s. 2d. has also been invested during the year in the Savings' Bank, the gross amount of which now amounts to 3971l. 12s. 3d. between 270 depositors.

Since the establishment of the Shipping Office, attached to the Home, on the 1st of January 1851, 2963 vessels, bound to foreign ports, had been manned, and 2502 discharged. The Balance-sheet shews the income of the year to be, including the balance from last year, 8787l. 6s. 11d., and the expenditure left a balance of 934l. 5s. 5d.

The income of the Destitute Sailors' Asylum was 795l. 6s. 5d., and the expenditure gave a balance of 183l. 17s. The Asylum has afforded shelter and food to 892 seamen during the last year.

OPERATIVE JEWISH CONVERTS' INSTITUTION.

NINETEENTH ANNIVERSARY.

Sermon.

Thursday, May 11, at vi½ P.M., at the Episcopal Jews' Chapel, Bethnal Green; by the Rev. W. Douglas Veitch; from Isaiah xviii. 1, 2: Col. 6l. 11s.

2 M

Meeting.

Friday, May 12, at vi½ P.M., at Freemasons' Hall; Hon. Wm. Ashley in the Chair: Col. 87. 13s.

Movers and Seconders.

Rev J.B. Cartwright; and Rev. Edward Garbett—Rev. C. J. Goodhart; and Rev. Alex. M'Caul, D.D. — Rev. Wm. Ayerst; and Rev. J. W. Reynolds — Rev. H. S. Josephs; and Rev. J. B. M'Caul—C. H. Corbett, Esq.; and Robert Trotter, Esq.

Resolutions.

—That this Meeting desires to record their humble thanks to Almighty God for the marked success of the Institution, as reported by the Committee on this occasion; and earnestly prays that, by His continued blessing, as many of the remnant of Israel may from year to year through the same instrumentality be added to the Church, as shall be saved.

—That this Meeting cordially sympathises with the Committee in their desire to extend the usefulness of the Institution, as manifested by the admission of so large a number of inmates; and at the same time, being fully sensible of the serious pecuniary responsibility thereby incurred, unites with them in their earnest appeal to the Clergy, and friends of Israel at large, to afford their kind co-operation in the endeavour to raise the funds of the Institution to that point which will relieve the anxieties of its managers, and secure the permanence of its extended operations.

State of the Funds.

Receipts, 1236*l.* 7*s.* 4*d.* — Payments, 1062*l.* 13*s.* 6*d.*

FOREIGN-AID SOCIETY.
ANNIVERSARY.

Meeting.

Tuesday, May 16, at ii P.M.; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair: Col. 49*l.* 11*s.* 11*d.*

Movers and Seconders

Earl of Waldegrave; and Hon. A. F. Kinnaird, M.P.—Rev. W. R. Fremantle; and Rev. T. Vores.

Resolution.

—That, while this Meeting desires to record the expression of its deep sympathy with all who have received "like precious faith," scattered throughout the European Continent, and enduring trials, it would also express its thankfulness to the great Head of the Church for the increase of faith and the spread of

Gospel Light among the Roman-Catholic Populations; and in thanking God for His support of the brethren in their conflicts, would take courage, and aid the Evangelical Societies to diffuse the knowledge of a Saviour in every place.

The Meeting was then addressed by the foreign deputations: M. Le Fort, from the Société Evangélique of Geneva; M. Le Pasteur F. Monod, from the Société Evangélique of France; M. Le Pasteur Grandpierre, from the Société Centrale Protestante de France; and E. Milsom, Esq., from the Société d'Evangélisation de Lyon.

State of the Funds.

Receipts, 2174*l.* 9*s.* 4*d.* — Payments, 2778*l.* 15*s.* 7*d.*

BRITISH AND FOREIGN ANTI-SLAVERY
SOCIETY.

FIFTEENTH ANNIVERSARY.

Meeting.

Monday, May 22, at vi½ P.M.; in Exeter Hall; Earl of Shaftesbury in the Chair.

Movers and Seconders.

Sir E. N. Buxton; and Rev. R. Burgess—Dr. Hewlett; and — Croft, Esq.—J. B. Walker, Esq.; and G. W. Alexander, Esq.—Rev. S. Hands; and R. M. Ballantine, Esq.—R. N. Fowler, Esq.; and Rev. W. Owen.

Resolutions.

—That this Meeting, deeply impressed with the conviction that slaveholding is "a sin and a crime before God," therefore considers it to be of the first importance, on occasions like the present, emphatically to assert this as the principle on which the cause of universal emancipation is founded; and to declare that the system of Slavery, under what form soever it may exist, is not to be defended or extenuated, but is to be uncompromisingly opposed, and its utter extinction sought by the employment for that object of every moral and pacific means.

—That this Meeting is of opinion that the extension of the area of Slavery is especially to be guarded against and prevented; and therefore regards the attempt to introduce Slavery into the territory of Nebraska, recently made by the slave-power in the United States, as one against which the friends of humanity are imperatively called upon to protest, and to strive to their utmost to defeat. This Meeting would further express its cordial sympathy with the Abolitionists of America for their manful opposition to that nefarious design, especially with those who have so ably defended in

Congress the great cause of freedom and human progress. And lastly, this Meeting would dwell with satisfaction upon the course which a portion of the American Clergy, especially that of New England, have observed in boldly opposing this attempted encroachment on the part of the south, and would express the earnest hope that they will henceforward openly range themselves on the side of those who are striving to accomplish the overthrow of the iniquitous institution which has hitherto found some of its most zealous advocates among professing Ministers of the Gospel.

—That this Meeting is of opinion that a highly important means of promoting the overthrow of Slavery consists in the development of the natural resources of free tropical countries, which are abundantly capable of producing more than a sufficient supply of those raw staples, of which so large a proportion is at present furnished by slave labour, and, in furtherance of this object, would call on the friends of the cause to carry out their principles, by rejecting, as far as is practicable, the use of those commodities which are raised by the labour of the slave. And this Meeting, believing that the prosperity of our emancipated colonies would deprive the foreign slaveholder of any reasons against emancipation which he may derive from the embarrassments of our planters, would earnestly recommend the proprietors of West-India estates to avail themselves of the improved modes of agriculture and manufacture modern science has pointed out, instead of looking to immigrant labour or to aid from the mother-country. And, further, that they would omit no means of promoting, by educational and other means, the moral and social elevation of the people, as the mainspring of industry and of permanent prosperity in all countries.

State of the Funds.

Receipts, 766*l.*—Payments, 860*l.*

PEACE SOCIETY.

ANNIVERSARY MEETING.

*Tuesday, May 23, at vi½ p.m.; at Finsbury Chapel; C. Hindley, Esq., M.P., in the Chair: Col. 29*l.* 8*s.* 1*d.**

CHURCH MISSIONARY SOCIETY.

WE lay before our readers a few passages from the Report read at the Annual Meeting.

Income.

The Committee have again the pleasure

Movers and Seconders.

Rev. Wm. Brock; and Robert Charlton, Esq.—Rev. John Burnet; and M. Pasteur Verou: supported by Passmore Edwards, Esq.—Joseph Sturge, Esq.; and Rev. Dr. Massie.

Resolutions.

—That this Meeting regards with the deepest sorrow and apprehension the war recently broken out in the east of Europe and, while gratefully acknowledging the long and strenuous efforts made by Her Majesty's Government to secure a pacific adjustment of the question in dispute, cannot but earnestly regret, that instead of appealing to arms they did not persevere in negotiations, or that the matter was not submitted to the arbitration of some competent and impartial umpire, and thereby the calamities be averted which are now impending over the nations, in prospect of a general European War, the extent, the duration, and the consequences of which no human eye can foresee.

—That this Meeting regards with unfeigned satisfaction the subsidence of those feelings of suspicion and distrust towards France which so lately agitated this country; and cannot but consider the mischievous results that have already flowed from that panic, and the evidence of its utter groundlessness presented by the cordial alliance existing between the two Governments, as affording a significant warning to the press and people of this country how they surrender themselves to unjust suspicions and degrading alarms under the influence of blind and unreasoning prejudice.

—That this Meeting cannot but regard the war with Russia as furnishing additional illustration of the evils that have frequently come upon this country from the practice, unhappily too common in our history, of interfering by force of arms in the quarrels of other nations; and it is of opinion that it is the duty and wisdom of the English People to urge upon their Government the adoption of the full principle of non-intervention in their foreign policy.

State of the Funds.

Receipts, 1789*l.* 13*s.* 10*d.*—Payments, 1605*l.* 4*s.* 7*d.*

of announcing a large increase in the Income of the Church Missionary Society. The gross income exhibits an increase of 3150*l.* upon that of last year. The increase arises from a larger amount than usual of Legacies. The statement is as follows—

	£	s.	d.
I. <i>General Fund</i> —Associations, Benefactions, Legacies, &c.....	110,478	13	2
II. <i>Special Funds</i> — Disabled Missionaries, &c.....	2016	11	0
China-Mission....	803	2	1
	2819	13	1
Total received in the United Kingdom.....	113,298	6	3
III. <i>Local Funds</i> —Raised and expended in India, &c....	10,617	12	8
Gross Income.....	£123,915	18	11

It is most satisfactory to state that the sums received through the Associations are gradually increasing.

Expenditure.

The statement of the year's Expenditure stands thus—

	£	s.	d.
On account of the General Expenses of the Society at home and abroad, exclusive of Special and Local Funds, but including China.....	108,635	14	10
On account of Disabled Missionaries, &c.....	6641	4	5
Ditto Children's Home Building-Fund.....	5389	2	0
	121,166	1	3
Local Funds, as above...	10,617	12	8
Gross Expenditure.....	£131,783	13	11

On the 31st of March 1853 a considerable balance was in hand, exclusive of the working Capital Fund: this balance has been reduced by the expense of completing the Missionaries' Children's Home, and by extra grants, so that the balance in hand on the 31st of March this year was 8292*l*. The working capital of the Society having this year been found barely sufficient for the exigencies of the year, it has been determined to increase it by the addition of 5000*l*., which will bring it up to the amount originally contemplated when it was first commenced, namely, one-third of the annual income. The balance will thus be reduced to 3292*l*.

General Summary of the Missions.

Stations.....	118
European Missionaries.....	152
Native and East-Indian Missionaries.....	24
European Catechists and other Laymen....	31
European Female Teachers.....	14
East-Indian and Country-born Teachers..	21
Native Teachers.....	1661
Communicants.....	17,152
Baptisms during the year, Adults and Children.....	4331

Conclusion.

The one concluding topic on which the Committee will dwell, is the urgency of the present opportunity, whether we look at home or abroad.

At home, we are entering upon a war in which elements of destruction are mustering by sea and land, in fearful array: and in which tremendous risks hang over us, not depending upon ourselves, but upon other kingdoms, and apparently upon single lives in those kingdoms. It is an occurrence to be marked, that, in the week preceding these great annual festivals, a day should have been appointed by proclamation "for General Humiliation and Prayer before Almighty God." We meet under the solemn impressions of that day. Our most sanguine hopes of success must not blind us to the duty of humbling ourselves before God, and seizing the present opportunity.

If we look *abroad*, the prospect on every side prompts us to immediate action.

In Western Africa, the strong arm of naval power keeps in check the bloodhounds, but they are still baying at their victims. The late Commander-in-Chief, in one of his published despatches, declares that the slave-trade may be suppressed by the naval force for a century, but that it will break out again in a week, if no effectual remedy be applied to the root of the evil.

In Turkey, though the time of public commotions appears unsuitable to the quiet preaching of the Gospel, yet it is written, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." It was proved in Italy, that even in such times the Bible is received, where the preacher's voice cannot reach. So that there is work to be done even "in troublous times:" let us therefore work while the land is open to us. And if, as we devoutly hope, the lawful course of Government be restored, to whom will the subjects of Turkey look for guidance, so surely as to those who have stood by them as their friends in the hour of struggling and suffering? If a man should fall among thieves, and be robbed and wounded by them, to whom would he listen after his recovery? To the priest and Levite, who passed by on the other side? or to the good Samaritan, who bound up his wounds, and poured in wine and oil?

In China, the opportunity speaks for itself: the Committee will add nothing to that which has been already said.

In the Punjab, the opportunity is no less urgent. The Sikh religion is crumbling away—men's minds are released from

its spell: some pass over to Hinduism, and some to Mahommedanism, and some, as the Report testifies, to Christianity, wherever the Christian Missionary is at hand.

But to take advantage of these opportunities MEN are wanted. They have been appealed for this day in the fervid language of Missionary bishops, of toiling Missionaries, of the civil functionaries of India, and of the soldiers who have won provinces by the sword of war, and now plead with the Church of Christ to unsheath the sword of the Spirit, and to achieve a second, a holier, and a surer conquest. And the supply adequate to the crisis must be looked for from the universities and from the clergy. The Society's Institution at Islington can *train* men. But while our candidates are training, the golden opportunity may slip away. If this year is to see twenty men sent to China, and ten to the Punjab, men *ready-prepared* are needed. The Committee entertain good hope that such a supply might be obtained. They thankfully record the fact, that the number of candidates from our universities has very largely increased. From, twenty to twenty-five years ago, only one out of twenty-five of the English Missionaries sent out during that period was from our universities: the rest were trained at Islington—from fifteen to twenty years ago, the proportion had risen to one-fourth of the whole number sent out—from ten to fifteen years ago, it was one-third—from five to ten years ago, it was one-half—and during the last five years the number of men from the universities has greatly exceeded the number which our Islington Institution has supplied.

The circumstances of the times also encourage the hope that the men will be found. Military ardour is working in the breasts of thousands. How light the dangers of the sea and the battle appear! How willingly parents part with their sons to join the expeditionary force! Men who cannot obtain the Queen's commission still resort to the scene of action as volunteers, in hope of employment. "Now they do it to obtain a corruptible crown:" shall the children of light hesitate and shrink back, and yield to the soft remonstrances of friends, when the commission of the King of kings is in their hands, "Go ye unto all nations, and preach the gospel?"

But though the vast majority of this

Meeting are not able to go forth to the work, yet are they not without responsibility before God, in respect of the deficient supply of Missionaries. The Committee are deeply convinced that the fault lies in the bosom of the church. Missionary zeal will never rise above the level of spiritual religion in the congregation. A few noble spirits, like Joshua and Caleb, may be in advance of their day and generation; but unless the Missionary zeal be spread more widely, the promised land cannot be possessed. There will be no such large efforts as the times require, and no such large success upon Missionary labours as the Lord waits to bestow, till the standard of spirituality is raised at home. All are therefore involved in the guilt of leaving the heathen world to perish for lack of preachers. If all of us now assembled in this great Meeting—clergy and laity, male and female, young and old—were to return to our respective spheres, with our spirits stirred within us to more of self-denial and love to the Saviour, which are the germ of the Missionary character, and to increased prayer and effort for a supply of Missionary labourers, the result would be soon apparent; and as the opportunity is urgent, and as with the Lord there is no limitation of time, even in a few months an army of Missionaries might be ready to embark. He still lives and is amongst us, who, in answer to the prayers of His church, sent out through Judea the first twelve Missionaries—and within a year sent out seventy others through Judea, Samaria, and Galilee—and then within two years more sent out a vast multitude, who "went everywhere preaching the word." "Ye that are the Lord's remembrancers, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." (Isaiah lxii. 6, 7. *Marginal Reading.*)

Western Africa.

CHURCH MISSIONARY SOCIETY.

YORUBA MISSION.

THE Rev. G. F. E. Gerst has been associated with the Rev. C. A. Gollmer in the labours of this station. He arrived on March the 28th, 1853, together with the Rev.

Messrs. Kefer and Maser, who proceeded, after a week's delay, to Abbeokuta.

General Review, to September 1853.

The period of the Mission comprised in the following review terminates with the quarter ending Sept. 25th, 1853, the reports and journals for the last three months of 1853 not having yet reached us. Our readers will perceive that the political atmosphere at Lagos, during many months of this period, has been disturbed and agitated: sanguinary collisions between rival factions of the natives have taken place in its streets, and on one occasion the destruction of the town was only averted, under God, by the prompt interposition of the British admiral. Such a state of things has been far from favourable to Missionary operations. Our labourers there, both European and native, have been in the midst of danger; the Missionary premises of Mr. Gollmer having been, on one occasion, in the very centre of the battle; and Mr. White's dwelling, with those of many of the natives, having been set on fire by Kosoko's people, and burned to the ground. Every effort was made by the British officers in command off the port to allay irritation and reconcile the contending parties; and when the proper moment arrived, an energetic interference by the boats of the squadron saved life and property from a threatened destruction, and compelled the enemy to a precipitate flight. From the admiral, Captain Gardiner, the officer in command before the admiral's arrival, Lieutenant Strickland, and the other officers of the squadron, our Missionaries have met the most unremitting kindness and solicitude.

Still, amidst unfavourable circumstances, Missionary work has been done: the good seed has been

sown as opportunity presented itself, and instances have not been wanting of individuals casting away their idols, and seeking Christian instruction.

This state of agitation and disturbance has been at length happily terminated by the conclusion of a peace between Dosumu, the present king of Lagos, son and successor of the late Akitoye, and Kosoko, under the auspices of the British admiral. We trust it will be permanent, and that, in the growing tranquillity of the country, opportunity will be afforded for the uninterrupted and enlarged prosecution of Missionary effort. We now proceed to present extracts from the journals, and first from those of Mr. Gollmer. Those from the first quarter refer to the events immediately following the arrival, in January 1853, of the Rev. D. Hinderer and Mrs. Hinderer, together with the Rev. R. C. Paley and Mrs. Paley, now at rest from earthly labours, and Mr. Hensman, also numbered amongst the dead.

Journey to Abbeokuta.

Jan. 26, 1853.—Mr. and Mrs. Hinderer, Mr. Hensman, Mrs. Gollmer, and myself, with our child, intended to proceed to Abbeokuta by land, as our other friends; but finding, on inquiry, that we can go by water, we left in our boat this afternoon, passed down on the north bank of the large sheet of water called Lake Crado, in the maps, here Ossa, and, after a three hours' good pull, we entered a small creek called Ito (Spittle) deep, but narrow, winding, and fenced in by lofty ancient mangrove trees. About half a mile from the "big water" (in the creek) there are three small towns called Agboyi: here the Lagos and Abbeokuta people meet for market, and the canoes assemble to start for Abbeokuta. Having had a little refreshment, I spoke to the elders and other people who came to visit us; and no doubt these secluded villagers heard the glad tidings for the first time. May it not be vain!

Jan. 27 — At six o'clock this morn-

ing we left Agboyi in our canoes: the boat returned home. A three hours' poling—one or two men propel the canoe by a long bamboo pole—brought us through the creek; and majestic, comparatively, was the appearance of the river Ogu. The wide—about forty yards—and, as far as we could see, straight bed, filled with from four to six feet of water, and the fine green forest, with its giant timber lining both banks, most unexpectedly burst upon us, and appeared quite grand compared with the creek. At noon we stopped for breakfast at Igaun, on the east bank: the people were not shy, though perhaps they never saw white people before. Many came and sat down near us others sold us what we wanted. They having supplied us with some bread for the body, fowls, &c., I was unwilling to leave without giving them a little of the bread of life in return, and they apparently received it most eagerly. Our men poled on for about four hours more, when we reached another town, called Igbaradu, on the west bank, and a little beyond it we pitched our tents, on a sand-bank in the bed of the river.

Jan. 28, 1853—The musquitos much disturbed our rest last night, and we left the place of torment before day light. The bed of the river remains much the same in width, but is more serpentine; and the water gradually decreases, as the brooks above contribute less water than the rivulets below. We to-day passed four places where the Jebus used to fire upon the Abbeokuta people going up and down. I am thankful to say we passed unmolested; and the fact that the Jebus do not annoy travellers now, seems to confirm what we heard of late, viz. that they are anxious to make peace. I saw no town, only single houses belonging to fishermen and hunters. What a beautiful country! immense tracts of good soil, and scarcely a human being visible. We pitched our tents again on a sandbeach in the bed of the river, and commended ourselves to God in prayer, which the canoe men, being converts, attended.

Jun. 29—Being, if possible, more tormented by musquitos last night, having scarcely any sleep, and wishing to reach Abbeokuta in good time, we left as early as two o'clock this morning, and thus arrived at Taponu, the first Abbeokuta farmers' town, by dawn of day. From this place upwards we seemed to be in another country—all life and activity; now and then a farm hamlet, or a single

house, interspersed with the many farms all along both sides of the bank, where the people were seen actively employed. There is a number of large cotton trees along the bank, and on one occasion the bed of the river had the appearance of land covered with snow—covered with cotton. By ten o'clock A.M. we came within sight of Agbamaya, another farmers' town, about eight miles from Abbeokuta, and the highest point canoes can go in the dry season, rocks being in the way higher up. In the distance we descried Mr. Crowther, his son Samuel, and Mr. King, who had come so far to meet us, and we were glad to see them. After taking some nourishment we proceeded with our friends to Abbeokuta, and arrived about three o'clock P.M., where we were gladly received by our friends Mr. and Mrs. Townsend, whom we were glad to find in good health.

Congregation at Ake.

Jan. 30: Lord's Day—In accordance with Mr. Townsend's request, I kept the morning service at Ake church. Words cannot express what I felt on the occasion. Six years ago I was here, and addressed a comparatively small company under a piazza: now I meet a large church full of people, mostly Christians—converts—who most cordially joined in the responses, and attentively listened to the word of God. The sight reminded me of my former large congregation at Regent, Sierra Leone: Surely "the Lord hath done great things . . . whereof we are glad." Mr. Mann kept the afternoon service, which was still better attended, the large church being crowded.

Journey to Ijaye.

Feb. 9—I accompanied Messrs. Townsend and Mann to Ijaye, which important station the former commenced, and the latter was appointed to labour at. As no doubt either Mr. Townsend or Mr. Mann will give a description of our journey, I need not enter into particulars, but I may be permitted to make a few observations. The road to Ijaye is comparatively good, the country beautiful, and the rich soil calls loudly for the return of its former inhabitants, the Egbas, and which the ruins of their former towns seem to second. The scenery round Ijaye has its peculiar attractions: fine hills in the distance, with an undulating country close by, studded with numberless palms. Ijaye is much larger than I expected, and certainly by far better governed than any

other town I have seen in this country. The chief is a spirited man, able to do much good and evil, and it needs much wisdom from above to deal with him. The people appeared not shy, but as friendly as if white men had lived with them for many years. They were also attentive to God's word, at the services we kept in the house, and when we spoke in the streets. The whole country is open, and, with a passport from the chief of Ijaye, one can proceed for four days into the interior on the northern road unmolested; all the many towns, large and small, bowing down to him. Had Mr. Hinderer been at Ibadan we should have paid him a visit, Ibadan being only seven or eight hours distant; and if the chief of Ijaye were not at enmity with Atiba, the king of Yoruba, at Aggo oja—now called Oyo, after its former capital—we could have gone to see him. Aggo oja is only seven or eight hours north-east from Ijaye. We humbly trust these facilities to benefit Africa will be made good use of: the feeling which exists between the different tribes of the Yoruba nation is a drawback to the extension of our work. Friends at home may say, If there are so many openings in the Yoruba country, why not send some of the Abbeokuta converts to these places? This can be done, and is being done. But if the chief of Ijaye tells us, "These Egba boys"—or young men, meaning Mr. Charles Philip, the catechist, and Mr. Andrew Wilhelm, jun., the assistant schoolmaster there—"I know not; but Thompson" (interpreter), "that Yoruba man, I know: he is my family"—i. e. Yoruba—we understand what a feeling exists, and how it operates; and, from experience, we know it exists more or less among all the tribes. Be it not supposed it is to be regarded no more than the slight difference or feeling between a west and north countryman in England: no, it is stronger than the feeling existing between the English and French, &c.: otherwise, how could they carry war and destruction, even now a-days, to one another's town, house, and family? However, we trust ere long the Gospel will heal this wound, and reciprocity of affection be cherished among all, cementing the many Yoruba tribes into one great Christian nation, bending the knee before the King of kings.

Return to Lagos.

Feb. 25, 1853—The day before yesterday we left our dear friends, Mr. and Mrs.

Townsend, who had been so kind to us during our sojourn at Abbeokuta, and proceeded, accompanied by Mr. Townsend, to Agbamayo, where we embarked on our homeward journey. As we found the road safe, and the fatigue much less, we preferred to return by river. The market canoes went three days before us down the river, so our three small canoes looked solitary: however, by God's protecting care, we reached home in safety just before dark this evening.

Projected erection of a Popish church.

April 10: *Lord's Day*—I kept the morning service under the tree; and Mr. Gerst addressed Mr. White's congregation in the evening. Some time ago it was rumoured that the Portuguese, white and black, intended to build a church for themselves, and call a padre to keep service for them, and teach their children in school. Yesterday Senhor M——, a white Brazilian, sent his clerk to me, to indicate that he wished to build a house somewhat behind mine, and that tomorrow he would go and see the spot. This evening Senhor M——, with all the white and many black Portuguese and Brazilians, went to plant a Roman-Catholic cross, some eight feet high, at the place no doubt intended for the church—not fifty yards from the spot where my church will be, &c.—and of which ceremony we were made aware by the discharging of guns, beating of drums, and the shouts of the merry multitude. Our prayer to God is, "Deliver us and the town from this evil."

Rumours of war.

April 11 — King Akitoye came to pay us a visit. There was a rumour of war for the last few weeks; and the white Portuguese packing up and sending their goods on board a vessel in the harbour, seemed to indicate that there was truth in the rumour. Akitoye came to consult me about this and many other things which pressed upon his mind. It seems that Tapa, formerly a powerful chief, and Kosoko's prime minister, at present at Epe, where Kosoko is, intended to make an attack upon Lagos, to take revenge, because Akitoye allowed a poor woman, who ran away from Tapa, to remain at Lagos.

April 15 — The people were confused what war was coming, and many anxiously inquired of me whether the English were coming to fight again, saying

they did not care for "black-man war," but the English they could not stand: they would run away at once. And as it was reported that some of the people in town have a hand in the disturbances, I was earnestly requested to speak to the chiefs about it. This morning I went, with Mr. Gerst, to visit the king and the four principal chiefs, Ajinia, Pellu, Oshogbon, and Soenu, for the purpose of introducing Mr. Gerst, and speaking to them on the subject which at present agitates the town. Considering this a fit opportunity, we took with us four of the chairs the Society kindly sent as presents for chiefs. After the usual salutations, I made the chief sit down on the Church Missionary Society's chair, introduced Mr. Gerst as my fellow-labourer, and said, "Our fathers at home salute you, and thank you for your kindness shewn to us, and send you this chair, on which they hope and pray you will long sit in peace." This touched the chord I wished to play upon: one and all voluntarily and freely expressed themselves respecting the rumour of war. After a long conversation touching war and peace, I earnestly begged one and all to assist in maintaining peace. On parting, they expressed themselves very thankful, and wished me God's blessing. We spent nearly an hour with each of the chiefs, and hope we have done some good.

Meeting of the chiefs.

April 16, 1853—The king called a general assembly about the rumour of war, which lasted five hours, thirty-five individuals speaking during the time. Akitoye begged me to be present, but, it being a meeting of a political nature, I declined. In this meeting three second-rate captains of war, under Ajinia the chief, were proved disturbers of the peace, whom Akitoye threatened to punish.

Baptism of James Gerber's wife.

April 17: *Lord's Day*—Being confined at home by illness, Mr. Gerst kept the morning service, and addressed Mr. White's congregation in the evening. But having previously arranged to baptize one adult and four children, I did so, at my house, after morning service. The adult is the second wife of James Gerber. She attended the means of grace from the beginning, and might have been baptized some time ago, but she suffered very much for a long time,

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which delayed it for several years, but which seemed to have brought her near to God. On her application for baptism, I said, "But do you believe in Christ with all your heart?" She loudly and earnestly replied, "Yes, I believe in Jesus Christ with all my heart. I have no other but Him, and I wish very much to be baptized."

Return of messengers from the king of Jebu.

April 25—My messengers to the king of Jebu returned this morning. My message to him was, that I and Mr. Gerst wished to visit him in twenty-one days, with his permission, and that we should be glad by-and-bye to sit down with him, if he were willing for us to do so; that we are not traders, but servants of God, preaching His word, shewing the path of peace and life, &c. The elders, in the name of the king, replied, that he, the king, was glad to hear all the good message, but that we must postpone our visit a little, and frequently send messengers to him, when we shall have made the people at Lagos and Abbeokuta, and elsewhere, sit down in peace. We must come to him also, for the same purpose. Privately, my messengers were told that the king would be glad to see us as soon as we come; and therefore, *d.v.*, we intend to visit Ode, the Jebu capital, at the time appointed.

Message from the chief of Ijaye.

April 30 — Are, the chief of Ijaye, sent messengers to salute me, and to say that "he holds fast the word white man give him;" also to look at the house, to see whether it is true what the people say. I shewed them the house inside, and they were surprised with what they saw. Afterwards I pointed out to them the way of truth and life as our only peace and joy, and sent a kind message, with an eighteenpenny pewter basin as a present, to their chief.

Lord's Day services at the east end.

May 8: *Lord's Day*—I kept the morning service under the tree as usual. In the afternoon I kept Mr. White's service at his place. We were for the first time assembled at our east-end Mission-house for divine worship. A good many were present; but as almost all the Sierra-Leone people attend at our place—west-end—Mr. White's congregation is smaller. On my way through the town I met a party of drummers and dancers,

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whom I reminded of God's holy day. A goodly number of people assembled, to whom I preached a short sermon, which was returned with "Thank you! God bless you!"

Visit to Otta.

May 10, 1853—As previously arranged, I went, with Mr. Gerst, to Otta, where we, after a six hours and a-half's ride, arrived about five o'clock P.M., and were gladly received by the chief. As he had no good house to offer us, we put up in an open piazza, with a small room attached to it, close by. Mr. Morgan and others came to meet us as we approached the town.

May 11 — This morning we went to see Mrs. Morgan at her house, as she is not well. I was truly sorry to find Mr. and Mrs. Morgan had to live in so small and uncomfortable a house these ten months. Mr. Morgan had just cause to complain, but his contentment testifies to his spiritual worth. We went to visit the second chief, in whose house Mr. Morgan lives. Here we met the principal men of the town, who were preparing to come to salute us. I requested them to convene a general meeting of all the headmen and people in town, when I said I would tell them all that is in my heart. They replied, they wished for peace; which gave me an opportunity to lead them to the fountain from which peace flows—God and His word; and I earnestly entreated them to hear God's word, that they may learn to know and serve God, and enjoy that peace. I then called upon A——, an Abbeokuta convert, who is with me at Lagos for safety, as the idolaters sought after his life, and whom I brought with me on purpose to shew to the Ottas the power of God's word. A—— was formerly a renowned warrior, and mightily fought with these very people, the Ottas, so that they quite dreaded him. But now he is a new man. Behold, all "old things have passed away." A—— told them, "By nature we all are blind, and know not what we do. God's word changed me." He invited them to hear and believe. I then called upon G. W., one of our people, a Sierra-Leone Yoruba man. He shewed them how he was carried away from the country, but heard God's word in the new land, which changed his heart; and urged them to listen to the good word, which comes now to their town also. Mr. Gerst also added a few words on the love of Jesus to sinners.

Intercession on behalf of Otta.

May 12—I sent messengers to the encampment of the Abbeokuta warriors at Adu to intercede for Otta, the Ottas fearing another attack from the Egbas; so much so, that they removed their children from school, to have them near them in case they should have to run away for safety. Bashorun promised to spare the town for my sake.

General Meeting.

The general meeting took place this evening. The gongon was sounded, and soon a large number of people assembled under some trees near the chief's place. I first told the people who we were, and that we came to preach God's word; and then asked—

1. Whether they will receive us with all their heart? if so, to shew it by lifting up their right hand, which was done by the multitude with a shouting "Yes."

2. "Will you suffer us to preach God's word, and your people to hear, believe, and follow the same, without opposition or punishment? If so, shew it as before;" which was assented to in a similar manner.

3. "Will you send your children to school to teach them? If so, shew it as before;" which, after a little hesitation, was gradually assented to by the majority.

4. "Will you give us ground to build a house on? If so, shew it as before;" which was assented to by all with shouting, "Yes, anywhere you please, the king's place not excepted."

Mr. Gerst also addressed a few words to them.

Selection of a site for a church.

May 13—This morning about thirty young men came to salute us, to whom Mr. Gerst and myself spoke for some time. Afterwards we went to look for an eligible spot for a church and house. The chief was very anxious we should fix upon a lot close by his house, but there were many reasons against it. After a good look-out about, we fixed upon a good-sized spot inside the wall, to the windward of the town, and on the high road from Lagos to Abbeokuta, which was readily granted; and in consideration of this, and the general good treatment we received, I presented the two chiefs with two and a-half heads of cowries, a handsome cap, and a good cloth—a covering—each, and sent a small present to the other four principal men, for which they

seemed thankful, and presented me with a sheep in return.

May 14, 1853—The gongon was sounded last evening to invite the people to assist in clearing the white man's ground to-day; and I was glad to meet the chiefs and elders, with above 100 people, on the ground, the latter clearing the ground in good earnest to the sound of the drum. We had many visitors, to whom we spoke a word.

Lord's-Day Services, &c.

May 15: Lord's Day—I kept the morning service under a tree in the small market: upwards of 200 attended; also some of the chiefs and elders. In the evening I read prayers, and Mr. Gerst addressed a large congregation. The market noise was a drawback. May the good seed fall in good ground!

May 16—I went again to the building-ground, and met the chiefs and elders, and many more people, busily engaged in clearing the ground, which at noon they had nearly finished. I gave the chiefs ten heads of cowries for clearing the ground, which I begged them to distribute among the men, for which they returned thanks. In the afternoon we went again, and measured out the church. Indian-corn, almost ripe, which we did not wish to spoil, prevented us from measuring the place for the Mission-house.

May 17—Having obtained our object as far as possible, we left Otta at half-past five A.M., and after much fatigue arrived at home by three P.M. I had another attack of fever on the road, and was very sick whilst carried in a hammock, for I could not keep on my horse.

In entering upon those portions of Mr. Gollmer's journals which have reference to the disturbances at Lagos, it is necessary, in the way of explanation, to remark, that Ajinia and Possu are two chiefs, who, on the restoration of Akitoye, signed the treaty for the suppression of the slave-trade, and were allowed to live in the town. Subsequently they conspired to subvert Akitoye's authority, inviting to their aid Kosoko and his adherents.

Rumours of war renewed.

May 20—A day of great anxiety.

Whilst we were at Otta, Mrs. Gollmer tells me, and during the last few days, the rumour of war seemed to take a tangible shape: the parties came out openly, and war seemed inevitable. As early as five o'clock this morning, whilst thunder fearfully rolled to and fro, lightning almost changed night into day, and rain poured down in torrents, from 400 to 500 people, mostly women and children, with loads and animals, fled to our premises for safety, as the night was to commence this morning. How we felt can be better imagined than described. However, after the first shock of alarm was past, we committed ourselves, with our house, and the many people, in prayer to our faithful covenant God, the sure Rock where our anchor was safely cast in tempests past, and, behold, He heard and helped. The arrival of the mail steamer "Hope" during the night—which, being a stranger, anchored right off the bar, so that every one in town could see her plainly, and which was expounded as a man-of-war, ready to come up the river with those dreaded rockets, as soon as they commenced fighting in town—and the unusually heavy tornado, proved, in the hand of God, the means of preventing the awful calamity on that day.

May 21—Last night, about ten o'clock, when we were about to retire, the people, who for the greater part returned home during the day, again fled into our premises, with many more. They kept on coming all night, and there must have been some 700 people within our walls. It was positively expected the war would take place in the morning. However, the two rebellious chiefs, Ajinia and Pellu, discovered Akitoye was better prepared than they supposed, having sent for warriors to the Egba camp near Adu, and who arrived during the night. No sooner was the discovery made than both the rebellious chiefs sent messengers to me to beg the king for them. The note "Fight, fight," was suddenly changed into "Beg, beg."

Imprisonment of slave-dealers by the king.

Another serious circumstance took place this evening, which excited a large portion of the population, viz. the imprisonment of a white slave-trader and a black one—the former, Senhor Amadie; the latter, the richest native here—by the king. These have carried on the slave-trade secretly

for some time past, but the king could not lay hold of any thing tangible till last evening, when Senhor Domingo, at Porto Novo, sent to the king twenty slaves—two ran away—which these two men were sending to windward, to a Portuguese, for shipment. Small parties Domingo let pass before, thinking they were for domestic purposes; but finding they were for exportation, he stopped them, and sent them back, that Akitoye may know what is going on, when the king, as above-mentioned, seized both of them.

Visit to Badagry.

June 3, 1853—At one o'clock yesterday afternoon, Mr. Gerst and myself left Lagos, and proceeded to Badagry: our people and the chiefs were glad to see us. In the evening we went to Mewu, to return him his visit of the morning, and to speak with him about the "one thing needful." Poor man! he is ever friendly, ever ready to hear, but, alas! never ready to act up to what he hears: he is as superstitious as ever, if not more. We spent some time with him.

Baptism of two adults.

June 4—I examined a man and woman, whom our native agents recommended for baptism. The man was in Sierra Leone, where he received a little instruction. The woman was brought from the Yoruba country as a slave. Both attended our services and candidates' class regularly for some years past; and as they believed, as they declared, with all their heart in Jesus Christ, and were anxious to be admitted into Christ's Church by baptism, I saw no reason to deny them. The poor woman I had the pleasure to redeem from slavery with ten heads of cowries, so that she may be both bodily and spiritually free. Afterwards I visited the other chief, Alapa, with whom I spoke nearly two hours, shewing him our discouraging position—not one Popo convert, and not one child in school, &c. I visited several other people, and spoke God's word, but had little encouragement. A new sort of Orisha, the god of small-pox, a most strange importation from Porto Novo, paraded the streets to-day. Mr. Gerst was laid up with fever. I kept the communicant class in the evening, and prepared the few members for the Lord's supper. I remembered also Heb. xiii. 16.

Lord's Day Services.

June 5—I read the prayers in Yoruba as usual, baptized the two adults, and

preached from Luke x. 42.; and, after the sermon, administered the sacrament of the Lord's Supper. In the afternoon I read the prayers and baptized two children, and Mr. Gerst addressed the congregation. Both services were pretty well attended, because, as our native helpers said, we were here; but often the church is half empty.

Indifference of the Popos.

June 6—Our native agents expressed themselves much dispirited, as "labouring in vain;" and we ourselves felt that the time had come to depart from the town, since not one of the Popos will hear God's word, nor give us a child for school. The people seem to grow more superstitious, if possible, and the few Sierra-Leone people lukewarm and careless; so that it really seems "spending our strength for nought" and to no purpose, while there is so much work at Lagos and elsewhere.

Message from Atiba, king of Yoruba.

June 23—When I went to Otta a messenger arrived from Atiba, king of Yoruba; but before my return he was gone again, as the people who brought him could not wait so long. Atiba sent him again with another man and a present of six sheep—two died by the way—begging earnestly that we should come to his town also; that he was anxious to have peace and hear God's word; and requesting me to send messengers with a good message. Accordingly, I to-day sent G. W. and T. T., both Sierra-Leone Yoruba men, with Atiba's two messengers, to tell the king how glad we are to hear from him; how anxious to come to his town as well; and begging him to make peace with Are, the chief of Ijaye, that our way may be clear to proceed from Ijaye to Aggo oja. I sent also a number of little presents. May God open His and His people's hearts, and provide labourers for the field!

Interview with Messengers from the King of Jebu.

July 16—Messengers from the King of Jebu to Akitoye arrived to see about the disturbances on the river: in consequence, the trade road to Ijeri, the Jebu town, is closed up. At my request the messengers came to visit us to-day: we had a long conversation, and requested them to tell their king we wish much to see him at Ode. On leaving, the messengers asked whether we have nothing for the king; to which I replied, "Yes, but we wish

to bring it ourselves. "But how will the king know we have been with you, and you sent this word? a little something will do." So we sent a handsome cap made by Mrs. Gollmer; and to ensure the goodwill of the messengers, I presented the five principal men with a razor and a small looking-glass each.

Breaking out of War.

Aug. 5, 1853—A day of great anxiety and danger. The long-dreaded civil war broke out about nine this morning: the enemy (rebels) at once set fire to the town, which swept house after house, and quarter after quarter, till the greater part of the town was burnt down, when a hot contest ensued, and many were killed and wounded on both sides. Our East-end mission house (Mr. White's), I am sorry to say, shared alike with others, and was much damaged. Our own house was in imminent danger from fire, and from a strong division of the enemy, whose bullets frequently struck the house, but God watched over and defended us.

Aug. 7: Lord's Day—There being still much confusion in town, and many of the people who took refuge at our place returning home, so that the day was disturbed, instead of keeping usual service, I held a prayer-meeting with the few who attended. This afternoon a fresh alarm took place, viz., Kosoko approaching, and the villagers on the beach crossing over to the other side of the river to escape.

Aug. 10—A disturbed night: a house on fire during the night: the warriors roused by drums and gongons. One of the king's scouts taken by Kosoko's people. Hundreds of people take refuge at our place.

Aug. 11—Kosoko's canoes approach within sight, which creates great confusion in town; many people leave the island; many seek refuge within our walls. Some of Kosoko's people are observed not far from our house in the field.

Timely interference of the British.

Aug. 13—An armed force of nine boats, which arrived about four o'clock off our house, without delay commenced hostilities against Kosoko, who had landed with all his forces at noon. The boats fired six times only, and retired to our house. Lieut. Strickland, with thirty-six marines charged with the defence of our house, was most active; organized the native soldiers, and levelled walls and houses about our house, which frightened the enemy as much as the guns.

Aug. 14—The scene that ensued last night can be better imagined than described. As soon as the boats had removed, Kosoko, and with him his and the rebels' host, escaped, by canoe and land, and many were captured. The noise of about 4000 people in our yard, when it became known that the enemy fled, was great, and many shouted for joy. I need not say how thankful we were for this wonderful deliverance. To the Lord be all praise!

Death of Akitoye.

Sept. 3—An eventful day. Early this morning two of the king's messengers came with some papers for me to look at: they wished to find one which mentions that Akitoye's son should succeed his father on the throne; but before I had done one of them burst forth in tears, saying, "Akitoye is no more: he died last night," and which unexpected mournful news affected me much. The messengers begged that Akitoye's son should succeed his father, and requested I would make known to the consul both the death of Akitoye, and their desire to elect his son in the father's place. I immediately went with them to the consul, who was startled to hear of Akitoye's death; and as no time must be lost, convened at once a council, consisting of three of the royal council, or the ministry, and three captains of war, who unanimously elected Dosumu, Akitoye's eldest son, as the new king of Lagos, and he was this same afternoon installed. The business was done so quietly and hastily, lest Kosoko should hear of it, and put in his claim by force of arms. Dosumu is a quiet young man, who promises well.

Precautions.

Sept. 8—A night attack from the land side near our house being most feared, Lieut. Strickland, with about 2000 men from here, had a wall and ditch constructed across the island—each chief with his people had a proportion assigned: the mud of old houses and walls was used for it, our south wall forming part of the fortification. On the south-western point of our premises a fortification was constructed for a fieldpiece, to command both the plain and river. May God be our defence! None of these means may then be required; but as God works by means we do not despise them, especially as in this country much mischief may be prevented by such lawful measures.

Re-appearance of Kosoko.

Sept. 15, 1853—Kosoko's canoes have again made their appearance, and captured three canoes with nineteen people, not far from Ikorodu: two men belonging to Atambala, of Ikorodu, a chief friendly to Lagos, they killed, and the rest they sold.

Collision between the Abbeokuta and Kosoko's people.

Sept. 23—Kosoko's canoes made an attack upon the Abbeokuta canoes and people this morning, not far from Lagos, the latter being on their way home: the Egbas returned the fire for some time in self-defence; but, by stratagem, another division of the enemy's canoes hiding in the bush, and firing upon them in the back, proved too much, and eight canoes, with about eighteen people, were taken. The other canoes coming up returned hastily to Lagos. Fortunately, only yesterday our church people left with a good many loads, cowries, boxes, &c.

Good out of Evil.

In conclusion, I must bewail the sad interruption the war occasioned to our work, which seemed owned and blessed of the Lord; many attending God's word, and one after the other coming out to declare for the Lord. But as it is true that all things, even war, work together for good, with them that fear the Lord, so these sad disturbances have exercised a beneficial influence on many. Some of our new converts, belonging by various ties to the rebel party, were saved by their book, as the natives term it. Some took refuge with us, and were protected; others were captured, and on our interceding or claiming them as our people were set free; and others who fled with the enemy we helped to come back. Some half-decided, seeing the country-gods (idols) forsaking their worshippers, the idols being tumbled about in the streets, were fully convinced that "there is no salvation in any other," and joined us; and I believe the deliverance of the town and people by British force has made a strong favourable impression upon the population in general. Akitoye, the late king, after the war, had even the gongon sounded to say the people must neither worship idols nor make Mahommed, but come to us, and hear the true God's word. The new king promises to come to church, and send his people, as soon as peace is restored; also to send children to school, and he will give

his daughter to Mrs. Gollmer, to live with her to be educated. We thank God for the encouragement the Lagos converts give us, in spite of the many and great obstacles we had to contend with, and go on relying upon a prayer-hearing God and Lord.

We insert a few extracts from Mr. Gerst's journal.

Preaching at Otta.

May 10—I accompanied Mr. Gollmer to Otta. In consequence of fever during the preceding week, I felt very weak in the morning when we left Lagos, but enjoyed the journey, and was quite well when we arrived at Otta in the evening, and all the time we stopped there. I was therefore able to go about in the streets every day to address people, and they were very willing, and many of them, I should think, anxious, to hear me. If I began to speak to two or three persons, I was sure to have, after a few minutes, from thirty to forty hearers. The first congregation I had was occasioned by an old man, whom I addressed about the idols I saw in his hands and in a little bag hanging from his shoulders: in his house, I was told, he had plenty more. Very soon about thirty persons, most of them females, had gathered to hear us; and in addressing them, I felt that the word of the forgiveness of our sins in Jesus Christ found open hearts amongst them. They returned very hearty thanks to me when I left them. The old man had been sitting at my feet all the time, wondering at the new things he heard. One evening I had a congregation of about eighty persons. I found them under a large tree, selling and buying palm-nuts. When I asked them whether they were inclined to hear a word of the true God, they immediately left off their business and listened to me. They generally readily acknowledged that their idols were nothing. I saw once, at the market-place, a woman holding two images of wood in her hands: she seemed to make a show of them; but when I asked her for the names of her idols, she immediately packed them up and ran away, crying as long as she was in my sight. All the bystanders laughed, and said that it was foolish to worship such things: and they wanted to learn the word of God. I then addressed them from Acts v. 12. On Sunday we kept service under a tree at the smaller market-

place, Mr. Gollmer in the morning and I in the evening. Some of the chiefs were present. I trust the Lord has a number of people in the town, though I do not forget that it is a great step from hearing the word of God a few times to giving up the heart to Him.

"Taste and See."

June 15, 1853—I addressed about twenty people in the Mahommedan quarter. When I had left them, one of the men called me back, because "a woman wanted to hear me." Going back, I found that a number of men were ready to hear. I addressed them: it was a large congregation, and many Mahommedans amongst them. One of the heathen replied, telling me they were very thankful to hear me. The word I had told them seemed good, and those people up at Abbeokuta, who followed it, were good and peaceable people: he had seen them. But he would ask me, "From our fathers we have learned that worshipping idols is the right way; the Mahommedans say that they only have the right way; now you come and teach us a third way, assuring us that it is the only right one. How can I know who is right?" I told him that his question was not so difficult as he thought. "You have tried the first way," I said, "and know the second and its fruits: you ought to try now to follow the word of Jesus Christ, especially as you like its followers at Abbeokuta." Some laughed, and some promised to do so by the help of God.

Intercourse with the people.

Sept. 1—I went about in the streets, addressing people. A man in a piazza told me that he had no idols, nor was he a Mahommedan. "What do you worship then?" I asked him. "Nothing," was the answer. "I sleep, eat, and drink, and do my work: that's all." "But don't you know that cows and horses do the same," I replied. He acknowledged that he ought to worship God, and I then made known the name of Jesus Christ to him and the bystanders. I had scarcely finished when Akitoje's town crier came, proclaiming "that all the Mahommedans had to leave the town. If anybody wanted to worship the true God, he had better go to the Missionaries." The poor king, after having thus publicly acknowledged his conviction of the truth of the Gospel, died in the night of the following day.

Sept. 14—I addressed about twenty peo-

ple in a square. My interpreter saluting a man with the usual question, "Is your body well?" I asked the man, in Yoruba, "Is your soul well?" He had evidently never heard so strange a question, and could not find an answer. I therefore proposed to go to a piazza, where I saw some people, and to speak more about the question. Some went there, and I addressed them about "the medicine and the food for the soul." After that I visited a sick Sierra Leone man, a communicant.

The journals of the native catechist, Mr. James White, to which we next refer, bring before us, in a very vivid manner, the perilous circumstances in which the Missionaries have been placed, and in which they have been so mercifully preserved.

The first Lagos convert.

Jan. 5—Adeduja, the first Lagos convert. Yesterday Adeduja came to me, and convinced me that he has made up his mind to deliver up his idols to me, and that he would be ready to do so as soon as I can call at his place. This evening, therefore, I went to his house, accompanied by Mr. Willoughby and Mrs. White. On our arrival, he asked us to walk in. As we entered, we beheld his Ifa lying on the ground. "This," replied the old man, "is my Ifa." "Have you no more idols than this?" I asked. "Yes," replied he, "there is my Osoyin, if you want it." "No more?" I continued to ask. "Yes, there is the head of them all, Elegbara. The money I have spent in procuring these would buy me more than four slaves, not to mention what I have laid out for sacrifices. But now I give them up for God: I give them up for Jesus. Take them away, and never believe that I have any thing more to do with them." I asked him to call in his wives and child, and I read and explained a few passages of the Bible to them: then, kneeling, we commended him and his family into the hands of God, who is able to strengthen his weak faith in the Saviour, and to support him in every hour of need. I felt indeed that it was a truly solemn season to us. I took his idols home, and forwarded them to the Rev. C. A. Gollmer. He is a constant attendant on public worship. Five months ago it was when he first visited me and wished me to in-

struct him in our religion, and promised to give up his idols provided he should not die after three months' neglect to sacrifice to them.

Visit to a sick chief.

June 4, 1853—I visited a sick chief. His name is Ashidana. He is a very old man, and may not live long. I met his brother priest just sitting by him, consulting his Ifa. I was very grieved to see this, especially as I had many times visited him, and spoken to him about the insufficiency of idol-worship. I told the priest that Ifa does the sick man no good, and that it was of no use to deceive him. I turned to the chief, and said, "All last year you have been consulting this very Ifa, but instead of making you better you are getting worse; and the worst of it is, it will continue to deceive and tell you, 'Oh, you will not die,' though death may be staring at you, and though it may be evident that another hour will find you in eternity. Had you been a child of God, you would not be afraid to die. The people of God are not afraid to die, because they know that God is their Father, and that Jesus Christ has 'gone to prepare a place for' them, but not for idolaters, who will 'have their portion in the lake which burneth with fire and brimstone.' Believe in this Jesus; love and serve Him during your short remaining days, and you will find a place which He has prepared for you too, when you quit this mortal clay." He seemed startled and said, "I hear." May God be merciful to him and save him!

Indecision and sudden death.

June 23 — To-day we had dreadful news from Badagry. The Lagos people, going to trade there, were attacked by the Isos, who captured and killed about thirty of them. One of my neighbours, Adeshi by name, was among the killed. I felt very sorry, because I conversed with him several times about religion; and though he seemed to believe what I told him, and even accepted a Yoruba primer from me, yet he was too shy to come forward; and he often told me that if his companions would only agree with him, he would gladly come to church. I used to tell him not to be ashamed of God and His Son Jesus Christ, lest they also be ashamed of him at the last day. May we keep constantly watching, "for we know not in what hour our Lord cometh."

A priestess renouncing her idols.

July 12—I went out, and visited Possu,

the chief. This being their sacred day, he could not spare much time with me, and I therefore left him. I visited four others in their houses, with each of whom I conversed on the subject of religion. One of them is a priestess, by name Eyinle, to whom I have been speaking the word of God for the past three months. She seemed affected by the account of Nebuchadnezzar, which she heard last Sunday, since which time she became uneasy, and enjoyed no peace of mind. After conversing with her on the same subject, she brought me her Elegbara, with these words—"Formerly I ignorantly worship this: may God forgive me! but now that I hear of a better way to serve God I give this up henceforth." She wanted to make use of the cowries which composed the Elegbara; but I took it home, and gave her other cowries instead. I have since delivered it to the Rev. C. A. Gollmer. She is a woman who has acquired a great fame, among her neighbours and acquaintances, for her considerable skill in discovering the predictions of the gods, which have scarcely, as is reported, ever passed unfulfilled. She is therefore often resorted to; and the frequent offerings made to her idols, besides her impositions, almost constitute her livelihood. This was therefore a temptation to her; as henceforth her arts of divination must be restrained, and her gains cut off. I endeavoured to encourage her, and pointed to her a more honest way of living, which is pleasing and acceptable to God. The next day she visited her friends, who used to consult her idols through her. As soon as they saw her, they all said, "Very good that you are come. We have prepared our victims and cowries for sacrifice, and we have just fixed upon a day to come to you." "Well," replied Eyinle, "may God forgive me for what is past!" "What?" said her friends. "Yes," replied Eyinle, "may God forgive me for what is past!" Her friends, therefore, asked her what she meant by that. "I am now a book-woman"—a Christian—said she, "and I have been told that it is a great sin to bow down to idols, or to consult them." They burst into tears, expressing their surprise how such a priestess, notorious for her skill in divination, could think of giving up her idols. "May God," she replied, "open your eyes to see the right way, that you may imitate my example!"

North-West America.

CHURCH MISSIONARY SOCIETY.

WE give some further extracts from Mr. Horden's Journals.

The Communion.

March 27, 1853: *Lord's Day*—We had a very happy gathering around the table of the Lord, no fewer than forty-four communicating, which, for this season, is a large number. All approached with that reverence which became so holy a feast, and every thing throughout the day led one to think deeply of the happiness which must be in heaven, when even beings on earth appeared to possess so large a share of that blessed gift. If the taste on earth be sweet, what must be the enjoyment in the courts above?

Sufferings of the Indians.

March 30 — I visited Wemistako's family, who came in last evening: they have been troubled with sickness during the winter, and one is now very ill. He said, that, during his whole life, he never saw the country in such a state as it has been this year—scarcely any thing to be found, and the winter having been very mild, with very little snow, no deer could be obtained. This is the general cry of the Indians this year. I pointed out to him the probable reasons why God allowed such a state of things, namely, to make him feel his dependence upon Him for every thing he made use of, that his faith might be increased, and that he might feel the greater necessity of calling upon God. He assented to all I said, and added, that he, too, sometimes thought on these things.

April 1—Igginihihi came in, and made the same complaint as Wemistako's—no food. "However," said he, "I did not forget where to look, for I of course looked upwards to Him who has the government of the world in His hands." I walked some way down the settlement with him, and, as we passed the church, he expressed great joy at the sight of it. On informing him that on Sunday last several of his brethren had partaken of the Lord's supper within its walls, he said that he was very sorry indeed that he was not there to partake with them, as he recollected how happy he felt when he first received it from the hands of the bishop, since which he had been unable to enjoy that pleasure on account of absence.

June 1854.

Continued encouragements.

April 7—I visited Wemistako's and his wife, when I asked them whether they frequently thought of Christ's great love in dying for His people. To this they replied, "Certainly we do: it is what we are frequently thinking of and talking about." While sitting in their tent, I heard Mark, who was in another tent, reading aloud a part of the gospel by St. Matthew. He had been at my house writing during the greater part of the day, and had requested permission to take home the first five chapters, which I had written in the syllabic characters. He was now reading them to his wife and two or three other women in the tent, who were listening most attentively. Having left Wemistako's tent, I went and sat with them, and explained to them those parts they were unable to understand. "When thy word goeth forth, it giveth light and understanding unto the simple." Ps. cxix. 130. Such was evidently being the case in this instance: this was the first time Mark had had the word of God to read to his family; the true and heavenly wisdom was filling his soul; and I believe that he and those who were sitting with him might use the words of the Psalmist, and say, Thy word "is better unto me than thousands of gold and silver." Happy am I at present to see the pleasure with which the word of God is received: how much happier shall I be, should I be spared to see all my people in possession of the whole of the revealed will of our heavenly Father!

Visit to Rupert's House.

April 11—As it was known that I intended to start for Rupert's House on the morrow, I received many visits from the Indians to-day, who came for a few words of advice before I parted with them, and some of them to ask for a book that they might look at while I was away. Some, being unable to come, I visited at their tents and houses, consigning them to the care of our heavenly Father. In the evening I met the Indians in the church, and gave them directions how to act during my absence. May the Lord watch over them and protect them!

April 12—I intended to start early this morning for Rupert's House, but one of the Indians who was to accompany me came and told me that it was thawing so

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fast that we could not proceed, on account of the marshes being covered with water. The weather changed in the course of the morning, and it froze hard. At one o'clock I made a start, accompanied by two Indians and five dogs. A large number of Indians, and the gentlemen connected with the establishment, bade me farewell as I stepped into my cariole, wishing me a pleasant journey, although expecting, from the lateness of the season and the mild weather we had experienced for the last two or three days, that I should have a very unpleasant one. The sun shone brightly, but it was a winter's sun, light without heat, and travelling was very good. We passed Middleburgh islands about half-past two, when we arrived at a more exposed place. Here we felt the keenness of the north wind, from which we had hitherto been protected by the islands in the river, which we now left. About four we crossed a piece of ground, which, in the morning, must have been covered with water: its surface now presented a sheet of slippery ice, which required a little care in crossing to prevent our falling. We were generally a mile or a mile and a-half from the woods, which, from the black pines which grew there in abundance, had a forbidding aspect. We stopped at six and took tea, after having thanked God for His merciful dealings towards us. We started again at seven, and pursued our way until half-past eleven, when we put up for the night.

Arrival at Hannah Bay.

April 13, 1853—After an almost sleepless night, I arose at half-past three, and, having addressed our God, and broken our fast, we resumed our journey at a quarter to five. The morning was beautifully clear and rather cold—in fact, such a morning as people in England would call a delightful, bracing morning for the month of January. There was scarcely any wind, and I, with the ice-bound sea on one side of me and the main land on the other, walked on several miles before my Indians came up, enjoying the meditations which such a novel situation afforded me. We reached the mouth of Hannah-Bay River about one o'clock, and the House at half-past three. The river is about three-quarters of a mile wide, but has nothing particularly interesting about it, the banks being covered with diminutive trees. About mid-way between the mouth of the river and the

House another river joins the Hannah-Bay River, and at their confluence stands an island about a mile in length, covered with trees of a diminutive stature. Soon after my arrival at the House dinner was prepared, consisting of salt goose and bread. During most winters Indians bring a large quantity of venison to this post, but during this season not twenty pounds have been brought, as, from the small quantity of snow which has fallen, they have been unable to approach the deer sufficiently near to shoot them: consequently, instead of supplying the post with provisions, they have themselves made frequent applications for food. After dinner, I wrote a letter to one of my female communicants, who was off with her husband to their hunting-grounds, and two hymns. We then held a service in Indian, as all present understood that language except one European, to whom, however, it was quite as familiar as English, his mother-tongue being Gaelic. My congregation consisted of Mr. Turner, the person in charge, his wife and daughter, the European, my two men, five women, and some children. I addressed them on our Lord's temptation, dwelling particularly on the words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," that being very well adapted to their present circumstances, provisions being very short. All appeared impressed with the precious truths declared to them. Shortly afterwards I retired to rest, requesting that I might be awake at two o'clock on the following morning; but being much fatigued, and having slept but little on the previous night, although called at the appointed time, I did not awake until six.

Again all were assembled for prayers, and, after partaking of a little refreshment, we started soon after seven, with the expectation of arriving at Rupert's House on the 16th. The weather to-day was not so bright as yesterday, neither was the ice so slippery. We arrived at the east point of Hannah Bay at one o'clock. Here we made a fire and took dinner; after which we crossed the land, and at nine P.M. encamped on an isthmus called Cabbages willows.

Arrival at Rupert's House, and proceedings there.

April 15—We resumed our journey at three A.M., and at five came in sight of a mountain of tolerable height. On

nearer approach—for we were never within ten miles of it—I perceived that, by some great convulsion of nature, it had been split into three pieces, the fissures being exceedingly broad. A few trees grew on its side. About eight, having arrived at Black bear point, we had a full view of Rupert's Bay, which, in summer, must present a very beautiful appearance. On our left lay the mountain and many other islands, which appeared to join with the bottom of the bay. This likewise had an air of grandeur, as some lofty hills reared their heads above the surrounding country. On our left was the southern boundary of the bay, skirted with its numberless pines and poplars. We passed the mouth of the Notaway River about eleven. Here, where its waters met those of the bay, the ice was raised in heaps, ten or twelve feet high. We came in sight of Rupert's House at one o'clock. It lies about a mile up the Rupert's River, and has a neat appearance. The establishment consists of a house for the gentleman in charge, another for the servants, shops, and stores. We arrived at half-past one, when I was very kindly received by Mr. Gladman, to whose family I was directly introduced. I saw several Indians, who had collected to see a minister come among them to dispense to them some of the "word of life."

After dinner, as the Indians were engaged at work, I went to see some Indian women, who were sitting in their tent. I found their manner of speaking to be very different from the Moose dialect; and much of what they said I did not thoroughly understand, although they told me that they understood me entirely. They could not read, but expressed themselves as very desirous of being instructed. In the evening I met the men, who gladly attended. I gave them suitable instruction, and commenced teaching them to read and sing.

Thus has God blessed me. On every side mercies have surrounded me. When I left Moose, the gentlemen expected that I should have a very uncomfortable journey. God has ordered it otherwise—impossible for it to have been better: no thaw no falling of snow, no drifting, no thick weather, scarcely any wind. To God be all the glory! But not only for this, but for greater mercies may God be praised! I have found a tolerably large number of Indians desirous of being instructed, and

who would have departed on the morrow had I not arrived, but now intend to remain two or three days, that they may be instructed in the knowledge of God. This commencement is certainly encouraging. May God of His great mercy grant that at this post His name may be known and believed in, and that the gospel may take firm hold upon the hearts of all connected with it, both Indians, natives, or Europeans!

After our arrival my men suffered a great deal from snow-blindness. I was, however, happily preserved from that, although I felt a degree of pain in my face, on account of its being burnt by exposure to the sun and wind.

April 17, 1853—I spent the greater part of the day with the Indians, the former part with the women and children, and the evening with the men likewise. Their attention was exemplary: their eyes appeared rivetted on me, or, as Mr. Gladman expressed it, who is well acquainted with the manners, customs, and language of the Indians, they appeared as if they would devour me with their eyes. May expectations and hopes be realized!

April 18: Lord's Day—At the English service I was glad to observe the attendance of the mechanics and apprentices, who, I understand, always attend. Mr. Gladman conducting the service every Sunday. My Indian charge, with whom I spent full six hours during the day, was augmented by the arrival of a family. All were quite as anxious to be taught as yesterday. I married four couples, and baptized one child. Some among them appeared exceedingly well dressed. Two of the women, sisters, with fair complexions, looked more as if they had left some neat and cleanly English cottage than an Indian tent, with clean printed calico gowns, snow-white aprons, neat neckerchiefs, combed hair, and clean faces—rather rare qualities to be met with in an Indian woman, especially in winter.

April 19, 1853—I was occupied nearly the whole morning with the Indians, whose interest in what they heard was very great. Their endeavours to become acquainted with the syllabic characters were quite praiseworthy. I was particularly struck with the manner of one of the women. On saying to her, "Do you think you shall soon know your book?" she replied, "Yes, soon, if Jesus will help me," the tears being ready to flow from her eyes as she spoke.

April 20, 1853—This evening I was forcibly reminded of the remark of the bishop, with respect to the Indian names—"The surest way of bringing a smile on the face of an Indian is to ask him his name; and, as I wished to know the names of the whole of them, to enter them in my book, many times during the recitation the whole of us lost our gravity, for, of the ridiculous, they were most ridiculous. One was, "A good-for-nothing woman;" another, "Crooked nose;" a third, "Oatmeal;" and so on. With such names as these I think it almost time to dispense, and I hope that in the next generation they will be entirely eradicated.

To-day the harbinger of spring was seen, which is far more looked for here than the cuckoo in England. "A goose, a goose," cried a dozen voices; and instantly all within the hearing of the word lent their aid in making a most terrific noise in imitation of the call of that long-looked-for bird. One could well fancy himself in the midst of a large flock of them, such a din was kept up. But it was all to no purpose: the goose was at a great distance, and paid no attention to the invitations of his friends, who would soon have deprived him of life had he approached within gunshot. However, the first goose having been seen, their hopes were raised, and they were in full expectation that before two days had passed the first goose would be shot. Well for him who is thus successful, and brings it to the Fort, as he then obtains a handsome present.

April 21—I find that great patience is required in teaching some of the Indians to read; for, while a few have nearly acquired the characters, several of them, though practised in it several hours a day, make but little progress. But their patience is quite equal to mine, for they employ themselves in endeavouring to read, even when I am not with them.

Indians in full dress.

April 24: Lord's Day—Three Indian families came in, the men being in full dress, which consisted of blue coat and leggings worked with beads, their pouch-belts neatly worked with coloured worsted, and crossed on their breasts in military fashion; their knives, in sheaths worked with beads, suspended around the neck; fire-bags hanging at their sides, containing flint, steel, and a little rotten wood; their well made stone pipes on the other side; a neck cloth of blue cloth, orna-

mented with red cloth, beads, and white owls' feathers, the tips of some of which had been dipped in vermilion. On their heads were blue cloth caps, somewhat similar to those worn by the women, but with three or four large white feathers on the top, and the part which fell over the back was ornamented with feathers and red cloth instead of beads, and the sides worked with beads in the form of deer, this cap being always worn while deer-hunting. Their guns were across their shoulders, and each was drawing a sled containing his furs. On any other day I should have beheld the sight with pleasure; but on this day I thought I would rather be without it: and yet who knows but that this very day something may have been said which has touched their souls. Two of those men were noted conjurers, and I soon found them to be very loquacious. They attended the afternoon service, and paid remarkable attention. I took for my text, "When the wicked man turneth away from his wickedness," &c. In my discourse I told them that I was not much surprised to hear that they had gone on in their old ways, as they had seen no minister for some years; but that now it was quite time for them to abandon them, as they could do them no good, and turn to God with all their hearts, and they soon would find the blessedness of so doing. Several times during the delivery they nodded assent to what they heard. I have great hopes that the duties of the day have received a blessing from the Giver of every good and perfect gift.

April 25—The two conjurers, Macitwe and Namekos, sat with me a great while this morning. What they heard yesterday had certainly made some impression on them. They told me that they knew very little, and that they thought they had better follow their conjuring than do nothing at all; but that now, having heard how very wrong it was, they would give it all up, and try to know more and more of the good word. The elder—they were brothers—said he would send his eldest son in as soon as possible, that he might hear some more of the word, and learn to read the book, so as to be able to instruct him. They afterwards attended the morning class, as well as the evening.

On April the 27th Mr. Horden started in a sledge on his return to

Moose Factory ; but, after extreme peril in the attempt to cross the ice at Hannah Bay, was obliged to return to Rupert's House, which was reached in safety three days after. During his detention there he continued to instruct the Indians as opportunities were presented.

May 30, 1853—This morning three Indians, with their families, were seen across the river. There was an opening in the ice, directly across, about six feet wide, in which two Indians, who were then at the post, paddled to them to bring them over. This was an act of danger, as, had the ice in the upper part of the river moved, of which there was a great probability, the canoe might have been crushed to pieces. All arrived safely. I found them, of course, very ignorant, but as desirous of instruction as any I had yet seen. Their endeavours to become acquainted with the syllabic characters were exemplary, as was likewise their attention to every word of instruction delivered to them.

Aspect of the country on June the 1st.

June 1—The first of June has now arrived. The natural scenery may be described in the few following words—The wind blew from the north-west, consequently the weather was very cold; snow drifted occasionally; the river was full of ice in the morning, but could in some places be crossed in the evening. In many places large heaps of snow were lying; a few birds whistled among the leafless branches of the trees, and a few frogs were croaking in the ponds near the house. Such was the first of June at Rupert's House. I spent much time with the Indians, instructing them in the ways of righteousness.

Last day at Rupert's House.

June 5: *Lord's Day*—A great number of Indians came in yesterday, knowing that to-day was to be my last Sunday among them. All were respectfully clad, and paid great attention to all they heard. The conduct of all, throughout the day, was very good indeed, both while they were in the church and after their departure from it. I besought them to bear in mind the importance of the instructions they had received, as they were connected with their eternal state; and

likewise to remember that their opportunities for hearing the Gospel were few, and that they must therefore make good use of them. I baptized two women and their children, and performed two marriages.

Journey home.

June 6—Early this morning preparations were made for my departure, and after prayer, and an early breakfast, I started at half-past six, having first bade farewell to 'all, they coming with me as far as the water's edge. We went down the river with a light breeze; but soon after we had entered the bay the wind blew rather hard, the skill of our steersman, Macitwe, my conjuring friend, referred to on April the 25th—perhaps the best steersman at Rupert's House—being called into requisition to prevent our shipping a large quantity of water. As it was, several heavy waves broke over the canoe, which made her shake, but we sustained no damage. We met with very little ice in performing this part of our journey, so rapidly had it been cleared out by the wind, and the water of three rivers which fall into the bay. We arrived at the western point at three P.M. We here found a man, his wife, and children, and in about an hour and a-half we were joined by an Indian and his wife, who had followed us from Rupert's House. We were quite unable to proceed any further, in consequence of the violent wind which prevailed. In the evening all came to my tent, when I read to them a portion of the 119th Psalm, and applied it. We sang a hymn, and had prayer, all behaving with great seriousness. About an hour afterwards I was highly gratified to hear the whole of them, who were in a tent near my own, commence singing, in Indian, "Lo, He comes," &c., and then the evening hymn, after which all engaged in prayer, which was conducted by a young lad who had had greater opportunities of learning than the others. All repeated the Lord's Prayer, and he concluded with "The grace of our Lord Jesus Christ," &c.

Crossing a portage.

June 8—The wind having in a great measure subsided, we started at three A.M. There were three men in my canoe; besides which there were two other canoes, each containing a family, the men having been hired to assist me during the former

half of my journey, as great difficulties were expected. We paddled down the bay between the mainland and Ministikawatin, the water in which, except at high water, is very shallow. We reached the bottom of the bay in four hours, and then ascended a river for another hour. Here we put ashore, having to make a portage. Here the men in the attendant canoes left their wives and children to set nets, they still accompanying me. After prayers and breakfast we applied ourselves to our unenviable tramp. Two men took the canoe, the other three the remaining articles, consisting of provisions, bedding, kettles, guns, &c. For an hour and a-half the walking was tolerably good, as it lay through long, rough, dry grass. We then sat down a little while to refresh ourselves, the Indians, to console me, assuring me that the remainder of my day's walk would be rather moist. Again setting off, I soon found the truth of the assertion. My legs, to the knees, were protected by Eskimo boots: these were, however, not sufficient to protect me from the moisture of my path, as I frequently sank much deeper in mud and water, and consequently received a good wetting. There was no choosing a path, and very few spots on which we could rest. When we did so the paddles were laid on the ground, and on them was placed my bedding, which was encased in an oil-cloth. This formed my seat. My companions were not careful of a little dampness, and sat on the wet ground. At three P.M. we arrived at a lake, on the banks of which we made a fire and took our dinner. Afterwards the walking was not quite so bad. At seven o'clock we reached the point of a bay where we put up for the night, my men, as well as myself, being very tired. We took supper, thanked and prayed to our heavenly Father, and retired to rest.

June 9, 1853—The wind this morning was very high, and accompanied with heavy rain. Ice was in abundance. Between three and four P.M. the wind subsided, and we marched on, and arrived at the East Point at half-past eight. This is considered half-way between Rupert's House and Moose. We heartily thanked God for His mercy in bringing us thus far, and humbly implored His protection for the remainder of the journey. Our walk had been between five-and-twenty and thirty miles.

June 10—Arrived at the East Point,

we had not much fear respecting any further stoppage by ice. We had a very large bay to cross; and, as the wind threatened to be very high, we paddled down the side of the bay for a considerable distance, and then crossed, as by that means we were greatly protected from the wind. We occasionally encountered a heavy sea, but took in no water. We reached the western point by three o'clock P.M., when we were obliged to put ashore in consequence of the violence of the wind. While there, a boat from Hannah-Bay House passed us. We signalled, and those in the boat waited for us. We soon arrived alongside, and got aboard, taking our canoe with us. I had now a large number of companions, there being, besides my own men, eight or nine Indians, their wives and children. I taught them, as we sailed along, the evening hymn. The wind continued brisk until eight o'clock, when the oars were called into requisition. About nine, as it was quite calm, we took our canoe, intending to proceed to the nearest land, which was three or four miles distant. In about ten minutes, however, it blew very strongly: we accordingly again went into the boat. As I wished to reach home as soon as possible, the Indians determined on travelling all night, should the wind continue. At midnight we put ashore to take some refreshment, and then continued our course until half-past three A.M., Saturday, when we arrived at the Factory. Before going ashore all joined in praise to God for His unspeakable mercy towards us. Thy mercies, O God, have truly been very great. Having been home a few hours, I was visited by some of my Indians. I saw several of my people in the course of the day, who expressed great joy at seeing me once more among them.

First Sunday after return.

June 12: Lord's Day—The church to-day was full of Indians; in the afternoon so full that standing room could not be obtained. It was with a joyful and thankful heart that I found myself standing once more among my own peculiar people, declaring to them the things which relate to their eternal salvation, and the manner in which God had dealt with me during my absence. Every word was listened to with great attention. May my discourse prove beneficial to their souls!

Visit of a Romish Priest.

June 13, 1853—At two P.M. the Kinoo-goomisee canoes arrived, and in one of them sat a priest. In the course of the afternoon I went down the settlement to see the Indians, by whom I was received with the greatest joy imaginable. Having inquired respecting their welfare, I requested one of them to shew me his book. He took it from his bag, in which it was carefully wrapped up. I was surprised to see it: he had copied the book I had given him in the preceding summer, and had carefully ruled round the first page with a double line. The writing was excellent. As they had just received their provisions, and as I was about to see the Moose Indians at the church, I told them that I would come down and speak to them when I should have dismissed the others. This promise I redeemed at eight o'clock. The priest was standing at their encampment, smoking. My interpreter—for I do not know much of their language—summoned the Indians, and I soon had them around me. We commenced by singing the hymn, "Jesus, teach us when we call upon Thee;" we then had prayers; after which I addressed them. They were orderly and attentive. After speaking about twenty minutes, the priest, who is well acquainted with their language, came forward and requested permission to address my congregation. I gave my consent, and he spoke for some time, requesting them not to pay any attention to what I said to them, as I was endeavouring to deceive them; and then told them that thirty-three ministers had left our church to join theirs; but not a word of advice respecting their duty to God and to one another proceeded from his lips. Having rebutted his speech, I gave them some solid advice, and dismissed them. As the priest did not then leave, I thought I had better remain likewise, to see what turn his attempts would take. The Indians, of whom there were four-and-twenty, sat in groups of five or six around small fires: the priest sat with one group, smoking. He spoke to those near him on the uselessness of the English religion, but, producing no effect on his hearers, commenced ridicule, saying, "What a foolish thing it must be to belong to a church governed by a woman!" While speaking he roared with laughter, and a few of the Indians, taking up the chorus, laughed likewise. When it had subsided, I requested them to remember that reli-

gious matters were too solemn to be trifled with; and that, should any like attempt be made, I hoped they would endeavour to suppress their laughter. This had a good effect, as one of them directly told the priest that they wanted to hear no more from him. After all had retired to rest, it being near midnight, the priest hinted that it was bedtime, and we soon afterwards walked up the settlement together. He told me, that, while at Kinoo-goomisee, very few of the Indians would pay any attention to any thing he said. He had visited the post four years before. On parting, we shook hands, and wished each other good night. However strenuous our endeavours are to uphold "the truth as it is in Jesus," let us be surpassed by none in civility and kindness, even when exercised towards our opponents.

Kinoo-goomisee Indians—Desire for instruction—Baptisms.

June 15—Having received from the person in charge of Kinoo-goomisee an account of the manner in which the Indians conducted themselves while at their own post, it proving very satisfactory with respect to several of them, and being myself satisfied respecting their sincerity and knowledge, I went to speak to them respecting baptism, which they earnestly desired to receive. I found the priest with them, but, as he was not then speaking, I addressed them; but he many times interrupted me, endeavouring to draw their attention from what I was saying. But most of the Indians, without paying much attention to him, rose up and went to the church. I there instructed them, and subjected them to a strict examination. They professed a firm belief in Christ, and a determination to live according to the word of God. I baptized eight. Not long after we had left the church, one of those who had been baptized came to my house, and told my servant that he was very sorry he had been baptized, and that he would call again in the afternoon to speak to me. I was afraid that something very bad had happened at his post, in which he had been concerned. I was, however, happily mistaken on speaking with him. On my asking what was the matter with him, he replied, "Nothing particular;" but after hearing what I had said to them, and the manner of life which they were required to lead, he felt very unhappy to think how often he had done what was very wrong. On asking him

what sin particularly oppressed him, he said, "I was always thinking evil, particularly about conjuring, and other things of a like nature." He continued, with great emotion, "What shall I do?" As Paul said to the trembling jailer of Philippi, so I said to him who was now standing before me, "'Believe on the Lord Jesus Christ, and thou shalt be saved.' Request him to wash away your sins in His precious blood, and to assist you to live according to His blessed word." This quieted him. He promised faithfully to follow my directions, and then left the house, with a much more cheerful countenance than when he entered it. May the Lord have mercy upon him, and all those who were baptized with him!

June 16, 1853—I to-day baptized three more. They were rather old men, consequently they had been more dull in learning than the rest; but their characters were good; they were attentive, and desirous of becoming well acquainted with the divine word. Three were to-day baptized by the priest, but whether they were much benefited by it is doubtful, as I saw them almost directly afterwards card-playing—the first time I have seen cards used by Indians. They were strangers to me.

Instruction preparatory to the Lord's Supper.

June 25—During the week I have met the Indians every day, and delivered lectures on the Lord's supper, intending to administer the holy sacrament to-morrow. The congregations were good, and deeply interested in all that was addressed to them. I devoted one evening to the examination of those about to be partakers, of whom there was a large number. I spoke to four or five about receiving it for the first time, as they appeared consistent Christians. They had evidently been considering the subject, each saying, "I do not know what to do: I would rather wait until another opportunity offers, as I know that I both do, say, and think many things which are not pleasing to God. I have heard what you have said, and therefore know the consequences of becoming a partaker if I continue to live in sin." I did not press them, wishing, of course, that every thing should be entirely voluntary on their part. Several of those who had already partaken found the burden of their sins to be intolerable, but hoped in the mercy of God through Christ. Altogether, the week has been one of holy joy, and thankfulness to God for His unspeakable mercy, both to me and my people.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. G. Candy left Bombay in March last, on a visit home, and arrived at Southampton in May—The Rev. N. J. Moody left Madras in the same month, by the overland route, on account of ill-health, and arrived at Southampton on the 18th of April—The Rev. R. D. Jackson left Shanghai December 13 1853, on account of ill-health, and arrived in London on the 5th of May—The Rev. R. Burrows and family left Auckland in July last, for Sydney, on account of ill-health; and left that place on the 13th of January last, arriving in London on the 6th of May.

Wesleyan Miss. Soc.—The following Missionaries have recently sailed for their several destinations: Mr. Teal, for Sierra Leone, February 24; Mr. Dillon, for Sierra Leone, March 24; Mr. Williams and Mr. Brown, for Australia, from Liverpool—The passage for these two Missionaries to Australia is generously presented to the Society by W. C. Webb, Esq., of Newport, Monmouthshire—Mr. Gladwin and family for Algoa Bay, South Africa, in the month of May—The Rev. Robert Young, who has visited the several colonies of Australia, Van Dieman's Land, New

Zealand, and the Missions in the Friendly Islands and the Feejee Islands, returned to London on Monday, April 3. Beside successfully accomplishing the great objects of his mission, he had the opportunity of seeing the Mission at Point de Galle, in Ceylon South, and of paying a brief visit to Gibraltar.

INDIA WITHIN THE GANGES.

Wesleyan Miss. Soc.—The Rev. Edward J. Hardey and Mrs. Hardey arrived at Madras on the 28th of February, on their way to Mysore.

NEW ZEALAND.

Church Miss. Soc.—On Sunday, December the 18, the Rev. J. Morgan was admitted to Priests' Orders, and Mr. C. Baker, Catechist, to Deacons' Orders, by the Bishop of New Zealand.

WEST INDIES.

Wesleyan Miss. Soc.—The Rev. Henry Padgham and family arrived at Demerara March 10—The Rev. Francis Moon has arrived at St. Thomas, on his way to the Bahamas.

Missionary Register.

JULY, 1854.

Biography.

MEMOIR OF GOODLUCK DAY,

A CONVERTED CREOLE CONNECTED WITH THE LONDON MISSIONARY SOCIETY'S MISSION IN DEMERARA.

THE Rev. Charles Rattray, of the Demerara Mission, giving an account of one raised from the degradation of slavery to the glorious light and liberty of the Gospel, says—

Goodluck Day was a Creole, a native of the estate to which he was attached, when I first knew him, and on which he had lived thirty-eight years as a slave, and four years as a freeman, when, in 1840, he came to reside at our Station, in the capacity of Native Teacher. At the time of my first acquaintance with him he could read very slowly, and, by spelling the long words, make out a chapter in the Testament. Even that slender acquirement had not been made without some experience of the severities usually inflicted on slaves found guilty of possessing books, or of making any attempt at learning to read. On one occasion, after he had by some means learned the alphabet and short words of one syllable, his back was bared to the driver's lash for the heinous crime of scratching with a stick upon the ground, something like "cat bat." That was perhaps his first and last lesson in writing while slavery continued; for when he first became known to me, he could not, so far as I now recollect, form the letters of his own name. But entirely to prevent even a slave from learning to read, if he was bent on it, was a more difficult matter. The book, or the leaf of a book, could be carefully concealed about his person, or elsewhere, to be ready on every favourable opportunity when he happened to meet a friend who would "teach him a little bit."

When the Sabbath came to be recognised on the plantations as a day of rest, it was generally held as the weekly market-day; and the people having obtained the necessary "pass" from the manager, went to town with their provisions, firewood, and poultry for sale. On those occasions, Goodluck, after disposing of his articles, usually went to Providence Chapel. He thus became familiar with
July, 1854.

portions of the catechisms and hymns of Dr. Watts, and obtained some knowledge of the Scriptures. In course of time he came to be regarded by the rest of the people on the estate as their teacher, and a Bible was purchased for him by their united contributions. He could not read very well, but they were greatly delighted to have a teacher and a Bible of their own, albeit they well knew both to be against the laws then in force among them. The precious book must be carefully concealed. It was therefore wrapped in a handkerchief, placed in a box, and buried in the ground, under a coffee-tree, at some distance from the negro-houses. Goodluck often retired to that place on the Sabbath mornings, or when he could secure a few moments unobserved, to read the Word of God. When they ventured to hold a meeting, a watchful eye was directed toward the "buckra house," to prevent surprise from any unwelcome visitor, while the teacher read, in an under tone, a portion of the Bible, and all things were kept in readiness to bury it again as quickly as possible, in the event of any emergency. In this way he gained some acquaintance with portions of Scripture, and his influence among the people gradually increased; but for many years after that period he was a stranger to the saving knowledge of the truth.

After we had taken up our abode in the district, a labourer called one forenoon and handed me a note from his manager, who introduced the bearer in nearly the following terms:—"I beg to introduce to you the man Goodluck, who is a driver on this estate, and he is a very good man for religion, and I think he is a very fit person, and will be of good service as a member of your Church." That was the commencement of our acquaintance. His

conduct, regulated by a strict regard to truth and honesty, had gained for him the confidence of the writer of the note. Still he "lacked one thing"—the one thing needful. But in March, 1835, Mr. Scott came over from the West Coast to baptize our first-born. On the occasion of that visit he preached to my people from John iii. 16, 17, and the sermon was specially blessed to Day. Referring to that circumstance, during the time of his last illness, he said, "Oh yes, I got some light that day, about myself as a sinner and Jesus Christ as the Saviour; how those who believe in Him should not perish, but have everlasting life. And then, by reading in the Testament, sent from the Bible Society, which I received on that same day, and by conversation with you from time to time, and by what I heard at Chapel, I came to get more and more understanding of the way of salvation; yes, all that the Lord was pleased greatly to bless for the good of my soul."

During the four years of the apprenticeship he occupied the place of an overseer on the estate, and his services in that capacity were highly appreciated by his masters. It was then a very common practice, on coffee plantations, to work on the Sabbath day during the crop time; but he would not consent to this desecration of that holy day, and the custom was forthwith abandoned.

Meanwhile our friend attended on the Means of Grace with great regularity, assisted to the best of his ability in the Sabbath School, and his own growth in knowledge and in grace was very apparent. His character, the high esteem in which he was universally held throughout the district, and his earnest desire to be employed in doing good, pointed him out as the most suitable person for occupying the post of Native Teacher at the Station; and in 1840 he became connected with the Mission in that capacity, and thenceforth, to the time of his death, he was a most faithful and laborious servant of the Lord Jesus Christ. He was deeply sensible of his own deficiencies in knowledge and other qualifications required in a teacher of youth. By persevering application, he had become able to read the Bible fluently; but the Creole Dutch having been the language in which, for nearly forty years, he had been accustomed to speak, he never could acquire any thing like a good pronunciation, or grammatical expression of the English

Language. In the time of slavery the people had no surnames; but toward the close of the apprenticeship a proclamation was issued, requiring the general adoption of surnames by the then apprenticed labourers. He had taken the name Day; and after he became connected with the Mission, it was suggested to him to adopt another Christian name instead of Good-luck. He earnestly inquired if it was a bad name, because if it was bad he would put it away, but if it was not bad he saw no reason for changing a name to which he had been so long used.

After the opening of our Chapel at Mindenburg, in 1844, and the consequent division of my Sabbath-Day labours between the two places, he superintended the Sabbath School at the old Station, and every alternate Sabbath conducted the worship in my absence. Respectable white people occasionally were present; but though he was a most humble-minded man, and rather diffident in his demeanour, he seemed quite at liberty, and free from any sort of unpleasant restraint in addressing to all, just in his own way, the blessed truths of the Gospel. Once and again persons of that class happening to be on a visit to some of their friends there heard, for the first time, a black man, a real representative of the once-enslaved, but now free labourer, preaching "the glorious gospel of the blessed God" to his fellow men; and if such visitors were themselves piously disposed, a personal interview with the preacher usually followed, which invariably proved interesting to the strangers. He was a most valuable assistant, not only in the School, but in every way in which he could promote the interest of the Station. He was daily in the School for five or six hours; his evenings and mornings were often spent in visiting the sick; settling any unpleasant differences that had arisen between members of the Church; inquiring into the truth of any rumour that had reached him affecting the consistency of any of the people; collecting pecuniary contributions toward some special object that might happen to be on hand; conversing with applicants for church fellowship, and in various other ways in which his services might from time to time be required. And while he was thus a valuable assistant to the Missionary, he was not less the servant of the Church in matters of minor importance. His life was indeed, in this respect, a beautiful illustration of the

Saviour's words, "He that is greatest among you, let him be as the younger; and he that is chief as he that doth serve."

For the space of twelve years he was thus diligently occupied; and during that long period I never in one instance found him to diverge in the slightest degree from truthful, upright Christian Principle. The utmost confidence was placed in him by the people, in regard to their own pecuniary matters, and as the medium of conveying their contributions to the funds of the Station. Many of them deposited with him their savings, and such documents as they deemed it important to have lodged in a place of security; and after his death all such deposits were found to have the owner's name carefully put up with each.

When not employed as has been already stated, he would be hard at work in his garden, at his provision-ground, cutting fire-wood, weeding grass in the chapel-yard, cleaning out a trench, or doing whatsoever he found needful to be done about the premises. And when not employed in out-door work, he might be heard reading aloud to his wife, and whoever else might happen to be present, teaching them and lecturing to them, as if he had been addressing a large congregation. In labouring to promote the spiritual good of others, he was always faithful, affectionate, and very earnest in his exhortations, whether his hearers were few or many, old or young. He seemed to bear constantly in mind the sacred injunction, "Work while it is day, for the night cometh in which no man can work." He was a very happy Christian. He never complained of any of those doubts and fears respecting his own salvation which frequently perplex believers. He never doubted, but strove hard to "keep the heart with all diligence," and prayed earnestly for grace to help in time of need.

For years past he went regularly once a week, about three miles through the bush, to hold a meeting with a few members of the Church, and others, his more peculiar charge, who lived in a locality which during the rainy season was almost inaccessible.

About the beginning of the year 1852 his physical strength began to fail. Subsequently he had a severe attack of illness, from which, under the use of means, he seemed partially to recover. But he again became weaker, and medical treatment

afforded little or no relief. Though decline of bodily strength obliged him to relinquish many of his former walks of usefulness, he still attended to his engagements about the Chapel and in the School. On the morning of the 21st of June he was with us at family worship, and at the usual hour he opened the School; but scarcely had he entered on the ordinary business when he felt himself unable to proceed. Upon returning home he sent for one of the Deacons, and having given him instructions regarding his worldly affairs, he never again adverted to them during the remaining six weeks of his life. Having "set his house in order," he thenceforth thought and spoke chiefly "of things concerning the kingdom of God." On the following Lord's Day he was present at public worship; and in the evening, the last time he was permitted to join in the service of the earthly sanctuary, he was observed to listen with great attention and evident delight to an old and valued Christian Friend. Shortly afterwards he became too feeble to leave the house. I saw him generally every morning and evening, and sometimes I called in the course of the day, to see that his medicine was taken at the proper time. It had now become apparent that "this sickness was unto death." But he was prepared for the event; and that Gospel which he had so long and faithfully preached to others, both by word and deed, was still the theme on which he delighted to expatiate while he had power to speak of the love of Christ. Having, immediately after leaving his chamber, noted down some of his expressions, his earnest piety may be better understood from a few of the memoranda I then made than from any thing else that I could write.

July 1—He spoke with much feeling and earnestness of the great comfort he had in resting solely on the Lord Jesus Christ, and at great length discoursed on the necessity and importance of faith, simple faith in the Saviour, and how happy he was now that he could say, "I know in whom I have believed." "O faith!" he added, "faith in the Lord Jesus Christ, that is the great thing."

July 3—This morning he was very weak, and had not slept during the previous night. On the afternoon of the same day I called to see him, and on my inquiring how he was, he said, "Oh, I am happy, happy: I feel no pain at all, only

more weak; but I am very happy." Having sat up on the bed, he began to speak of the knowledge of Christ—"I cannot say I know much; but I know that I have often thought how high and deep the knowledge of Christ is. Many think that, when they know a little of Christ, to be admitted a member of the Church, that is enough; but I think that if we know Him truly in our hearts we shall find there is so much, much more of Him to be known, that, if I were to live ten thousand years, I could never fathom it all. The more we know of Him, and think of Him, we see still more and more that we want to know. Oh, what a great message the Gospel is! I was just talking to my wife about it this forenoon. What a great good the Gospel is! And unless people do believe in Christ as the Gospel teaches they cannot be Christians. No; to be a believer and to be a Christian is the same thing. But people trust too much to something else than in Christ only."

He lay down, and then grasped the arm of one of his old friends, formerly a fellow-slave on the same estate, who was sitting at the head of the bed, and said, "When you came in I was speaking to this man about his soul. He is an industrious man, and does not drink, or live bad in any way now; but he is careless about his soul. He does not know Jesus Christ; and all his living is only for this world; but what good will the world do him if he lose his immortal soul? Oh, yes, that is the one thing needful, the salvation of the soul!"

On Monday morning many of the people came to see him; and now he had a word for all, speaking to them individually when he thought any of those present required some special counsel, and exhorting all to cleave unto the Lord with full purpose of heart. In the afternoon he sent for me. Speaking with great animation, he said, "Oh, what a blessing the Gospel has been to the people in this district, and especially to me, a poor unworthy sinner! I know I must die, whether now or some time after this; but the Lord has been good and kind to me, and I know he will never leave me nor forsake me. I felt strong this morning, and when some of my friends were here we had worship, and I read the lxxviii Psalm, and prayed with them. There is a question in that Psalm, and the answer of the Psalmist exactly suited me. You will find it beginning at the 10th verse." I

read from that verse. He repeated, very emphatically, "Who is so great a God as our, our God!" He then continued, "Oh, Mr. Rattray, if I die, I know you are going to say something to the people; but don't exalt me, don't speak of what I have done. I am a poor unworthy sinner! Exalt the Saviour! To Him be all the praise! Oh yes, to Him be all the glory! If I am found in Him, oh, that is all my hope and all my desire." Throwing his arms around my neck, he said, "You must not cry, my dear minister! you must not cry! I am happy—too, too happy!—I have no pain, and I have a good bed to lie upon. The Saviour had nowhere to lay His head! and then, He died a painful death upon the cross." He wished to rise and engage in prayer, "short, not too long." I suggested that he had better remain in bed, as he was so weak. "No!" he exclaimed, "not now, I am quite strong enough, don't be afraid. What! Jesus Christ kneeled all night on the mountain, on the cold ground: I won't kneel on my soft, soft bed to pray when I am able to get up!" He kneeled by the bed-side, and prayed most fervently for all the people, especially for the young, for his "poor wife," for his minister and his family; and poured out his fervent thanks to God for the glorious Gospel of His grace. He seemed to have been wonderfully strengthened that day, much beyond what he had been for two or three days previously; but from that time his debility increased so fast, that, though he could reply to any inquiry, it seemed to require an effort to speak for more than a few minutes at a time. But it was evident with what pleasure he could still listen to the reading of a portion of God's Word, and join in prayer.

He continued gradually to decline, till on the 29th of July, when I was hastily called to see him. On entering the room, I found his weeping wife kneeling beside him, with one of his hands clasped between hers. He was breathing softly, as if in a very deep sleep. I took hold of his hand, which was lying above his head on the pillow, just as if in that posture he had gone to rest. It had the chill of death upon it. For a few moments we kneeled in prayer at his pillow; and while we were thus engaged his spirit left "the earthly house of this tabernacle." All was still. Without a sigh or struggle "he fell asleep." "Let me die the death of the righteous, and let my last end be like his!"

At the time of his death he was fifty-two years of age. His only surviving relative is the bereaved widow, now left in a very helpless state, having been for two or three years past much afflicted with rheumatism. She will be almost entirely

dependent on Christian Friends for the means of support. May God be her stay and support, and put it into the hearts of those who have the means to help and comfort her!

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

The present crisis.

I MUST observe that the state of things in the eastern part of the world, and the opening of the Chinese Empire to Missionary Efforts, and to the efforts of your Society—the present attitude of all the nations of the earth—the great excitement of men's minds—the universal expectation that something is at hand, all indicate that great and perhaps disastrous events are not far distant; and I do believe that no one thing will be more conducive to make people receive these things in tranquillity, to understand the purpose and wisdom of God, and accept them with submission, than the free and universal circulation of the Holy Scriptures. We have collected this year—and it is a most remarkable fact—in Contributions, apart from the amount realized by sales, no less a sum than 150,000*l.*, to be expended in circulating the Word of God in every region and corner of the earth. These things must be most consolatory to the mind of every man who cares for his country. They must be a strong indication, that, in God's mercy, we are yet reserved for some great service in His future purposes of good to mankind. I cannot but believe that we are so reserved; and in the coming struggles and difficulties, notwithstanding all the threatenings that hang over us, I must say I think it is matter of joy and thanksgiving, that in the midst of the turmoil of war, in the midst of all the excitement of the nations, in the midst of all those things that would otherwise distract the attention, the mind of this country is still bent on that one great purpose, the diffusion of God's Word; and that, notwithstanding increased taxation, there is also increased liberality to meet the great and glorious demand. I hold, therefore, that amidst all our difficulties and dangers we

have this bright dawn, this point of consolation. I do hope that we shall all rise to a sense of this great responsibility, collectively and individually; and I trust, that feeling we have been selected, in God's signal and most undeserved mercy, for this great work, we shall not, by any remissness or indifference of our own, be wanting to this great, glorious, and mighty vocation.

[*Earl of Shaftesbury—at B F Bible Soc. An.*

The Bible for Home and the Heart.

When I look at that vast sea of heads, calmly, yet deeply interested, with upraised faces; and when I believe, as in my conscience I do believe, that, if human eyes could see the hearts within, they would observe one great united feeling of thanksgiving to God, and of desire to promote God's glory in this great work, and that we were not assembled here merely to hear one another, but to encourage one another in the great duty which is laid upon us; let me earnestly say—and I hope I apply it as much to my own heart, and far more than I can presume to apply it to the heart of any human being here—let us not think it enough if we carry the Bible to the extremity of China, or to the extremity of the Western world—to the depths of our own prisons—to the most secluded recesses which the eye of man can scarcely penetrate; let it not be enough for us to endeavour to illuminate the darkness of paganism, or to enlighten the semi-darkness of those who profess the name of Christians; let it not be enough for us, unless, God helping us, we carry His blessed book to our own families, and, above all, to our own hearts. Let us not think it enough that we circulate that Book, great and glorious as is the duty, and blessed as I believe, in God's providence, the mere circulation will be—let

us not think, that by sending 1,000,000 Testaments to the Chinese, or 100,000 to Mussulmans, or 200,000 to Papists, we have done enough, unless we carry to our own hearts the truths of that blessed Book, and, still more, unless those truths are exemplified, by God's grace, in our lives. I believe that God's blessing has been pre-eminently upon this work. Such a Meeting as this I do not remember having seen in Exeter Hall before. But while we thank God for this, let us again and again say to ourselves, "My work is not done when I speak;" "My work is not done when I hear." May God give us grace to do our work by obeying His commands! [*Sir R. E. Inglis, Bart.—at the same.*]

London as well as China needs the Bible.

How wonderful that the Bible should have such a powerful influence! How wonderful that a Book which emanated from a tribe on the shores of a small country of the Levant should be found adapted to interest the feelings, to reform the morals, and to enlighten the understanding of people under every conceivable form and degree of cultivation, from the most advanced philosopher to the most untutored! Yet such is the case. The philosopher in his closet, in the midst of his doubts and difficulties, finds nothing which does so much to remove them; while this Book takes so strong a hold on the feelings of the rudest savage, that the Tahitian, in the midst of persecution, finds consolation in its pages from which no trials or sufferings can estrange him. We must not allow ourselves to be led away by all those glowing pictures of China, and the West Indies, and Africa, and all those other parts of the world, the allusions to which so severely tax our geographical recollection, we must look a little around us. I do believe that there is an amount of heathenism around us which requires at least as much attention as any which exists in foreign countries; and I hope that a spirit will arise in the metropolis akin to that which, three or four years ago, influenced the young men of Manchester, who, in order that there might not be a family in the town unsupplied with the Scriptures, distributed, within a few months, 90,000 copies of God's Word. I should, I repeat, like to see a similar spirit exhibited by the young men of London. Remember, my friends, that London can scarcely be called a town: it has the population of a country.

There are assembled here two millions and a half of human beings, a large proportion of whom are actually living in a state of heathenism. I do wish, then, that we could see among the young men of the metropolis a resolution to do, in their several districts, what the young men of Manchester did in that important town—I wish they would resolve that there should not be a family in London that did not possess a copy of the Scriptures. That would indeed be a work worthy of the Jubilee Year, and a work for which multitudes would doubtless bless those who were engaged in it. I need say nothing to induce you to adopt the Resolution; the Report itself contains enough to kindle the warmest feelings of the human heart, and to call forth from all present an expression of thanksgiving to Almighty God, that in the midst of all the cares of the world—in the midst of all the troubles and perplexities which belong to the social, political, and religious condition of society—there is at least one green spot on which our eyes may rest with comfort, namely, the operations of the British and Foreign Bible Society.

[*Earl of Harrowby—at the same.*]

The Bible the Emancipator of Ireland.

The more I have seen of God's work, and the more I have thought upon man's want, the more deeply have I been impressed with the value and the necessity of the written Word of God. In Ireland, the great want which we labour under is that of getting the written Word of God into the hands of our population. In whatever point of view we consider the population, I feel convinced that the thing of all others that is needed for them, is to get the Word of the living God into their hands. In a certain sense, the circulation of the Word of God must precede and prepare the way for the preaching of the Gospel to the population, in order that we may have something to refer to, and something which we can ourselves compare, or those whom we may address can compare, with what they hold for truth, or what they are told is truth. I consider that the great problem to be solved in my country is, how we can get God's written Word into the hands of that portion of the population which is either indifferent to it, from the common indifference of the heart of man, or opposed to it, through the instruction which they have received from those who are afraid of the light, lest it

should shine upon their own darkness. In any way, we want to get among the people the written Word of God; and from my little experience in Ireland I am able to testify this, that uniformly, wherever there has been a movement of the population toward religious truth, it has been where circumstances have caused the Word of the living God to be circulated among them, and when they have been brought to ask the great question, "What saith the Scriptures?" We have very remarkable testimony to the written Word of God in the history of the spread of Christianity from the beginning. When our blessed Lord went into the synagogue, He opened the Book of the Prophet Isaiah, and said to the people, "This day are these words fulfilled in your ears." This was an appeal to the written Word of God, which they had in their hands. Again, the Apostle Paul says that he "taught none other things but what Moses in the Law and the Prophets did write." We have him saying to the Romans, before he had yet visited them and preached the Gospel to them, "What saith the Scriptures?" So also he says to Timothy, not that he had been converted by hearing the preaching of the Gospel, but that "from a child he had known the Holy Scriptures, which were able to make him wise unto salvation by faith which is in Christ Jesus." I cannot help feeling, then, most thankful to the Society for giving 51,000 copies of the Scriptures for circulation in Ireland; and I feel a humble hope that many in that country will accompany the gift of God's blessed Word with prayer for the Holy Spirit to accompany it, to shine upon the sacred page, and to shine inwardly in the hearts of the readers, that they may see the wondrous things which are revealed in the holy Book. I feel that it is the Bible, with its truth, its everlasting truth, "which is profitable for the life that now is" and "for that which is to come"—I feel that it is that which will regenerate and emancipate Ireland. It is the truth that is in that Book that will set the people free, and enable them to live in a way that will bring a blessing to their own souls, and make them a help and a comfort to this country, instead of being a burden and a hurt. I trust that many will receive the gift with thankfulness; that many who value the Word will use their best exertions to circulate it among the people;

and that many of the people will say, "These men wish to do us good: the least we can do is to search the Scriptures, for in them, we have been told, is everlasting life."

[*The Bishop of Cashel—at the same.*]

England the Fulcrum of the World.

Much allusion has been made to-day to the remarkable times in which we live. There is that which appears as a meteor in the horizon, it may be of the rising, it may be of the setting-sun. The glance of one moment will not tell that; but soon we shall be enlightened on that point. I entirely agree with your Lordship when you state your conviction that you believe that the Almighty has, in His infinite mercy, reserved this island as an instrument of future good. There is one thing at least connected with this island of which there can be no doubt, and that is its insular position. If you look at it on the map, as a little sort of excrescence on the outposts of the old world, it does seem appropriately situated to be that which the heathen mathematical philosopher of old said was all he wanted—a point on which he might fix a lever to raise the whole world. I believe that this country is a fulcrum on which a lever is yet to be fixed that shall move the whole world. Ever since the times of the blessed Reformation the lever has rested on this fulcrum. It has sometimes been mistaken; it has been used for strange purposes, but it has always vindicated itself. Take an instance that is fresh in the recollection of you all—when there came among us, at least by missive, a spiritual potentate, backed by an archbishop, who sought to put his hand upon this our island lever, and to raise up a Romish Hierarchy in our Queen's England. And what was the effect of that? It brought forth such a sound feeling of Protestantism in this land, that it made even the most devoted of his followers perceive that he was for once at least fallible, and that he had, by the rash act, undone that which the treachery of twenty years had effected. Now I should propose that we of the Bible Society should just put our hands to this our island lever, and that we apply to it the power of our original principle, the supremacy of Scripture. I doubt not that it would raise the Bible on high, an ensign among the nations.

[*Lord Charles Russell—at the same.*]

BAPTIST MISSIONARY SOCIETY.

SIXTY-SECOND REPORT.

Introductory Remark.

WITH gratitude to Him whose servants they are, and much encouraged by the events of the past year, your Committee submit to the subscribers of the Baptist Missionary Society their Sixty-second Annual Report.

Changes among Missionaries.

Various changes have taken place among the Brethren with whom it is the Committee's privilege to co-operate to extend the kingdom of the Lord our Saviour. One has died. For forty-seven years the Rev. W. Robinson, the oldest Missionary of the Society, laboured among the Heathen. Nearly the last sermon of the eminent Chamberlain, previous to his departure for the East, was preached at Mr. Robinson's baptism; and among those who assisted at his ordination to Missionary Service occur the names of Fuller, Sutcliffe, and Coles of Bourton. Four times he attempted to carry the Gospel to Bootan. Next in Java and Bencoolen he proclaimed the Word of Life, where many soldiers and a few natives were brought to the knowledge of Christ. Tracts, hymns, and, above all, the Word of God, were published through his exertions in the Malay Tongue. Driven from the Archipelago by the Dutch, he became the pastor of Lall Bazar Church in Calcutta, to which large additions were continually made during the thirteen years of his ministry. His last scene of labour was Dacca, where for fifteen years he faithfully testified to the heathen the grace of God. With a firm faith in Jesus, he fell asleep in the seventieth year of his age. Two Missionaries, the Rev. J. Wenger and D. J. East, have parted with beloved wives. Others have laid in the grave children, their delight and joy in a heathen land. The debilitating effects of residence in a tropical clime have constrained, during the year, a brief visit to this country by the Rev. H. Capern; and the Committee learn with regret that, from the same cause, the Rev. T. Phillips of Muttra and J. Makepeace of Agra are on their way homeward; the last to return no more to a work which he entered upon with fervent zeal, and abandons with deep regret.

These deductions from the strength of the Mission have, however, been more than met. In the autumn of last year

the Rev. C. Carter arrived in Ceylon, and the Rev. H. P. Cassidy at Bombay, while the vacancy at Dacca has been speedily supplied by the entrance on Mission Work of Mr. Robert Robinson, a son of the lamented Missionary whose decease is recorded above. In pursuance of the plan for augmenting the Mission in India, three Brethren have been engaged in this country—the Rev. J. Gregson of Beverley, Mr. J. H. Anderson of Stepney College, and Mr. T. Martin of Bristol. These Brethren are appointed to Benares, Jessore, and Burisol. The Committee have also had the pleasure of accepting the services of the Rev. L. F. Kalberer for the Mission at Patna; and the African Mission is about to receive an accession of strength, in the approaching departure for Fernando Po of the Rev. J. Diboll, recently of Holt, in Norfolk.

Schools.

Africa.—Mr. Saker has been compelled to add to his many other labours that of the preparation of lesson books; and the people intermingle with the toils of the plantation and brickfield the diligent study of the forms and elements of speech.

India and Ceylon.—The Schools are numerous and numerously attended, both in India and Ceylon. In Ceylon there are not fewer than 33 Schools, attended by upward of 1000 children. Throughout India there has arisen an intense anxiety to become acquainted with the literature and language of the people who hold them in subjection. In some parts indigenous Schools have sprung up of their own accord. The want of books of instruction is so great, that the Missionary has found the Scriptures and Tracts which he has distributed used as class books in heathen Schools, displacing the vile and polluting trash which the shastres and legends of the gods present. The scientific and literary instruction imparted in the Government Schools, combined in Missionary Schools with instruction in Christianity, has, doubtless, largely contributed to that awakening of the native mind which is everywhere apparent. Multitudes of youth, in the great cities which are the centres of government, openly deride the idolatry of their forefathers. Hindoos, rigid adherents to the gods, deeply grieve over this. With bigoted resolve to withstand the flood of innovation, and to preserve their children uncontaminated from the presence and touch

of Mahomedan or Christian Children, whom they must meet with in the government colleges, they have recently established an institution, in which European science and knowledge will be taught, in union with their mythological dreams and pantheistic philosophy. Most surely Hindooism and western science cannot coalesce. Hindooism must perish in the strife. But there is great danger lest the Schools of the Government, divested as they must be of every decided Christian Feature, should result in a cold, heartless, sneering scepticism. The rooting and permanent abode of Christianity among the people, is to a large extent dependent on the education afforded to the rising Christian Community. It is necessary for the propagation of the Gospel that it should be professed by instructed men, able to meet the cavils of the objector, the subtle arguments of the Brahmin, or the bold affirmation of the Mahomedan Impostor. All the weapons that antiquity or modern infidelity can present are unsparingly used in the conflict, and must be met by the sharper weapons of the Divine Word, wielded by men whose hearts and minds have both been cultivated in their use.

Nor must the education of the females of India be overlooked, if we would destroy the pollutions and vices of Hindoo social life. It is contrary to the notions and precepts of Hindooism to give instruction to women. Among the FIFTEEN MILLION females of Bengal, certainly not more than two THOUSAND receive any kind of education whatever. Native prejudice against female education runs high. Some think that the woman who learns to read will speedily become a widow, the most pitiable class of Indian Society. Others say, education will make their wives and female children too independent. Nor has Government done any thing in this direction. Female infanticide has been put down, and the flames of the Suttee no longer glare in the mid-night sky; but in the education of the native female the Government has shewn no interest. It rests with the philanthropy of the Christian Church to give this needed boon. At several of the Stations Schools for girls exist. At Chitoura, Agra, Benares, Serampore, there are small but efficient Schools. But the most interesting Female Schools of the Society are in connection with the Burisol Mission. Not only are children instructed, and a flourish-

ing Boarding School carried on—lately under the care of Mrs. Sale—but 150 of the adult women, belonging to the Christian Communities at the various Stations, divided into six Schools, are either able to read the Word of God, or are being daily instructed in it, and in ordinary household work.

Of Day Schools, the largest and most extensive are the Schools and Classes connected with Serampore College. Some 600 youth receive instruction in their vernacular tongue, or in English. Flourishing Schools also exist at Benares, at Agra, and some other places. The great want, however, is suitable instructors. Native Christian Teachers of ability and skill are hard to find; and to resort to heathen pundits is productive of many inconveniences. To this subject the Committee have given much attention; and, after prolonged deliberation, have resolved to form a Normal School, under the care of a European Teacher. It is further proposed to avail ourselves of the advantages presented by the College at Serampore, in its ample accommodation and numerous Schools, for establishing this institution, in which may be trained teachers for the Vernacular Schools of the Mission. The Committee are also most desirous to take their part in female education, and propose to establish a Boarding School for girls at Intally, in which female teachers may be trained. They have accepted with much pleasure the very kind offer of the Committee of the Society for the Promotion of Female Education in the East, to support a lady every way qualified for this important sphere. The Committee propose the formation of a special fund, to be called The School Fund, from which the expenses attending the Normal School, and other Schools of the Society, may be defrayed.

The Committee have also received with great pleasure a proposal, emanating from the President and Committee of Calabar Theological Institution, Jamaica, to found a Normal School on a broad and unsectarian basis in its grounds. It is not proposed to connect this Training School with the Society, but to seek for its support among the friends of negro advancement generally.

West Indies—Among the Churches of the Bahamas but few Day Schools at present exist: the instruction of the young is carried on chiefly in the Sabbath School. Yet the Committee would

gladly possess the means of imparting a wider range of instruction, and feel that the stability of the Churches in these islands must, in a great measure, ultimately depend on the increased knowledge of the people. The assistance of the Society of Friends has done much to supply the required means for our Mission in Trinidad, and also for the formation of a Boys' School in Jacmel, which the misconduct of the Teacher has for a time interrupted. One pleasing feature of all these Schools is the numerous band of native helpers, who, on the Lord's Day, cheerfully give their time to instruction. If secular knowledge is beyond their reach, the youth have, at the least, imparted to them a large amount of that knowledge which saves the soul, and which at the same time fosters the development of the intellectual powers. The Day School in the Hayti Mission has been exceedingly successful. It has rendered the labours of the Missionary more effective, and enabled him to secure the goodwill of persons whose children have been placed under his care. Prejudice has been allayed, and jealousy disarmed. The coloured people of this beautiful island have ceased to dread the white man, or to fear foreign aggression on their cherished independence.

Translation and Circulation of the Scriptures.

In this department, satisfactory progress has been made during the year. The pure Word of God, fully translated, has been placed in the hands of multitudes, and many have been made wise unto life eternal. To the American Bible Union the Missionaries in Trinidad and St. Domingo are indebted for a considerable grant of their revised edition of the Testament in Spanish, the language generally spoken there. The Armenian Testament, printed at the Mission Press in Calcutta, under the care of our venerable friend, Mr Carapelt Aratoon, has been very conducive to the spread of evangelical religion among the Armenians of Turkey. Five hundred copies were sent to a Missionary in Constantinople, the Rev J. S Everett. At the date of his letter in November last, 300 copies had been distributed. In Turkey prejudice against Protestants is declining. In Old Armenia the people are hungering and thirsting for scriptural knowledge. Little bands of true believers exist in many

places, spreading by their example and by books the knowledge of our Lord and Saviour.

A former Missionary of the Society, the Rev. G. Bruckner, still resides in Java, and, in his declining days, has the felicity of seeing a large harvest as the produce of his years of toil, chiefly the result of the perusal of Tracts and Scriptures, in the preparation of which he has for a very long time been engaged. "Some thirty years ago," he says, "when I first came to this island, there was not one single Javanese who was a Christian; now there are upward of 1000 of them. The work is still going on progressively." Let not the Lord's servants be weary in well-doing. In due season they reap, if they faint not.

At the press in Calcutta, the completed Bengali version of the Old and New Testament has been printed in large numbers, and widely distributed in itinerary journeys. There is often the greatest eagerness to possess copies of some portion of the Word of God; and from close observation the Missionaries are convinced they are generally read with diligence, and often with spiritual profit. Mr. Wenger has continued to devote much attention to the translation of the Word of God in Sanscrit. A copy of the Book of Job has reached your Committee. This they placed in the hands of H. H. Wilson, Esq., professor of Sanscrit in the University of Oxford, requesting him to give his opinion as to the fidelity and value of the version. The judgment of this very competent and learned Sanscrit scholar is highly favourable. In his opinion "it is very ably executed." The difficulty of producing a good translation into this remarkable language is greatly increased by the necessity of giving the version a versified form, in this respect following the form of the original Hebrew.

Mr. Allen of Ceylon is also just entering on a revision of the Singhalese version of the Old Testament, at the request of the Colombo Bible Society.

Progress of the Missions.

In nearly all the Missions of the Society considerable additions have been made to the Churches. Throughout India about a hundred persons have been baptized, and many restored to the privileges of the Church. In Trinidad larger accessions have taken place than at any previous period, and the Bahamas and Hayti

have participated in the flow of saving grace. In Jacmel the completion and opening of the Chapel has been followed by increased attendance, and in Trinidad Mr. Law has been encouraged to commence the erection of a Sanctuary, which is now nearly finished. Signs of divine mercy have also been apparent in Western Africa. If cruelties and bloody sacrifices continue to be perpetrated, it is seen that the Gospel is able to subdue the savage, to change his nature, and, while blessing him with life eternal, to elevate his entire character. At Clarence a deep and solemn feeling pervades all classes of the community. It appeared to the Missionary as if every heart was impressed by the powers of the world to come. The Society's Mission at Morlaix, in Brittany, has also had a share in this time of refreshing from the presence of the Lord. The only Mission which does not present these cheering indications of advancement is that of Ceylon.

Native Churches.

During the year, two native Churches have been constituted, independent of the Society—one in Ceylon, at Matura, and one in Calcutta. That at Matura is at present small; but the one in Calcutta consists of upward of eighty members. Early in the year Mr. James Silva, an assistant of our Mission in Kandy, resigned his connection with the native Church there, and settled at Matura, a former Station of the Society. He now acts as pastor and evangelist, and is supported by the contributions of those in attendance on his ministry.

The native Church in Calcutta, under the pastoral care of Goolzar Shah, one of the native preachers of the Mission, has been formed of the two native Churches at Intally and Colingah, formerly under the care of the Rev. G. Pearce and J. Wenger. The relative duties of pastor and people had to be understood, and the interworkings of Christian Affection among the various members of the body secured. Differences arose, and a few, not satisfied with the arrangements, finally left. Since then the utmost harmony has prevailed. From our Missionary, Mr. Capern, we also continue to receive favourable reports of the working of the native pastorate among the Churches of the Bahamas.

Training of a Native Ministry.

For India the plans of the Society for training suitable men for the ministry,

are but as yet in their germ. A small class of theological students has been formed at Serampore College, under Mr. Denham, which he is anxiously seeking to enlarge. It is most desirable also to give increased attention to the cultivation of the minds of the native preachers. Although, on the whole, effective, they need a more enlarged acquaintance with divine truth, in all its bearings on the spiritual welfare of the people. On the state of the Calabar Theological Institution, Jamaica, the Committee are happy to report most favourably. During the past year there have been seven students. Two, who have completed their studies, have become pastors of Churches at Kettering and at Stacey Ville. The conduct and attainments of the students now in the college have given the utmost satisfaction to their tutor, and to the local Committee of the Institution.

Evangelistic Labours.

To pass by those localities, such as the islands which occupy the entrance of the Gulf of Mexico, the scenes of the labours of Messrs. Capern and Littlewood, where the population is well nigh wholly leavened with the truth, and large Congregations are in the habit of regular attendance at the Sanctuary, we find that large and increasing auditories are obtained in St. Domingo and Hayti. The effect of faithful labour is seen in the maledictions of the Priests of Rome, in the active endeavour by the emissaries of antichrist to poison the mind of the authorities, and unsuccessfully to procure the exile of Christ's servant. In France, too, the Word of God arouses the wrath of man. The Missionary has been exposed to the violent attack of the chief public print and organ of the Church of Rome. Still the Bible has been spread; its sale has been continued; and by the authority of the *maire* himself introduced into the National School of Morlaix, as the reward of diligence.

In Western Africa, the island of Fernando Po waits for the law of the Lord, while repeated messages from the interior of the continent reach the busy and flourishing Station at Cameroons, entreating the overworked Missionary to "come over and help them." In Ceylon, at 80 villages, beside the regular stations, the Gospel is continually preached, your Missionaries traversing the jungles, collecting in homely cottages the scattered inhabi-

tants, to instruct them by preaching, by catechizing, by familiar conversation in the things of God. During the year a large portion of Bengal has been covered with their untiring zeal. In the east and west, and in the centre districts, the Missionaries have retraced the scenes of former visits, and proclaimed in many new places the Word of God. In the north-west provinces, in the vicinity of Agra, some 50 villages are regularly visited by the native preachers. Muttra has been the scene of deeply interesting events. The Missionary and his assistants in the beginning of the year commenced a system of daily preaching in the city, traversing every street from top to bottom, each day advancing a few yards till the whole city had been gone over. No little commotion and stir shortly arose about this way. The Sahibs, it was said, had determined to conquer the whole city for Christ. Brahmin and Pundits anxiously came forth to defend the shrines of their gods. Overthrown in argument, resort was had to every species of annoyance, to deter the servants of Christ from pursuing their course. The attention of the people has been aroused. The Word of the Lord has free course and is glorified in the Ephesus of Northern India.

Deeply affecting and stimulating are the remarks often addressed to the Missionaries in their journeys. Near Agra a man steps forth from the crowd: "I have read," he says, "the Testament, and it is true, Jesus Christ is the Son of God." In Rajshaye, a Bairagi listens, deeply attentive, with many more, to the Missionary discoursing on the love of Christ. He is asked if he has anything to say in reply: "Nothing," he says; "there is no reply to this; this is substantial truth." Anxious hearers crowd on the Missionary's steps, and the Word of God is placed in their hands: "What," say they, "are we to do with these books? You come and speak to us a few words, and then go away, and we never more hear those words." Deeply grieved, the Missionary retires. He inquires of us, Are no more labourers forthcoming, to reap the whitened fields? In the district of Tipperah your Missionary visits a valley, the people of which are glad to hear of Christ. They say, "Your religion is good. While there will be an end of our religion, yours will have no end, but will flourish and thrive more and more." In not a few instances the hearer repeats the message,

and bids his companions "come." "In one place," says Mr. Morgan, "I listened to an elderly man speaking to a group that gathered about him. He was explaining the object of the distribution of the books, and saying that the gods would soon be abandoned, and all men would worship one God. "You go," said he, "a long distance to bathe in the Ganges, but it is all in vain." In two places Mr. Smith hears that the people of themselves have regular Christian Worship; that one man frequently engages in prayer, and reads the Word of God to them, in secret, for fear of the punchayet, the village council. Another will reply to the urgent appeal, at once to give up idolatry for the Gospel, "There is still some delay till this yug (time) has ended. You must have a little more patience, and then your preaching and giving of books will have an effect on us." Before crowds of people, others will say, "Your religion will finally triumph; our Shastres predict this; but there is still some delay." "It is impossible," says Mr. Morgan, of Howrah, with reference to a recent tour in the Hooghley and Midnapore districts, "to describe in a brief report the exciting scenes that I have witnessed in large towns. The people are convinced that idolatry cannot stand much longer. I have preached on the platform of temples, and Juggernaut's car has been my place for the distribution of the Scriptures."

The State of the Funds.

At the last Annual Meeting, "An old friend" of the Society authorised one of the Secretaries to state, that he would give a donation of the balance, 1813*l.* 0*s.* 5*d.*, then due to the Treasurers. By this truly generous gift the Society was freed from debt, which had weighed very heavily upon it for nine years.

Your Committee very naturally watched the progress of the financial returns month by month. To their great surprise and pleasure, month by month during the year, there was a steady increase, except in January; but in February an increase again occurred, and what was deficient in the previous month was more than supplied.

The Committee have now to report, with deep thankfulness to Him who hath opened the hearts of His people, that the total receipts of the year amount to 24,759*l.* 12*s.* 9*d.*, being 6330*l.* 16*s.* 4*d.* in advance of the year 1853. The re-

ceipts for general purposes amount to 20,879*l.* 3*s.* 7*d.*; an increase of 5764*l.* 19*s.* 10*d.* The balance in favour of the Society, and in the hands of the Treasurers, is 1208*l.* 7*s.* 5*d.* The donation to liquidate the debt, 1813*l.* 0*s.* 5*d.*, and donations especially for India, 2551*l.* 12*s.* 9*d.*, amounting together to 4364*l.* 13*s.* 2*d.* being deducted, there is left a clear substantial increase in the general collections and contributions of 1400*l.* 6*s.* 8*d.*

The information which has been given respecting India, and the reasons and grounds for the proposal to extend the Mission in that important field, have awakened very general attention. The Churches have been appealed to by their pastors. Suggestions for united and fervent prayer have been kindly received and acted upon, and organizations revived and strengthened. In some places, where they did not exist, Auxiliaries have been formed.

Concluding Remarks.

Whether your Committee look on the results of past years of labour, on the manifest tokens of God's blessing which have been given to His servants, or to the present aspect and position of the great enterprise in which the Church of Christ is engaged at home and abroad, there is obviously the greatest encouragement patiently to continue, and not to faint—nay, every success, every demonstrated want cries loudly to the disciples of the Son of Man to hasten forward, to work and pray unceasingly, for the night cometh in which no man can work. One only discouragement presses upon them. The cry for labourers has gone through the land. But few have responded to the call. Is it that the Church of Christ has yet to learn her dependence on the divine hand? Is it that the consecration of the Lord's servants to His service is calculating and cold, shrinking from the needful sacrifice? The Committee ask the solemn and prayerful attention of the Society to this feature of their work. Most emphatically must they repeat the words of the Captain and Leader of our salvation: "Lift up your eyes and look on the fields; for they are white already to harvest. The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

Western Africa.

CHURCH MISSIONARY SOCIETY.
ABBEOKUTA.

We now give some additional extracts from Mr. Gerst's Journal.

Day of humiliation.

July 15, 1853—To-day being the day appointed by the Bishop of Sierra Leone as a day of humiliation, on account of the bereavement of our deceased friends, Messrs. Paley, Hensman, and Mrs. Paley, divine service was performed both morning and evening by me. In the morning I addressed our people from Matt. xxiii. 37, and in the afternoon from Rom. viii. 35—39.

Perilous position of Mr. White and family.

July 31—In the afternoon, while in the school, some men and women from the district of Olowogbowo, came to me in such a hurry, to tell me that Ajinia was preparing to flight, and therefore they came to take away their children. This report frightened away all my people, in consequence of which we had no afternoon service.

Aug. 5—The fatal blow given to the slave-trade system here by the English in the capture of Lagos, which threatened its entire extinction, is a great mortification, not only to the slave-dealers themselves, but also to some of the chiefs and people of Lagos, as also those of the surrounding countries. It excited an odium for Akitoye, the late king, who signed the treaty for its abolition, and the English, for their unremitting perseverance towards the same end; and they have planned to use their combined efforts to struggle once more for its revival. Ajinia and Pellu made three divisions of their forces. One part, headed by Ajinia, was directed against the king's quarters; another, headed by Agbaje and Aponloju, against the Rev. C. A. Gollmer's quarters; and the third, headed by Possu, against Ashogbon, one of Akitoye's war-chiefs, in whose neighbourhood I am. In the centre of these two last opponents stands the Mission-house, in which I am residing. The king sent two men with his "stick," to tell me to hasten Mrs. White and her child out of the house. Immediately she set about packing up a box of our valuables to take with her, but she was hurried away by the messengers, who advised her to try and save her life; that, being in the centre of the ene-

mies, it would be difficult to make her way to the Rev. C. A. Gollmer's. She therefore left the box, and went away with her child. As soon as she left, I was busy putting up the flag, as we had no flag-staff previously made. Before finishing this, Captain Gardner appeared with three boats, and passed on to see the king; and then I was sent for to interpret for him. After our return from the king, the firing of a musket not very far from my house was the signal for the fight. As our house had a mud ceiling, which would keep fire from entering in the private rooms, in case the house should be set on fire, which is generally the case at the time of a civil war, I endeavoured, with my school-teachers, to remove every thing from without into the smaller rooms, locking the doors and bolting the windows thereof.

A furious combat took place between Possu and Ashogbon for about an hour, when Possu set on fire the houses of the king's people; and as Ashogbon could not with propriety leave the engagement to extinguish the raging fire whilst the enemy closely engaged him, he allowed the houses to go on burning. Finding it imprudent either to remain in the house on account of the approaching fire, or to go out, on account of the shots that were flying to and fro, we removed from the house, and took shelter behind our mud-wall fence, there observing the direction of the fire. All the houses behind my house were burnt down, while all those that are in a straight line with my own, and situated by the waterside, at first escaped the vengeance of the fire. At this time Ashogbon collected all his forces behind the front wall of my house, from whence they issued to fire upon their enemies. Possu clearly perceived that Ashogbon had got a more favourable situation than himself, and determined to dislodge him by setting on fire all those houses in the same direction that escaped the first fire. In this way our premises caught fire, and shared the same fate with others. As soon as I saw our premises on fire, we entered a small canoe belonging to a Sierra-Leone trader, who came from Abbeokuta, and lodged at our house. With him we made our escape, amidst the fire of the enemies. We paddled away to the opposite village, Ido, when I beheld with pity the desolation to which our newly-built house was subject. We only lived in it four months. I regret the expense and labour bestowed on

it. By this time the king's party was beaten back by the fire, which their enemies took advantage of. The wind, too, was greatly in favour of the king's enemies; for it blew in a straight direction to the king's quarters, and the fire swept along all the houses of those in favour of the king, his majesty's houses not even excepted, save those which are covered with tiles. Ashogbon's forces having been thus driven back by the fire, Possu marched with his warriors into my premises, covered with a white umbrella. After the conflagration had abated, Ashogbon's men returned with fury, and found that Possu had taken possession of my premises, which served as a fortification to them: they therefore resolved to remove him from there. A desperate fight took place, and Possu was chased to his very house.

Knowing how anxious Mrs. White, the Rev. C. A. Gollmer, and other friends, might have been about us, I thought it would be well to go and convince them, by our presence, that God has mercifully delivered us from the danger. The fight continued till night. Too many had been killed and wounded; and should the people be permitted to resume the fight next morning, the loss on both sides would still be greater. Her Britannic Majesty's Consul, Mr. Campbell, was therefore applied to, to use his influence and consular authority to cause the people to leave off fighting.

Aug. 6, 1853—This morning, therefore, Mr. Consul Campbell requested me to accompany him as interpreter, to effect a reconciliation between the king and his chiefs. We went to the king in the first place, and he said he could not object to any proposal Her Britannic Majesty's Consul might make to him. We went next to Possu and Ajinia, and, after much ado, Mr. Campbell induced them to give up the fight, promising to hold a convention of the king and his chiefs, when he will try to settle their palaver; and so we returned to the Rev. C. A. Gollmer's. In the afternoon I returned home with my family, and found that our house was plundered by the war-men. Some of our doors and windows were burnt, and others they broke, through which they entered into every room, broke open every box, and took away every thing, save chairs, sofas, tables, and books, which were rather heavy for them to carry away. We were reduced to such emergency, that, had not the Rev. C. A. Gollmer been kind

enough to send us some cowries immediately, we should have been starved. A few days after, we were ashamed to go out of doors, the only clothes we had on being dirty; but Mr. and Mrs. Gollmer, and Mr. Consul Campbell, administered to our wants in this respect also. Thus God has not left us without friends, even in our most pressing necessity. I have since, however, recovered some of our lost property.

Aug. 7, 1853: Lord's-day—Never did we pass a more miserable Lord's-day. The present state of affairs having rendered us unable to perform the duties of the day, we spent the day in meditation, prayer, and thanksgiving to Him whose mercies to us were so singular in our recent dangers. In the afternoon the whole town was again in commotion: Kosoko's war-canoes made their appearance, and it was a question whether Ajinia and Pellu, at the prospect of such a reinforcement, would come to any terms of accommodation with the king.

Aug. 12—From the 8th to the 12th Kosoko's war-canoes kept on the river, most likely disappointed in not meeting the fight. Meanwhile, the Consul tried his endeavours to pacify the anger of these two chiefs—offered to take them to the king, and guaranteed to see them safe, but they remained obstinate and inflexible. The Rev. C. A. Gollmer kindly invited us to his place, for he thought it not safe to wait here, as Kosoko's canoes were advancing closer and closer. Fortunately the "Penelope" arrived this day, with Rear-Admiral Bruce on board of her. This greatly removed our uneasiness, and cheered our drooping spirits.

Aug. 13—Kosoko landed with his large army at Possu, the chief's wharf; made a sacrifice to Egun (his deceased father deified); distributed powder, and made a grand preparation to overthrow his uncle, King Akitoye, next morning. It is reported, that he charged his men to spare neither old nor young, men nor women, and that to-morrow morning he would march on the blood of the slain to the royal palace. The whole island was struck with horror: most of Akitoye's men had deserted him, and joined Ajinia and Possu, and many had prepared their canoes to make their escape in the shade of night. In the afternoon the English boats entered the river and landed at the Rev. C. A. Gollmer's, whence, having made the necessary arrangement,

five of them started for Possu's quarters, where Kosoko landed with his war canoes. Each of the boats fired a gun, but, night having come on, they put off the fight till daybreak. Kosoko, Tapa, Ajinia, Pellu, and Lima, the Portuguese, took to their canoes without firing a single musket, and made their escape during the night. Those who could not escape in canoes went on foot by the creek of Koyi, which is fordable. Thus God has defeated the wicked devices of Kosoko, and brought to nought all his machinations.

Aug. 14: Lord's-day—This morning the boats found that Kosoko and his allies had fled in the night. To-day, also, church duties were suspended.

Arrival and death of Missionaries.

The Scripture passage, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," well describes the history of Missionary work. The precious seed of gospel truth is sown amidst tears: the harvest shall be with joy, but the joy is ushered in by sorrow. So it has ever been on the West-African coast: nor is our Yoruba work dissimilar in this respect from the parent Mission at Sierra Leone. There, tears have often been shed over the grave of some valuable Missionary removed in the midst of usefulness, or at his early entrance, full of promise, on his work. It has been so in Abbeokuta. The year 1853 commenced by special services in the churches on New-year's day, to thank and praise God for the protection extended over the Mission during the preceding year, and to supplicate a continuance of the same gracious care. New Missionaries then began to arrive. The Rev. A. Mann reached Abbeokuta on January 14th, 1853. The Rev. R. C. Paley and Mrs. Paley, with Ellen Apthorp, arrived on January 20th. The Rev. D. Hinderer and Mrs. Hinderer, and Mr. Hensman, the medical adviser of the Mission, arrived on January 29th. The Rev.

H. Townsend thus expresses his feelings of gratification and encouragement—

Jan. 20, 1853—The Rev. R. C. Paley, Mrs. Paley, and Ellen Apthorp, arrived this afternoon from Lagos. We are greatly encouraged by the seasonable help afforded to our Mission by the Society's sending us so many additional European labourers, and by the prospect of a further addition. May the Lord give them strength of body and mind, and enable them to labour faithfully and successfully in His service!

Three months had not elapsed when the process of bereavement commenced. The Rev. R. C. Paley was the first removed. Mr. Townsend thus speaks of the death of this promising young Missionary—

April 1—To the great grief of the members of our Mission family, and the town at large, our brother, the Rev. R. C. Paley, departed this life. Two or three days since we had much hope of his recovery, but his disorder took another form, and speedily carried him off. We entertained great hopes of his usefulness in the department to which his mind was particularly directed—the education of the young; and for which he seemed particularly fitted by the fondness he manifested towards children; but the Lord has taken him to Himself.

April 2—This afternoon we committed to the ground the earthly remains of our departed friend. A large number of persons assembled within and around our church. An appropriate address was delivered to them by Mr. Crowther. May the Lord cause the early death of His servant to become a means of awakening those who had an opportunity of witnessing his piety and devotedness to greater earnestness in the Lord's service; and also the heathen, who have now seen two European Missionaries buried within their town, whose lives were lost in endeavouring to bring to them the knowledge of the Saviour!

The native catechist, Mr. Thomas King, who was stationed at Ikija, where Mr. Paley resided, enters more fully into the circumstances connected with this sad event.

March 20: Lord's-day—As the Rev. R. C. Paley has been unwell since a few days ago, I took both the services to-day.

March 29—Mr. Hensman, the medical adviser, and the rest of the friends, having discovered that Mr. and Mrs. Paley's case indispensably required a speedy change, have decided that the earliest opportunity should be embraced by them as soon as their strength should permit it; but, painful to say, this proposal could not be adhered to, through the rapid progress that the disease was making on him. It defied all means and measures that were devised and employed. He had been more or less delirious about three days ago.

April 1, 1853—Mr. Paley appearing to be worse this morning than ever, with Mrs. Paley's consent I wrote to the doctor; and though he came down without delay, he found no other means to use than had been already employed. A short time after, the Rev. Messrs. Townsend, Crowther, and Hinderer, and Mrs. Hinderer, came. As every one present was left quite undecided of his approaching dissolution, it was therefore thought advisable to acquaint Mrs. Paley with the same, after taking her into the parlour. He became quite sensible in his last hours, so that he well recognised those who were about him; and was so overwhelmed with humility that he compared himself to nothingness, and a grain of sand. After this, about the space of three hours together, he was sinking slowly until the last. A profound silence prevailed among all the spectators, who stood viewing how the pale-horse rider was executing his divine commission, not, however, as a conquering enemy here, having lost its sting, but as a friendly messenger. He breathed his last without the slightest struggle, when Mrs. Paley closed his eyes. The fortitude of mind and Christian resignation exhibited by Mrs. Paley, under this most afflictive dispensation, were indeed of a very exemplary kind. Who can witness such death without heartily adopting the expression of leading a life of the righteous, in order to die their death, that our last end may be like theirs? In the afternoon of the following day the funeral obsequies took place. It being Saturday, when all our converts returned home from their several avocations, the procession was very large. Having conveyed the corpse to Ake church, Mr. Townsend read the service for the occasion, and Mr. Crowther addressed the people from 1 Cor. xv. 32. All were much affected. After this, the

remains of our departed friend were conveyed to the graveyard, and there deposited, among their kindred dust, by Mr. Hinderer, to be disturbed no more till the last trumpet shall sound. Mr. Paley was indeed a man of undiluted piety and condescending manners, and very affable in his disposition, as I found during the short time we were permitted to meet together. He was very close to his Bible, as the kernel to the shell, or the needle to the touch-stone; especially a Bible, that he told me was presented to him by his school children, was his close companion. Providence, in thus blasting our sanguine expectations for his usefulness, mortifies us not a little. But while we are thus lamenting his sudden removal on the one hand, which to us is a great loss, how very consoling it is to think, on the other, that it is his great gain, as his name is enrolled among the heroes who lay their lives down for the salvation of the poor Africans. He had just commenced building two school-houses, which were near to a completion before he fell sick. After this unexpected change, the children that were collected by him were consequently sent away. Dare we expect another to come and succeed him? It seems as if Providence forbids our cherishing such expectation. But we believe that He who has the work will send, in His own good time, whom He will send to accomplish that important charge which our dear friend was not permitted to fulfil.

April 3, 1853: Lord's-day—My text this morning was from Heb. ii. 3. From these words I endeavoured to impress on the minds of my audience the awful responsibility that is laid on all the neglecters of so great salvation, in order to work out which the Son of God stripped Himself of His uncreated glory and greatness, and came as a beggar into this world, endured all hardships and deprivations, and at last gave up His life; and also the weightiness of that question which shews the impossibility of escaping eternal punishment if we should neglect the same, for which His servants, men of high birth, and who are well bred, left all the comforts their homes can impart, and in order to preach it to us, and make us partakers thereof, came to die among us. There was not the least doubt that all were deeply affected. In the evening I addressed them from the same chapter and the 15th verse. I shewed them that Jesus came to conquer death for us, and the vic-

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tory that believers have over death through the blood of the Lamb, as well as the danger of dying without Christ as our Saviour.

Not ten days after, on Sunday, April the 10th, Mr. Hensman, the medical adviser of the Mission, died very suddenly. This additional affliction is thus referred to in Mr. Townsend's journal—

April 10, 1853—I performed the afternoon service, and preached, but the events that I had witnessed rendered me very unfit for the work. Our converts seemed all astonished, and said to each other, "What shall we do?" fearing that white people would be driven away by a death so close upon that of Mr. Paley.

April 11—Sagbua and several other chiefs visited us this morning, to express their sympathy, and to beg us not to lay it to heart, but to take it patiently. I told him that we well knew what death was, and also our danger of sickness and death in this country: we would therefore take it patiently, for the Lord's sake, and the work we had been sent to do. When he came to express his sorrow at Mr. Paley's death last week, I very seriously asked him to consider what evidence he wanted to prove the truth of Christianity, and also to consider what he must do to be saved. We hope these afflictions will be for good.

We interred the body of Mr. Hensman this afternoon. There are now three graves, side by side, of Europeans of our Mission: it is a solemn sight.

Arrival of two more Missionaries.

On April 7th the Mission was reinforced by the arrival of the Revs. Messrs. Kefer and Maser. Mr. Townsend, in his journal of that date, says—

April 7—We were thankful this evening to be able to welcome two new brethren to our Mission, Messrs. Kefer and Maser. We hope and pray that the Lord will spare these to labour long in this country for the salvation of souls.

This prayer has been so far graciously answered. They have both passed through illness, but have been spared to resume their labours.

Tranquillity of the Mission.

On other years we have had to

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recount the bitter persecution of the converts, or the danger in which all the inhabitants of Abbeokuta, Christian and heathen, were alike involved. From both these the Mission work has been happily preserved. Rumours, indeed, have not been wanting of the advance of Dahomey, and the near outbreak of hostility against the truth on the part of the babalawos. But Dahomey has left Abbeokuta unmolested, and the storm-clouds of persecution, after a few angry mutterings, passed away. The Missionaries have been permitted to pursue their labours in Abbeokuta, and in the towns of Ibadan and Ijaye, in tranquillity; and the work of conversion has progressed as rapidly as is compatible with its healthfulness and genuineness.

Statistical Account.

We find the following schedule in Mr. Townsend's journal for the quarter ending June 25, 1853—

Ake—Attendance on public worship—

Morning	} Sunday	33 0
Afternoon		310
Communicants		102
Candidates for Baptism		139

Oshielle—Attendance on public

worship	70
Communicants	5
Candidates for Baptism	16

Ikija—Attendance on public

worship	180
Communicants	36
Candidates for Baptism	77

In the Rev. S. Crowther's journal of the same date we find the following statistics of his station—

Igbein—Attendance on public worship—

Morning	} Sunday	300
Afternoon		270
Communicants		120
Candidates for Baptism and Lord's Supper (not distinguished)		93

We shall now refer *seriatim* to the journals of the Missionaries, extracting such points as are of interest. We commence with those of Mr. Townsend.

Death of a faithful servant.

Jan. 19, 1853—I committed to the grave the bodily remains of one of our faithful servants, William Dalley, who had been employed by Mr. Hinderer as interpreter, and in his absence by myself to superintend the building of a dwelling-house and church at Oshielle. I had much respect for him, and believe him to have been a most trustworthy servant and true Christian: his death is a great loss to us, but to himself a gain. He attended the morning service last Sunday at Oshielle; but, feeling unwell, he left the church before the service was over, and died on Tuesday. He was liable to sudden attacks of illness, and we had, in consequence, some apprehension that he would be taken away suddenly, but of the nature of the disease I have scarcely an idea. He was young in years, and leaves a wife and three children. They brought his remains from Oshielle to this place for interment: several hundreds of people attended the funeral.

Journey to Ijaye.

It having been decided that Mr. Mann should be located at Ijaye, Mr. Townsend accompanied him thither on February the 11th. They were well received by Are, the chief, who appeared greatly pleased at the prospect of having a white man resident with him. Mr. Townsend thus describes a visit to Are—

Feb. 14—I visited Are. There was a grand reception of some tributary chiefs. They rolled themselves in the dust three times, and between each rolling went into the street and put dust: at the fourth time they were stopped by Are, who said it was enough. They then danced and sang, professing eternal fidelity in their song. While this was going on the wives of Are were singing his praises, and especially in that he had now a white man dwelling in his town, and white men were his friends.

A case of persecution.

May 6—We have had a case of persecution to complain of during the past week, which, through God's goodness, we have brought to a right issue: the poor woman was delivered from the hands of her relatives, her mother among them, by the interference of Sagbua. She

had been confined ten days, and severely scourged, because she would not partake with them in their sacrifices. She has not yet joined our church, but on being liberated she came to thank me, and afterwards sent me her orisha.

| May 7, 1853—Mr. Maser accompanied me to the market: we spoke with the people as the Lord gave us opportunity.

The woman delivered from persecution yesterday joined our candidate class this evening.

Baptisms at Ake and Oshielle.

May 11—I went to Oshielle, to speak with the people whom I hope to baptize. They gave a very satisfactory account of themselves, and of their faith in Christ.

May 15: *Whit-sunday*—I baptized forty-four adults of my Ake congregation. They have long been in class as candidates, and for some months past have received special instruction preparatory to baptism.

May 22—I went to Oshielle, and baptized twelve adults and one child, the first-fruits of this out-station. At the same time we opened for divine service our new church, built with contributions received through Miss Barber of Brighton.

Rescue of Brazilian slaves.

June 10—I have been engaged some days past in delivering some returned Brazilian slaves of the Foulah tribe from the hands of some of the inhabitants of this town, their co-religionists, Mahomedans, into whose hands they had fallen in endeavouring to pass to Ilorin. They were being quietly stripped of all they possessed, under one pretence or another; but my protection was asked for by one of the parties, and I was enabled, through God's mercy, to remove them from the hands of their merciless but pretended friends to a house near my own, safe from such oppression. We ought to be thankful to the Lord that we possess an influence over the natives such as causes them to submit quietly to an interference that no other than their chiefs could exercise; more especially as we have no legal right, as these people are not British subjects, as the Sierra-Leone people are, and the natives are well aware of the fact. Sagbua thanked me, on being told what I had done.

Influence of Missionaries with the chiefs.

June 16—A day or two since Ogu-

bonna told me that they were about to send messengers to Iketu, to sympathise with the Iketu people on the death of their king, and invited us to join them in sending: he promised to call me to their meeting that they were about to have to arrange the matter. To-day I was called, and went to the Oboni house, and there met the various district chiefs of the town, and Sagbua. They proposed that the messengers should leave on Saturday. I told them Monday would be a better day, it being after Sunday, and people would not be compelled to travel on the Sabbath. Monday was therefore fixed on.

Discipline exercised.

June 25—I have during the past quarter had occasion to suspend several from church communion from among our communicants: several have left for Ibadan with Mr. Hinderer, and one died, a very aged woman. I have also weeded out of my list of candidates many who have absented themselves for some time past. I have been enabled also, through God's mercy, to receive a goodly number into the church by the sacred rite of baptism: these, or the greater part of them, I hope to receive to the Lord's supper ere long.

General view.

I am happy to state that the church has been permitted to enjoy peace; and although there has been a great talk and fear of persecution, which still prevails among many, nobody is able to shew a reason for it. Probably some old men, priests, and others, may utter their feelings of malice, and this being carried about becomes greatly enlarged, as such reports usually do. I must testify, however, that the chiefs, as far as I have had any intercourse with them, have shewn any thing but a disposition to persecute: they have assisted me in every case of domestic persecution most willingly, and, as far as I can judge from their conduct in other respects, shew a growing attachment to Europeans and confidence in them, and a greater willingness to see the gospel carried by us to other parts.

Mr. Maser and myself have endeavoured, as far as we are able, to preach or teach the people in the streets, and, I hope, with the divine blessing. The word is usually listened to with respect and attention. The people often endeavour to defend their idolatry, but without bitterness of spirit.

The Day-school increases in the number of scholars, although slowly; but I feel the time is not far distant when our schools will equal those in Sierra Leone.

I am thankful to have Mr. Masser's assistance in the work of the Mission, for the various duties I have to perform, touching the general welfare of the Mission, draw away my attention oftentimes from the specific duties of my own immediate charge.

For the measure of health bestowed upon us, we cannot be too thankful; more especially when we remember the sufferings and death of those so recently removed from us: but we are sensibly admonished in our own frames not to boast of our strength.

I should also state that we receive much aid from Mr. Crowther's translations and vocabulary: they are eagerly read by our converts. The price of the vocabulary is rather above their means, and of course can be of use only to those who learn English. The time will come, I believe, when a great number of persons will be able to read English: our converts, of an age to learn, manifest a great desire for it.

Peacemaking at Ado.

July 9, 1853—Sagbua and several other chiefs visited me, to tell me that they had heard from the war chiefs, encamped before Ado, that my offer of mediating between them and the Ados would be acceptable now. I promised Sagbua to take steps towards effecting that desirable object immediately. I afterwards went to Mr. Crowther, and spoke with him about it, and resolved to endeavour to get a person from Otta to go in our name to Ado, to ask if they would receive our mediation.

July 27—Arrived at the camp, we pitched our tent between the camp and Ado. We were kindly received by the chiefs of the camp, and messengers from Ado were sent to greet us.

July 28—We met with the chiefs of the camp, and heard from them their grievances; then went to Ado and met the Ado chiefs, and heard from them theirs also. We directed them to send to the king of Porto Novo, as nothing could be done to any purpose without an accredited messenger from him to sanction it, as Ado is tributary to him.

July 30—The king of Porto Novo's messenger having arrived, we went to

propose conditions of peace to the Ados, viz. that the Egbas should leave them in peace, if they promised not to molest the road to Badagry, and also not to injure any town in alliance with the Egbas. The conditions were accepted; and, on its being known in the Egba camp, the Egbas set the camp on fire, and by four o'clock P.M. not a soul was left of the camp. The Ados, chiefs and people, then came to us at our tent to express their thanks for their deliverance.

July 31—I kept the morning service in our tent. We afterwards visited Ado, and spoke the word of God as we had opportunity. We visited the king.

Aug. 1—We planted three trees, given us by the Ados, as a memorial of our visit, and its results. We left, and were escorted a part of the way by the Ados.

Aug. 2—We reached home this evening, having passed the Egba chiefs at Awoyade: they were waiting to have a public entry into Abbeokuta on the morrow.

Aug. 3—We went to the Awoyade gate to meet the chiefs: we had to bring Bashorun, their head, to his house, that all the people may know that we had fetched them home. We were truly thankful to have been enabled to accomplish our task so easily.

Tour to the Northward.

On Sept. the 2d Mr. and Mrs. Townsend proceeded on a tour northward of Abbeokuta, returning thither Oct. 7th, and visiting, during its progress, the following places—Berikodo, Biolorunpellu, Aways, Isehin, Ijaye, Ago, the residence of the Yoruba king, and Ibadan.

Berikodo—Biolorunpellu.

Sept. 2—I left home, accompanied by Mrs. Townsend, on a tour to the northward. At about four P.M. we arrived at Berikodo, in a heavy shower of rain. The chief was in his farm: we had, therefore, to occupy a market shed for some time, until his return. He received us kindly, and gave us a lodging in his house, and provided a supper for our carriers. We were the first white people who have been permitted to sleep in this town. Mr. Bowen, who passed here several times, with difficulty obtained permission to pass through it. I don't know why they have changed their policy.

Sept. 3—We left at eight A.M. I first spoke of the objects we have in view, in

coming to this country, to the chief, and gave him a thousand cowries to thank him for his hospitality. The town is nicely situated, on high open ground; but for defence surrounded by a wood. There is a remarkable range of granite hills, bearing from this place from 126° W. to 166° W. by compass, called Oke Tapa.

On leaving the north gate we had a view of the hills to which we were bound: the first is called Eruwa, bearing 65° E. We passed close under Eruwa, which is a high rock, having a large town built on its flat summit: we passed close enough to hear the voices of the people. Before reaching Eruwa we crossed a river called Opeki, not deep, but troublesome from the stones in it: it flows from west to east, falling into the Ogun. Passing Eruwa, we ascended a narrow rocky path, after which our path led us between various rocky hills: on the top of one of them I observed a natural obelisk. At about four P.M. we came in sight of the town Biolorunpellu, situated on a high rock: we ascended it with difficulty. The worthy old chief, Bioku, gave us a hearty welcome, and in the course of the evening brought eight large dishes of native food, made of yam-flour, and soup, which speedily disappeared before our Egba followers.

Sept. 4, 1853—We rested to-day, and kept our morning and afternoon services with our people, some of the natives attending.

Sept. 5—I had a long conversation with some idol-worshippers: they listened attentively. We also ascended the high rock over the town, from which we obtained one of the most extensive views I can remember to have seen. The Abbeokuta hills were dimly seen, bearing 35° W, then Oke meji, and to the eastward a long range of high hills, called Oke Bakere, which covered Ijaye from view. To the north a number of dome-shaped hills appeared in the distance: the nearest and most remarkable of them is called Ake Ado, on which are several villages, bearing 12° east. To the west the Tapa hills extended before us. The air on this high rock was to us most refreshing and bracing, too cold for our Egba servants.

Sept. 6—To-day Mr. Mann, to our great pleasure, joined us from Ijaye.

Sept. 8—We left Biolorunpellu this morning, accompanied to the gate by the old chief, Bioku. His parting salutation gave us much pleasure—"I commit you to the care of God." His hospitality and at-

tention to us during our short stay was of the same cast with this his parting benediction, and gave us a strong desire to bestow upon him and his people that knowledge of God that man's feeble instrumentality is able to communicate.

I sincerely desire that our Society will take up this place as an out-station, which may well be occupied by a sober and right-minded Christian native teacher from Sierra Leone. The population does not, I think, exceed two thousand persons; but there are other places within a convenient distance for visiting. One of these we visited last evening—a village of 300 or 400 people, called Tabo, also situated on the top of a hill, very difficult to ascend, where the people received us with great kindness: the chief would not let us depart without giving us ten strings of cowries—400—as a token of friendship. At about four P.M. we arrived at the gate of Awaye.

Our road to day led us through an open, undulating country, covered with grass, and the trees peculiar to grass-land in this country, among which the locust and shea butter trees were abundant. We crossed a considerable stream, called Opeki, running from east to west; the same we crossed a few miles from Berikodo, running from west to east. We crossed another stream close to the town, called Iserin, coming down from the north-east: it flows to the westward, and joins another stream, called Ofiti, which falls into the river Oyon: the Oyon joins the Ogun two or three miles north of Abbeokuta.

Awaye.

To the south of Awaye is a remarkable rock, called Ado, from which the Ifa superstition is said to have arisen: it is undoubtedly the highest rock or hill in the country. When seen from Biolorunpellu it appears like a pyramid, with a square base; but from either side, east or west, it forms a long mass, probably more than a mile from south to north on the top, the highest point being at the southern extremity, which end is almost perpendicular. There are villages—I believe three—on it, which have had an existence from time immemorial. The country around is thickly covered with hills of granite, differing from those at Biolorunpellu in that these are dome-shaped, in one entire mass, whereas those of Biolorunpellu are formed of blocks, piled up in an irregular manner. It is

also to be observed, that the usual direction of all these hills, whether taken singly or in ranges, is within a few points of north and south, and their most bare or rugged extremity is the southern end. We were well received by the chief Lashimeji, who is tributary to Are, at Ijaye, whose slave he said he was. The town is pleasantly situated on a slope facing the south, and looks exceedingly well when approaching it from the south: it may be estimated at containing four or five thousand people.

Sept. 11, 1853 — Service was held this morning by Mr. Mann, who also preached in the market-place in the afternoon. I received a message from the chief in the evening, that Asehin, the chief of Isehin, wished us not to visit his town, for he, being but a young chief, and having had to spend much in the funeral of the late chief, was not able to entertain us. We went to the chief to ask particulars of this message, and to ask to see the messenger. The messenger was produced, and, after hearing his statement, we asked permission to send a messenger to Asehin, which was refused. We strongly suspected that this message was a fabrication; but we thought it to be the better policy to submit rather than to strive in a doubtful case.

Isehin.

Sept. 12 — Our road led us towards the north-east, between various hills, on two of which were towns. At the latter—Erin—which is the native place of my former interpreter, Thompson, we were joined by Thompson's son. He joined our party. Our road led us to pass within about two miles of Isehin, where we met a small unfrequented path, by which our guide, Are's messenger, sought to lead us; but our bearers from Abbeokuta, one and all, stoutly refused to go by such a bush road, and expressed their determination to enter and lodge in Isehin that night: they said they would go and see for themselves whether peaceful people, without arms, were to be refused admission into Isehin, when Isehin people were friendly received at Abbeokuta. Are's messenger begged and entreated them not to do so. I begged the messenger to come, and told him I would not enter the town, but encamp outside; but he would not, and our people passed on. Before I was aware of it I found myself carried within the toll-house of the town. I then called out for the gate-keeper, who

immediately appeared, with a glad face, and gave us a right hearty welcome. "Well, Onibode," I said, "we are told that your master, Asehin, refuses white people admission here." "No such thing! no such thing!" he said. "Well then, Onibode, take a messenger from us, and go to your master and ask him for us, for we cannot enter any town if we are not welcome." Whilst he was gone we pitched our tents outside the walls: by the time this was done, Onibode returned, with his master's best salutations to us. He expressed great joy at our arrival, and invited us in; but we made an excuse, and promised to enter the next morning. Soon after dark, one of our people came in haste to tell us that Are's messenger had secretly entered the town; and immediately after the man himself came, in a very submissive mood, humbly entreating us to forgive him, and to say nothing about what had passed. He said that he had been into the town, and found that the Mahommedans had deceived him and the chief of Awaye, and that Asehin wished to receive us.

Sept. 13 — This morning we entered into the town, escorted by a large assembly of people to the king's residence. We found him to be a young man for a chief, and we should suppose six feet four inches in stature. When we drew near him we offered to shake hands, which he did; but his women uttered an exclamation of horror, as if death would follow our touch. We found the town to be of considerable size, with a number of large forest-trees near the centre of it, forming a delightful shade, under which a market was held periodically. The town is ancient, never having been destroyed, and the chief town of a province, extending down to Abbeokuta on the right bank of the river Ogun, and some said to Porto Novo; but now Asehin rules but little more than his own town, and is in part under Are, of Ijaye, as well as the Yoruba king, Atiba. The Mahommedans have much power here, and are very numerous: they have many mosques in their quarter of the town. They are exceedingly jealous of us, and well they might be, for their influence over the heathen, and their charm-making craft, are greatly endangered by us. The chief Ajinla, at Lagos, who lately fought against Ahltoye, is a leader among the Mahommedans: his being driven from Lagos has given them great umbrage therefore; for while he

was there they appeared to have some hope of the slave-trade being renewed, and their own power extended. The heathen in some places are desirous of being rid of them, for their deceit is obvious and dangerous. We visited the king again towards evening, and shewed him somewhat at large the object of our coming to this country: there was a large assembly of people.

Sept. 14, 1853—We visited various parts of the town, and received a visit from the king: he expressed much pleasure at our visit, and desired that Mr. Mann would often visit him. We further explained the object of our residence in this country. He seems to be a quiet, well-disposed person, but unable to do much by himself. Our people were busily engaged through the day in cooking and eating the good fare provided for them. I had to caution some against too freely speaking against Mahommedanism: they are zealous, and not always prudent. Caution is much needed, for the town may be shut against us should we talk too freely at the first: the Mahommedans much want an occasion against us.

Sept. 15—Isehin seems to be divided into three separate towns, the original Isehin, and two other towns joined to it, within one wall, but separated by a grass-field from each other: there is much space, therefore, enclosed within the walls. We thought the inhabitants may be over 15,000. The town lies low, and is shut in by hills close at hand. The king, Asehin, visited us, and we visited him to bid him good bye, intending to start tomorrow for Ijaye.

Sept. 16—Much rain fell in the night, and detained us an hour or more this morning, but when it ceased the air was delightfully cool and refreshing. Going out of the town, we passed over a hill, and through many nice farms, having before us an extensive prospect towards Ijaye and Ago. At about four P.M. we arrived at the village on the river, where it is crossed by travellers on calabashes. I arrived first, and hastened to the water's edge to see this singular mode of crossing a river. There being many persons on the opposite bank waiting to come over, I had an opportunity at once of seeing it. The calabashes used are very large: they appear to be two halves of different calabashes cemented together, and water tight: on this is placed the traveller's load, which he holds steadily

until he gets into deep water: he then places the traveller on the side opposite to him, and each holds by the other's arm, near the shoulder, embracing the calabash between them, which is sufficiently light to float them safely over: the waterman paddles with his feet. The two persons sunk to their waist in the water, with a heavy load between them, moving steadily along, without any visible moving power, is singular. Sometimes I saw the women have a child on the back as well. The watermen, when crossing without a passenger or load, lie on the calabash, and paddle with hands and feet, going with much speed. We encamped for the night in the village: the people received us very kindly.

Sept. 17—This morning, after taking our breakfast, we sent our loads across the river, and then crossed ourselves. Mr. Mann and Mrs. Townsend were each taken across, sitting on a calabash, holding fast by the waterman, for a calabash is a slippery sort of vessel in the water. I took the usual method, as being, in my opinion, the more comfortable. We were escorted by a number of fellows on calabashes, ready to pick us up in case of an accident; but we were thankful that their services were not called for in this way. The calabashes reminded us of our crossing Mojuba water in a tub some few years since; and I decidedly think the calabashes the better mode of the two, with the watermen's skill to manage them.

Hope.

We arrived at Ijaye in the afternoon, glad to inhabit a civilized house again.

Sept. 18—I attended our church in Ijaye, and kept the afternoon service. There were a good many people present at both services. The personal freedom of the people is considerably limited, which is a great hindrance to the advancement of the gospel at present: and indeed the Yorubas at large, as far as I can see and hear, are more crafty and deceitful than the Egbas, and less open to religious impressions. They boast over the Egbas, as if the Egbas were an inferior race; but such white people as have had some experience of them here prefer the genuineness of the Egba character to the pride and craft of the Yoruba.

Sept. 20—I went to Are: he received us with much kindness and civility. We had some talk about Lagos: all the chiefs

of the country seem to be more or less agitated by the late events of Lagos. They evidently feel the effects of slave-trade suppression, and sympathise with Kosoko as the champion of the slave-trade. The chiefs would like to have a little door left open for their peculiar benefit in the slave-trade: they don't like the wars and destruction that result from that trade; but still the entire extinction of it would, at least for a time, impoverish them and their people.

Sept. 23, 1853—Are sent for us to read a letter from Mr. Bowen to him. We went, and, after reading the letter, finding him in a good temper, I proposed to him that Mr. Mann and myself should visit the king at Ago. After some little conversation he freely consented. We determined, therefore, to take advantage of his permission, and instructed Thompson to go to-morrow to Ago, and tell the king we wished to visit him, if agreeable to himself.

Sept. 25—I administered the sacrament of the Lord's supper in English, there being no Yoruba converts to partake with us. It was a refreshing ordinance. I kept the afternoon service.

Sept. 26—Thompson returned, and brought a kind invitation from the king. We determined on going, therefore, to-morrow, and went to Are to report the king's message and our intention. He expressed his approbation, and confidence in us. I pressed him to send some of his children to school, but without success.

Ago.

Sept. 27—We left this morning for Ago. The road was pleasant, and good for Africa. We passed two villages: at the latter, tolls were taken from travellers. We never pay toll: we are regarded everywhere as exempt. Taxes paid by the people in this form are very heavy, and often exacted in an arbitrary manner, much being left to the caprice of the toll gatherer. Between Abbeokuta and Ijaye there are three toll gates; between Ijaye and Ago three more; and everywhere in the country in this proportion. Notwithstanding, the people are not protected: every man must carry his own weapon, and if he goes in a caravan he must pay heavily for the protection afforded in addition. It is to myself surprising that, notwithstanding these sore hindrances to trade, there is a great internal traffic: loads of calabashes we met, also sheep and goats, going to Ijaye; while the Ijaye people were carrying other produce to sell in

Ago. Many of the calabashes we met will be cleaned and carved in Ijaye, and purchased for the Abbeokuta and Lagos markets, and probably some of them will find their way to Sierra Leone.

We had to wait at the Ago gate a considerable time: the gate-keeper, however, kindly gave us bananas, plantains, and water. At last, we were relieved by the arrival of a messenger directing us to proceed. We were escorted to the king's residence, which we did not enter, by a party of soldiers, who fired a salute at the king's gate. We were then conducted to a house provided for us.

Sept. 28—This morning we were received in great state by the king. Within the gate is a large open yard, at the upper end of which is the royal residence, having six pyramidal projections from the roof and house, called koki, under one of which his majesty was seated on a chair of ample size. The posts of the koki were covered with scarlet cloth and hangings. Before it, on the open ground, was spread what appeared to me to be a carpet, on which some of the children and wives of the king were seated. Next, on a row of three on each side, were six tent-like red umbrellas, each supported by a man. Then, next, were three trumpeters seated on the ground, having long straight metal trumpets, I think of European make. They did not appear to be able to make more than two notes on them. The people stood and sat in much order on either side, forming an avenue. Those before sat, those behind stood. On approaching, we had to wait at the further extremity, while some nine or ten old men made their prostrations, rolling in the dirt. This, I suppose, was arranged to impress us with a notion of the great dignity and honour of the Yoruba monarch. At last we were directed to advance a little, which we did, and made our bows to his majesty; and then we were directed to stand, and various complimentary messages passed between us. The state attendants, or chief officers of the king, are eunuchs. One of these brought the king's words half way, where he was met by the person under whose charge we were placed, to whom the message was committed to be delivered to us. We were then directed to advance nearer, that we might be better seen. We were not in grand apparel, fit for a king's palace, but, nevertheless, we were greatly admired, especially Mrs. Townsend. The king,

from the respectful distance at which we stood from him, overshadowed as he was by the kobi roof, we could not well see. He wore a crimson damask or velvet robe, with a pyramidal cap of the same colour, with a fringe attached to its under edge that covered the upper part of the face, so that we can form no notion of the king's person. After he was satisfied with seeing us, we were dismissed with a present of 20,000 cowries and a young bullock. Yesterday he sent us two goats and 6000 cowries.

In the evening Mr. Mann and myself were again summoned to the royal presence, and, to our surprise, our interview was to take place at the same place as this morning, and in the dark. We heard the king's voice, but saw him not, not even the outline of his figure, as he sat alone under the shade of the kobi, while we were in the open air. I had to open the conversation by stating that we were not messengers from the Queen of England, but teachers of the truth that God had given us. After briefly explaining this, I also gave him an account of our proceedings, and also those of our Queen for the suppression of the slave-trade. I stated that the English were determined to bring the traffic of human flesh and blood to an end, as it is contrary to the laws of God and the best welfare of mankind. He said that it pleased him much to hear this. He spoke at great length about the quarrel between himself and Are at Ijaye. We left him, after a lengthened interview, without seeing him. The chiefs of this country are in great fear of being poisoned, and even fear that the looks of a stranger will inflict death. Whether an apprehension of this kind influenced the king to meet us in the dark I don't know, but it is probable.

Sept. 29, 1853—The town of Ago—or, as it is often called, Oyo, out of respect to the king—occupies much space, and is a neat-looking town, and well situated. The king's palace occupies the highest point of the town, and covers a large space of ground. The population cannot be so great as that of Ijaye, but the ground enclosed quite equals it. I had some conversation on a religious subject with a crowd of people, and found them proud, and inclined to dispute. We received a message from the king, begging us to do what we could to bring about a reconciliation between him and Are. I advised

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him to be patient about it; and said that, should white men have any influence, they would gladly use it to promote a reconciliation, but that it could not be done in a hurry.

Return to Ijaye.

Sept. 30—This morning we left, escorted by a party of soldiers to the first town, Ilora. We arrived at Ijaye early in the afternoon. After dinner we went to Are, to report what we had seen and heard.

Ibadan.

Oct. 1—We this morning left Mr. Mann with regret, after having passed a pleasant, and, we hope, a profitable time together, both at his house and in our travels. After a journey of seven hours we arrived at Ibadan, having arranged to stay a few days with our friends, Mr. and Mrs. Hinderer and Mr. Kefer. We received a truly Christian welcome from them, and were glad to find that, although they were not in strong health, yet that they were better than they had been some time since.

Oct. 2—We attended Mr. Hinderer's temporary church, which was very well attended. Mr. Kefer preached. I took the afternoon service for Mr. Hinderer.

Oct. 3—We visited the chief together. He received us very well. He seemed to me to be rather apathetic in the expression of his countenance. The chiefs here are greatly influenced by the proceedings at Lagos, and are doubtless chiefly on Kosoko's side; but the chief bids Mr. Hinderer not to listen to idle reports that the people may spread against the English.

Return to Abokokota.

Oct. 6—We left our friends this morning. They accompanied us on the way a considerable distance. We were very much hindered by the badness of the road, and heavy rain.

Oct. 7—We arrived at home late this evening. Our journey yesterday having been but short as regards distance, we had to do the more to-day. We travelled from half-past six a.m. to nine p.m., only resting three times for refreshment. We are thankful to the Lord that He has mercifully preserved us in health, and blessed us in our journey, and brought us home again safely.

We next refer to the journals of the Rev. S. Crowther, omitting

references to events already noticed in Mr. Townsend's.

Baptisms.

Jan. 2, 1853—I was this day once more privileged to admit into the church by baptism a goodly number of our candidates, who have been tried and proved sincere, and consistent in their walk in the new faith they have professed. Twenty-nine adults and nine children were baptized. Nearly all the adults were aged persons who have seen the folly of idolatrous worship, they being in the practice of it for years before the introduction of Christianity into this country. They have seen and felt that there was no pardon of sin to be found anywhere else, and through no other sacrifice but in that of Jesus Christ, whom we preach to them. Though I had several classes in which I examined the candidates individually, yet I felt it was impossible for me alone to know the state of each of them at home and abroad: therefore I have impressed it upon the communicants—and especially those who were to be chosen sponsors or witnesses—to examine well the state of those who were about to be admitted to the church, lest they prove a scandal to the whole body. Close inspection of each other accordingly took place, and some few things were reported of one or two which appeared objectionable to their being admitted to the church, but which were soon explained or removed out of the way by the candidates to the satisfaction of the whole body: thus they watch over one another with godly jealousy.

Three of these candidates had formerly embraced Mahomedanism, when in slavery to the people who professed that faith. Although two of them had kept up something of the form since their ransom and return to Abbeokuta, yet they never felt satisfied that that was the religion which suited their case: and since our arrival here they have been thinking about embracing Christianity, and were frightened by the violent persecutions which Christians suffer. At last they could not keep back any longer, so they have, like Moses, preferred suffering affliction with the people of God for a time to continuing in an uncertain form of religion which they were sure could not profit them.

The third is Adegun, a young man who had embraced Mahomedanism in Abbeokuta, and is younger brother to Da-

niel, one of the candidates who was first put in stocks in 1849. Adegun appeared at that time to be a steady and respectable follower of the false prophet, and was pointed out to Daniel as an example; but while Adegun was being thus esteemed by men, the Holy Spirit was secretly working in his heart, and he felt himself a sinner, and that all his righteousnesses were as filthy rags as a follower of Mahommed. After much thought and deliberation, Adegun resolved to cast off the yoke of Mahomedanism, with all its honour and praise, and become a despised and persecuted follower of the Lord Jesus Christ. He was accordingly received as a candidate by Mr. King during my absence from the Mission, and was this day admitted into the church, when he received the name of Solomon.

There is also a girl, one of the boarders supported by subscription through Miss Barber, who was born to a Mahomedan when the mother was in slavery. After her ransom, the daughter was sought to be educated and brought up in the religion of Mahommed, but the mother refused, though she was a heathen: she preferred the girl being sent to our school. The mother has since joined our class of candidates, and the Mahomedan girl is now under our roof to be brought up as a Christian. Who will despise this "day of small things," when the Lord is pleased to administer the antidote of His saving health to the soul-poisoning doctrine of this great impostor of mankind!

Administration of the Lord's supper.

Feb. 6—I administered the sacrament of the Lord's supper to 106 persons. The newly-baptized candidates, being mostly aged persons, were admitted to partake of the emblems of the mystical body and blood of our Lord and Saviour Jesus Christ. There was an increased solemnity felt in our sacrament service.

Fire at Abbeokuta.

March 15—One of those dreadful fires, which are really a plague in Abbeokuta, broke out to-day, and consumed many hundred square houses, to an extent beyond the recollection of any in this place: about fifty persons have perished in the flames, but some say double that number. It is the more painful to a Christian mind to think under what circumstances some of these calamities happened: some of the poor unfortunate sufferers had entirely escaped the fire, but

the recollection that their gods were still in the house led them back into it, from which they never returned; being either smothered or entirely burnt to death, with the gods clasped under them. Others were trying to save their children, when both they and the children were suddenly closed in and burnt to death.

Visit from Ijebu traders.

March 23, 1853—I had a visit from some Ijebu traders who were related to one of the members of my church. They had attended early morning prayers with her all the time they had been in her house: when I heard of it, I expressed a wish to see and speak with them. I was curious to see them, because it is in this people who have been at enmity with the Egbas since the slave wars, in which hundreds have been killed and thousands have been kidnapped, and sold into foreign slavery by both parties. False peace had many times been made, and had as many times been broken; but now, as it is believed that the abolition of the slave-trade from Lagos, and the message of the ship of war to the king of Ijebu, have moved the lower Ijebus to sue for peace with the Egbas, it appears that this peace will be permanent. Though the matter is not yet finally settled; but a general permission is given by both parties to their people to have intercourse with each other. Here another and extensive opening is about to be made before us for the extension of the gospel eastward, to the borders of the kingdom of Benin.

Death of the king of Ketu.

Ketu is a large town westward of Abbeokuta, towards the frontier of Dahomey. It had been visited by Mr. Crowther in January 1853. He was kindly received by the king, who appeared most anxious that Missionaries should come and settle in his town, and readily granted a piece of ground for the commencement of a Missionary station.

May 14—Early this morning, Thomas John, the man who accompanied me to Ketu in January, and had lately returned from that neighbourhood, sent to inform me of the sad news of the king's death, which, according to his statement, must have taken place

the next day after the messenger^s had left us. It appears the king had held conference with his head chief in the morning as usual, when he was taken suddenly ill, and his death was reported the next morning. This is a very painful occurrence, as Mr. Barber had only just returned with the king's favourable impressions and good wishes, and earnest expectations for Ketu to be occupied as a Missionary station, and his messengers had just returned upon the same errand; but so God, who sees into futurity, does, in His infinite wisdom and mysterious providence, to make us more dependent on Him who is the Lord of the harvest. We had experienced the like disappointment, when looking to an arm of flesh, at the very commencement of this Mission. Only eight days after our arrival at Badagry, the sad news of the death of open-hearted Shodeke, who had invited Missionaries to Abbeokuta, was announced. There appeared at the time, humanly speaking, very small hopes of accomplishing our object, but the present state of this Mission shews what God can do in behalf of His work in His own good time. Truly He works in a mysterious way!

Accusation against the converts.

June 24—The babbalawos, who have been very uneasy on account of the progress of the gospel, which is actually lowering their superstitious influence over the people, have been meditating what way to annoy us and our people: as they could not do it in any other way, they forged abominable lies against some of our converts, that they intended publicly to reveal the secret of their national superstition. They waited the day this superstition would take possession of the town to lay the charge publicly before the meeting, and to obtain the permission of government to put the accused to death. Hearing this, I went over to Sagbua, accompanied by Mr. Townsend, to ask whether such accusation had been brought before him. He pretended not to know any thing about that exactly, but said that we had been accused of burying one of our converts, who was ogboni. He spoke against some of my converts as being too violent against the worship of the country-fashion, and related the contempt a woman had against Shango three years ago in his own yard as an instance in his own knowledge: he wished us to warn

them against speaking so contemptuously against the country-fashion. But I impressed it upon his mind that the heathen themselves exposed their own country-fashion more than the Christians, and that they provoked the Christians to speak against them; that their conversations tended more to disclose the secret of their superstition than any Christian ever did. I requested him, if he had regard to their superstition, to warn the heathen rather in talking so much about it, for the fault lies more with them than with the Christians: this he promised to do.

June 25, 1853—Oro took possession of the town to-day. Sagbua was not able to attend the meeting, so the power of passing various laws for the day devolved upon Ogubonna. Among many other things, the priests brought forward the accusation of intending to reveal the national superstition against some of the converts, and desired him to issue orders to their being punished. It appears Ogubonna was never told of this before, and so knew nothing about it till that moment; so he refused having any thing to do with such a heavy matter as that without previous knowledge: thus the case was put off, to the great disappointment of the accusers of the converts.

Continued restlessness of opponents.

June 27—The enemies are still restless: when they cannot gain their point in one way, they try to give vent to their malice in another. Various reports are spread over the town, that not only the converts will suffer in this case, but that all the Missionaries, and those connected with them, would be rooted out of the country. They had given it out that the war-chiefs at the camp in Ado were highly displeased with us, as well as the elders in the town, because they saw no advantage of our being amongst them: we would not help them to fight their battles; their children, who could fight, we keep at home to learn book and worship God; that their country fashions have become despised, and their priests no more regarded; that the slave-trade, by which they obtain their living, was destroyed; so they could not see what good we have done for them in the country, but, on the contrary, injury: therefore the war-chiefs from the camp had sent to the chiefs of Ijaye and Ibadan to kill or drive out the Missionaries residing among them, and to plunder their pro-

perty; that they would do the same in Abbeokuta and Lagos to the Missionaries there; and Akitoye was to be killed and Kosoko brought back, so that their old trade in slaves, and their superstitions, would be continued uninterrupted as before. These reports reached me from various quarters, but I could not believe it: the same had come to Mr. Townsend's notice at the other end of the town, though he did not believe it neither; yet he went to ask Sagbua to stop such foolish reports, because they were calculated to injure their good name. Sagbua denied the truth of the report originating from them, and promised, in order to satisfy him, he would send for him to-morrow, when the elders would assemble on business in Ake.

June 28—I accompanied Mr. Townsend to the council-house to meet the elders, to whom he related the above reports he heard yesterday, and told them that, though he did not believe them, yet these lies were calculated to do them and their country great injury when reported about the country, where they had nobody to contradict them. At Mr. Townsend's proposal, Sagbua promised to send the town-crier about to contradict the lies so maliciously spread in the town respecting the intention of the chiefs to do us hurt.

The children of Belial are the same in every age and country: when they have nothing to accuse the children of God of, they have recourse to lies, which, unhappily, the heathen would not seek to detect in those who told them: they are ready to believe any bad thing about the Christians; but their God continues to protect them in the midst of false accusations and slanders, gross injustice, wrongs, and oppressions.

General reflections.

In reflecting upon the mournful occurrences of this quarter through death, both of Europeans and natives—viz. that of three European members of our Mission, of Mr. Martin, a native minister of the Wesleyan Missionary Society, of the king of Ketu, and of the rumoured death of Possu, late of Badagry, whose influence, more or less, added to the promotion or hindrance of our Missionary operations—the warning voice of our Saviour, "Work while it is yet day, for the night cometh, when no man can work," sounds loudly in my ears. How short

our life is! and how very little we do in this short period to the purpose, to further the great work of evangelizing the heathen, who continue to call to us to come over and help them! But I believe we have not negligently omitted to do what could be done by our limited number, and in our divided time between various calls in the Mission in the midst of a vast population, among whom we, and all the little we do, appear lost and insignificant. There is abundance to be done, but not enough labourers to occupy the posts. May I be allowed to express a hope, while strong appeals are being made in England for a supply of Missionaries, that the colony of Sierra Leone and its college may not be overlooked, to be examined for able and pious young men, who can speak the Yoruba language, and who have been trained up and are qualified to render able assistance in their fatherland? The services of such persons might be transferred to this country, to be associated with experienced Missionaries here, to be trained how to move about in the country, and how to manage among the native population with whom we have to do in this country, with whom a different line of proceeding is to be pursued from that in Sierra Leone under British government. Thus trained, the European Missionaries with whom they may be associated at first, may locate them in separate stations as circumstances may require. Thus I conceive the usefulness and influence of our Missionaries will be greatly increased—they would be unfettered to move up and down the country: the country at large would be benefited by it, while such an established and so well-organized a colony as Sierra Leone, under the supervision of so judicious a bishop, will not suffer by it.

Death of a convert.

Sept. 28, 1853—On the 26th I visited Sophia Lutumpe, who was drawing near her end. I met her in a very composed state of mind. I asked her whether she had not given up the world, with all its allurements. She replied, "I have given it up long ago." She resigned herself entirely into the hand of God. Although she refused no physic, yet she would not receive any from the priest who used to be her doctor when she was a heathen, although their rooms were but a step from one to the other. After a long talk with her, I prayed with her; after which I ques-

tioned her again. "Do you really believe that Jesus is an all-sufficient Saviour?" She replied, "He is all-sufficient." On the next morning she breathed her last, and her remains were this morning committed to the earth, followed to the graveyard by only the male members of the church, in consequence of Oro having occupied the streets, out of which the females were excluded. Sophia was the second removed from us out of the last baptized members since my arrival.

The following extracts contain whatever of supplemental information is to be found in the journals of the native catechist, Mr. T. King—

A convert surrendering her Shango.

Jan. 8—Very early this morning a woman came to the yard with her Shango. As we are made to understand, the conflict she had with her sister yesterday was very great. Perceiving that she has been to church once or twice, in consequence of which she took off the Shango beads from her neck, her sister, on that account, became alarmed; and fearing she would make an end of all her orishas, she endeavoured to secure her Shango. But her mind was too far enlightened to leave what she is told to be objects of provocation to God in worshipping them, to others to do so. She therefore determined to get rid of the things, on which account all her cowries for these many years have been consumed. Hence the great struggle between light and darkness. On this account the whole neighbourhood turned out, as she was popular in this Shango worship, her own disciples amounting to almost sixty. At last, however, the people, by their advice to the sister, put an end to the disputes, who told the latter to deliver her idols up to her to do what she thought proper with the same, adding, that if Shango possess any power of taking vengeance on her, let him get satisfaction from her. By this saying the sister was obliged to relinquish the idols, though reluctantly. Her former companions, and the priests and priestesses of Shango, and her son, are those with whom she has further to encounter. Her only son being a priest of Ifa could not, of course, relish this change very coolly. All the principal head Shango worshippers in the district having collected, called her, and demanded to know what grieved her before she went to take book, promising to meliorate her circumstances: whether it be in point of

cowries or clothing they would rather readily accomplish it, though to the amount of two bags, or twenty heads, than that their secrets should be exposed by her. Her only reply was, that she wanted nothing of this kind, but pardon for her sins and peace with God. Having failed in all their bribing attempts, they had recourse to imprecations, by invoking the gods to execute a speedy vengeance on her for her insolent conduct. In their threats they endeavoured to make it as positive as possible, stating that the first time the thunder should roll this year it must fall on her. They told all her neighbours to be on their guard, and if any could remove, they might conveniently do so, to get away from one that is doomed to the vengeance of the thunder. Her only reply to all their sayings was, "If it be the thunder that made God, in preference to whose service I give up thunder worship, all what you say shall come to pass; but if it be God that made thunder, all what you say and wish shall come to nought." Besides, her son's pressing entreaties to give up this new and strange religion is a thing very worthy of observing; but the limit of the paper cannot admit. Having comforted her not to regard all their threats more than the flying dust of the earth before a strong wind, I sent her home.

Though she met with many difficulties since, yet she has been very regular in her attendance to this present time.

Unexpected encouragement.

Jan. 28, 1853—I was instructed to-day an indirect hand, which did not only remove my discouragement, but tended to inculcate perseverance on me. Being quite cheerless and languid in mind, as I was going about to-day, I met a man, whom I might have reckoned to be one of our bitterest enemies—the babbalawo—had he not unexpectedly broke out into an unusual conversation with me after the salutation was over, which I cannot help remarking, as I derived much from the same. He began as follows, by saying, "The words which the white men come to teach us are true words, and they themselves are men of patience, but the people's ears are very dull. Notwithstanding, tell them not to be discouraged to speak. We shall all hear it at last. As one of their words which they told us at the first is now received and acquiesced in, so shall the rest be accepted by us all. The

thought of abolishing the slave-trade was before an intolerable thing to us all; but now it has, by God's appointment, taken its effect: so shall the rest of their words be. If any one by your telling him should abuse you, be not discouraged to tell him again. If any one knock you, let not that grieve you, but speak to him again and again. Is not the Ogun dried up now? Can all our sacrifices and charms cause it to flow without the descent of the rain? So useless are all the rest of the works of our hands." By this I felt myself ashamed for my backwardness. From whatever motive this might have originated, whether it was spoken in truth or pretence, I must confess that I derived much from it.

Day of humiliation.

July 15—In compliance with the bishop of Sierra Leone's injunction, divine service was held to-day for fasting and prayer, in consequence of the heavy visitation of providence by the removal of the three valuable labourers by death—the Rev. R. C. Paley and Mrs. Paley, and Mr. Hensman, the medical adviser—in one month, as soon as they came into the field of labour. In the morning I addressed the people from the prophet Joel, ii. 13, shewing that prayer and fasting were highly recommended by God Himself through His prophet, so as to move Him to pity His people. In the evening from Luke x. 2, showing how much it is very necessary to attend to this command of the Saviour, especially at this time. Both services were well attended.

Petitions of the Missionaries Townsend and Crowther from Ado.

Aug. 3—The Rev. H. Townsend and the Rev. S. Crowther having succeeded in their endeavour to establish peace between the besieged and besiegers, and the Egbas having quitted their encampment on honourable terms, entered the town to-day among the great crowd of people, the peacemakers coming in the foremost of them. None can adequately imagine how much blessings were implored on them by the people for this. Though the army returned home greatly mortified and impoverished, I am yet confident that much good will come out of this their martial enterprise to Ado. It has served to expose the deceit of the babbalawos and Mahomedans greatly. Most of the men to whom happy success was predicted perished in that battle; and even the head of the

Mahommedan priests, who promised them the conquest of Ado at the end of nine days, did not return. Though it was prohibited on pain of death, a few days after this, by the war chiefs, to make jest of this disadvantageous undertaking, yet lectures against them from the industrious, the female, and the aged part of the people, everywhere in the town, are to be had at a cheap price. Another good, also resulting from the same, is, that the people of Ado are become earnest suitors for religious teachers to be sent among them, and so, likewise, are the people of Okeodan.

Festival of Obalufon.

Aug. 18, 1853—To-day was the Irekus' yearly festival of Obalufon. Early in the morning I saw a crowd of youths, with long whips in their hands, passing by our premises to the town gate quite near us, with lewd songs and dances, and returned again in a short time. Inquiring what it was, I was told that it was Obalufon's festival-day. There was nothing, however, worthy of attention here but noise. But about nine A.M., when I was passing through Ireku to the working-place at Owu, the streets were crowded with children of both sexes, yea, grown-up persons likewise had two or three whips in hand. Modesty and gentleness restrained the females in due bounds, that one could scarcely understand the use of the whips held in their hands. But turning to the other sex, the spectator needs no explanation, as the boys and youths, by crying out "Griwo," mercilessly whip their fellows on the feet with all their strength. Still this is a less horrible sight than what I witnessed on my return in the evening. Young men of eighteen or twenty years old and upward took possession of the street through which I passed. Marching to and fro in rapid motion, they lashed each other on the feet most fearfully. Surely, said I, this is done in homage to none but the prince of darkness, whose infernal work and pleasure is to torment, and who is rightly styled "the tormentor." To this god human sacrifice was usually offered annually; but that horrid deed has been done away with since the formation of the treaty with the chiefs here. How true are the words of the Psalmist, "The dark places of the earth are full of the habitations of cruelty!" May the happy time arrive when they shall be brought to own and bow to Him whose service gives com-

fort, and whose name is Love! Were the Christian children in England to witness this, how much would their hearts bleed with sorrow for the ignorance of these children, who know nothing of Him who said, "Suffer little children to come unto me, and forbid them not!" To my great comfort, however, I saw, quite detached from the clamorous party, some of our communicants, candidates, and day-school children, standing on one side, at Otamballa's gate, whose countenances bespoke sorrow and sympathy for the cruel rites that their benighted friends and companions were performing. Oh that the young Christians in England would always pray for the conversion of their heathen companions in this country!

New Station at Owu.

Aug. 24—I removed to my new Station at Owu to-day, where I hope, through God's assistance, to labour among the people of that district. As regards the Mission compound in this station, it stands in a conspicuous position, commanding considerable views of many miles in all directions, excepting on the east, the high grove of our unfriendly neighbour Oro, the irreconcilable enemy to the women, concealing that part from us. It is so close to us that the space between our wall and the sacred ground is not more than a yard. On the westward is rolling, in full survey, the river Ogun, coming from the forest on the north, gliding down to the south. The house, like the church, lies from north to south, of sixty-two feet by twenty-six, including the piazzas, for two families or households. Both the premises and the church are said to be seen from Awoyade and Ibara by all people. How very true is the saying, "A city that is set on a hill cannot be hid." We hope, by the blessing of the Lord, to be comfortable in it; and may the people be brought to the Saviour's divine light, and to the brightness of His rising, by having His church standing among them!

Aug. 28—I spent the first Sabbath at Owu to-day, and kept the services and Sabbath-school in our piazzas. The number was indeed very good and encouraging. By the advice of the Rev. S. Crowther, I attended his class yesterday, when he arranged that part of his congregation, who are near to Owu, should henceforth consider that station as their future place of attending service. After

making a few remarks on the divine success that has already attended this Mission, by quoting those words of the patriarch Jacob, "With my staff I passed over this Jordan, and now I am become two bands," "a fourth station is now established in this town," he said, "which commenced a little first at Ake, but increased in a short time that it extended to Igbein, and then to Ikija, at Abaka Road, and now to Owu." Few of them belonging to Obba, and about two or three of Gbagura side, are those by whom the congregation is to commence. Both candidates and communicants, that are transferred to me, are eighteen at present. This, I am sure, with tokens of the divine smile upon us, will prove a good beginning. There are some children also attending at Igbein, by whom we might commence the day-school; but as there is no conductor, it is at present postponed till there should be one.

Visit to the chiefs of Owu.

Aug. 30, 1853—I went with Mr. Crowther to see Lara, Memunu, the elder and war chiefs of Owu, and Anobba, the general of all the Gbagura, to acquaint them of my removal to my house. It being considered necessary to make each of the chiefs at this time a present, two chairs and a broad green felt hat, that were intended for these, were carried with us for the purpose. To Memunu's house we first went, and found him in the back yard, lying on an earthen couch: great part of the house he is now trying to recover from the ruin occasioned by the late conflagration. After the usual salutation for their long absence from home, Mr. Crowther told him that we were just come to inform him that I have removed to my house in his district. He expressed his approbation of the same, and promised to pay me a visit in a short time, when he should be at leisure. Seeing the chair that was carried to be given him, as Mr. Crowther sat on it, he expressed a wish for one of the kind, as he has none at all. In reply, Mr. Crowther then said that it appeared just as if we have knowledge of what he was most in need of, and have brought it for him. He appeared quite pleased, and thanked us for the same; but I think not heartily. We took leave of him to Lara's house, a most superstitious elder, or civil chief. After taking our seat on the mat spread for us on his left, Mr. Crowther then introduced me to

him as the person who has built the house on the hill in his district, and that we are just come to acquaint him of my having come there now. Having expressed many thanks for what the English are carrying on in behalf of the people here in general, and for bringing the army home the last time from Ado, he then, with great contempt, lectured the Mahomedans for their deceitfulness, putting Ifa in preference of them by saying, "All are liars: Ifa speaks the truth more than these first-rate rogues;" because of their promising speedy success to the people in their late expedition to Ado. After this, the boy who took the hat in hand was then called in. Mr. Crowther having taken off the paper with which the hat was tied, placed it in my hand to deliver it to the old chief, as a present to him from the white men, through me, who now comes to live in his district. It could not be sufficiently described how much the old chief was amazingly pleased, as well as those who were with him, when placing the green felt hat in his hand as an introductory present to him. And being told by Mr. Crowther to place it on his head, he called in one of his wives, and asked her opinion, as well as that of the men who were present. He was told by them all that it was highly pleasing. A present of about half-a-dozen large kolas after this was given to us. We next went to Anobba's house. Being a man of unprincipled character, who is very fond of concealing himself, it was determined, that in case he should make himself apparent, after interview with him before, the chair should be sent for. He received us gladly, and, after a few words of conversation, he likewise expressed a desire for a chair, after my telling him of my coming to stay in his quarter. He was then told that he should send a boy to my place for one. After this we left.

Congregation at Ake.

Sept. 17: *Lord's-day* — Mr. Masser being unwell, as Mr. Townsend was not at home I was requested by Mr. Crowther to take the morning service at Ake, while Mr. Barber would come to take mine at Owu. As I was passing through the Itoku market my feelings were quite indescribable at the sight of the multitude, who are totally regardless of this holy day, and busily engaged in their worldly affairs and amusement. Truly, I said in my heart, this is indeed a wilderness of ignorance and su-

perdition! But as soon as I went inside Ake church, and the service had commenced, I found myself completely in a different element; while the sound of the people's voices, in their responses to the excellent Liturgy of our church, was like that of a distant murmuring thunder, that I could hardly persuade myself to be in Abbeokuta, but as if I was among one of the large congregations in Sierra Leone. I spoke to the people from Acts xiii. 48. They listened with breathless attention; and I might have gone beyond the time in speaking, had not the clock in the church reminded me of the same. Oh, when shall all our churches at Abbeokuta and elsewhere be blessed with numerous attendants! But He who has wrought so wonderfully here is able to do the same anywhere else.

North-West America.

CHURCH MISSIONARY SOCIETY.

MOOSE FORT.

WE lay before our Readers some further portions of Mr. Horden's Journal.

Deep feeling of an Indian.

June 28, 1853—In the afternoon, I bade farewell to a young man who is a communicant. He had engaged with the company for five years, and was about to depart to a distant station. The poor fellow was greatly affected: tears prevented utterance; and, after having addressed him, the only words he could make use of were, "Good bye." May God go with thee, and assist thee in making known to those with whom thou wilt associate* the riches of redeeming grace!

Visit to Albany.

July 13—At eight a.m. I went on board the sloop, in company with the priest, to start for Albany. The wind was fair; but about noon it changed, and, blowing violently, we were obliged to bring up.

July 14—We sailed about fifty miles to-day. The weather being fine, I held a Bible class on deck, and had prayers in the evening, at which all attended, appearing glad to engage in such a holy service.

July 15—After a quiet night, the wind changed early this morning, and blew a strong gale from the north. At its commencement, the captain came below and

said "We shall pay for it to-day;" of the truth of which statement I had little doubt, as our fragile craft was already shewing signs of derangement. We lay at anchor about five miles from land, and here we rolled and pitched fearfully; so much so, that there were great fears of our foundering. I kept my bed the whole day, feeling very ill.

July 16—The storm continued with little or no abatement, wave after wave breaking over our little vessel, threatening destruction to her. We were all, however, preserved, by the goodness of God.

Between Moose and Albany the coast is very flat, without a single harbour to shelter any vessel: consequently, when there is a head wind the vessel must ride at anchor in the open bay.

July 17: *Lord's-day*—The storm subsided, but the wind still blew from the north, which was directly against us. In the evening I held service on deck, when I preached from Isaiah liii. Great and manifold are thy mercies, O Lord!

July 18—We remained at anchor all day. I instructed some young people who were on board, and studied a little Indian

Arrival, and reception by the Indians.

July 19—A dead calm: not a breath of air to disturb the glassy surface of the deep. Such being the case, the captain gave orders to tow the vessel: four hands accordingly manned the boat, and commenced the undertaking. In about three parts of an hour a light breeze sprang up, and the men returned on board. The breeze increased, and we sailed comfortably along, soon catching sight of Albany, which we reached at two p.m. I was kindly received by Mr. Corcoran.

After taking some refreshment, I went to see my Indians, of whom there was but a small number, the rest preferring to remain away until they knew of my arrival. Those whom I did see received me with the greatest joy. Although the priest had been there a month, and had, during that time, seen the greater part of my people, and had made sundry attempts at proselytism, not one had left the religion of Jesus for that of "gods many and lords many." I was truly glad to hear how my friend Isaac Hardisty had performed his duty during the whole spring. Every morning and evening he had gathered the Indians together on the green grass and under the canopy of heaven, and had there sung with them, read to them as much as he possessed, and prayed

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* Eakimos, at Whale River.

July, 1854.

with them, watching over them with the greatest care, and exhorting them to continue firm in that which they had received. On Sundays, also, he had regularly met them, when the women of the establishment usually attended likewise. During the winter, I had sent him some hymns and instructions; and for almost every other Indian he had written copies. His diligence had attracted the attention of the priest, who had held several conversations with him, endeavouring to turn him from light to darkness; but from what Isaac informed me, and the account which he gave of the conversations, I think great credit is due to him for the part he took in them. His duties have been well fulfilled; and I heartily thank God for having granted me such a valuable assistant. In the evening, I met the Indians in the carpenter's shop, which had been cleared for me. Their voices mingled in singing praise to God, and I trust their hearts were engaged in the efficient part of their devotions. Lord, bless these Thy people!

July 20, 1853—In the morning I met the same Indians as yesterday, with whom I spent the greater part of the day, teaching them to write their books, as the ones I had given them had become dirty. In the afternoon six canoes arrived, and all the people were of my flock. I had a tolerably large congregation at the evening service. I had a little conversation with one of the families, and found that they sometimes neglected prayer. To all the observations I made, they replied, "True, true!" May the effect be more than transitory.

July 21—Very busily engaged with my people. I was agreeably surprised to observe how rapidly one young man became acquainted with the syllabic characters. On the preceding day he had not known any of them; but this evening was able to read tolerably well. Several more Indians came in to-day.

July 23—God's mercy has been abundantly shewn towards me this week, in inclining the Indians to pay good heed to the instruction I have delivered to them. They have attended on all the means of grace, and while in the house of God have conducted themselves with becoming seriousness.

July 24: *Lord's-day*—I have to-day conducted four services—two for the Indians, and two for the Europeans, and such natives as understand English. Of the former there were about sixty, of the latter

twenty-four. The reason of there being so many attendants at the English service is, the number of servants here for a short time in the spring of the year is large, as they visit Albany from Martin's Falls, Osnaburgh, and Lac Seul, for the purpose of receiving their supplies. Even now that a minister is in the country, one Sunday only throughout the year are they able to attend on the public means of grace, and to enter the courts of the house of the Lord. I addressed them on both occasions from Heb. xii. 1, 2. May the instruction this day dispensed to them be a means of preventing them from becoming entwined in Satan's net, which is set with great care, even where there are but few souls! My Indian congregation conducted themselves well.

Lac-Seul Indians.

July 26—I this afternoon had a conversation with one of the Lac-Seul Indians. He said that he was very desirous of being instructed; but he was afraid of his companions, who were always extremely angry when any of their number received the white man's books. His father was somewhat acquainted with them, and the consequence was that he was put out of the way by his fellow Indians: such he believes to be the case. I persuaded him to learn to read; when he said he did not know what to do, but that by-and-by, when he should again see the bishop, he would accompany him, and endeavour to become acquainted with our religion. I left him for a little while to his own reflections, when he exclaimed, "Never mind, I will learn;" and accordingly set to work, soon being able to repeat a hymn. Could I speak the language of these people, of which I know but little, I think that several of them might be induced to give up their juggling and nonsensical conduct, and to "receive with meekness the engrafted word, which is able to save their souls."

Administration of the Lord's Supper.

July 31: *Lord's-day*—I to-day had the happiness of dispensing the sacrament of the Lord's supper, in the morning to three who attended the English service, and in the afternoon to seven Indians, four of whom had already partaken of it at Moose. This being the first time the sacrament was administered at this post, I allowed the Indians to remain: all of them appeared to be deeply impressed with what they heard and saw. May

God grant that all may long remember the solemnity of the occasion, and live in accordance with the requirements of those who come to the supper of the Lord, as set forth in our catechism, the principal part of which they possess.

Departure.

Aug. 1, 1853—I met the Indians at an early hour this morning, as they were all engaged to work to-day. It was my last meeting with them, as I was about to depart. I requested them seriously to attend to the instruction I had delivered them, and commended them to the keeping of our heavenly Father. I left Albany at eight o'clock; but, the wind being contrary, proceeded no more than four miles. O God, in mercy and love look down upon those whom I have now left! Grant them firmness and power to withstand the attacks of the arch-deceiver Satan; and give them an abundant supply of heavenly grace, that they may increase in holiness and in the exercise of every Christian virtue!

Aug. 5—After a rather tedious voyage I arrived home late at night. During the voyage I was enabled to have prayers every morning and evening, with one or two exceptions.

Dispersion of Indians to their hunting-grounds.

Aug. 12—I to-day bade farewell to Cina, who was about to depart to his winter hunting-grounds. Thus soon do my flock begin to disperse; he, as the pioneer, entering his wooded territory, and, like another Alexander Selkirk, able to exclaim, "I am monarch of all I survey." But where is his instructor—where is he who is to direct his feet into the path of righteousness? Far, far distant. No cheering words can he administer, even should sickness visit him; no words of hope, should he be called upon to pass through the dark valley of the shadow of death. The only thing he can do for him, after having dismissed him, is to pray for him; for he truly needs the prayers of those who enjoy superior privileges, that he fall not into indifference respecting his eternal welfare, which is a thing greatly desired and sought after by the enemy of souls.

Aug. 15—I visited my sick folk, of whom there were several. They were, without exception, extremely patient under their affliction, acknowledging that it proceeded from God, to whom they con-

tinually looked for help, which they expected through Christ Jesus.

Aug. 18—Wemistakos's family, which is a very large one, departed to-day. They will not come in again until next summer, as they remain ten days' journey from this place. They requested books. I gave them what I was able, and told them that I hoped I should receive some per ship; and if so, I would endeavour to send them one by some Indians who would probably see them during the winter. I gave them an almanac, which will serve them until next spring, and of which they appeared particularly glad. They expressed great thankfulness for the instruction they had received, and hoped they should return to be further instructed.

Preservation from danger, and thankfulness of Indians.

Aug. 26—I spent a most happy evening with the Indians, several of whom had experienced the mercy of God in a remarkable manner. They had been sent off to the ship two days before, which was lying nearly thirty miles distant. Having proceeded about ten miles, they were overtaken by a violent storm. They endeavoured to pull against it, but were quite unable: they were accordingly obliged to trust themselves to God and the waves. Happily none were drowned, but the storm drove them nearly thirty miles to the eastward, where they remained until the wind had subsided. During their trouble they had called upon God, whom they felt to be nigh at hand. I addressed all present on the event, when they appeared very deeply impressed by what they heard.

Arrival of the Rev. E. A. Watkins.

This evening the ship was enabled to come over the bar, after having remained outside since Monday. After service, I went to the factory, to Mr. Miles, and soon had the pleasure of welcoming my dear fellow-labourer, who arrived with my esteemed friend Mr. Gladman. Let those who have been placed in similar circumstances conceive our joy on meeting, after twelve months' separation, in which time each of us had remembered the other continually at the throne of grace. Each had been engaged in the same holy calling; each had had his hopes and fears; each had experienced great mercies from the hand of God—now seeing each other face to face, with the ex-

pectation of "taking sweet counsel together," and of strengthening and encouraging each other in the good work for which we were set apart. His stay, however, was to be short, as he had been sixteen days coming, he intending to depart on the following Thursday.

Aug. 28, 1853: Lord's-day—This has been a day of great spiritual joy from beginning to end. I took the early Indian service: Mr. Watkins preached an excellent sermon on electing grace at the English service, assisted me in the school, and preached an appropriate sermon to the Indians in the afternoon. What gave me the greatest pleasure was the sight of so many Indians congregated together from so many different parts. We had some from Albany, Rupert's House, Hannah Bay, Big River, and one Eskimo from Whale River. What a delightful sight! What pleasing emotions filled the mind at the prospect! "All nations shall do Him service." Although not altogether different nations, speaking as they did, with the exception of the Eskimo, dialects of the same language, yet their intercourse with each other is very limited, seldom even seeing each other; and now to behold them kneeling together, to hear them praise God together, and to observe the interest evinced by all at the hearing of the word, was sufficient to cheer the hearts of their pastors, and to excite them to pursue their labours with redoubled activity.

Aug. 31—I had a full English service in the church this afternoon, when three little children were baptized—my own and two others; Mr. Watkins being sponsor for my own dear little boy. I afterwards addressed the godfathers and godmothers on their respective duties. In the evening I met the Indians at the church, where, as customary every Wednesday evening, we held a prayer-meeting. Oolikitchiah was very comprehensive in his prayer, supplicating God for all, both English and Indians, requesting him to open their hearts, that they might rightly understand the truth; lastly, for all who were about to partake of the sacrament of the Lord's-supper on the following Sunday. He prayed for a considerable time with great feeling and earnestness. O God, hear our prayer, and let our cry come unto Thee!

FORT GEORGE.

Our Missionary at this remote

and wintry station, the Rev. E. A. Watkins, with Mrs. Watkins, has a just claim upon us for a large portion of our sympathy. With this object we publish the following extracts from the journals he has forwarded to us. From these will best be understood the locality of this new station, and the character of the labours in which he has been engaged. Two features stand prominently forward in these journals—the smallness of the opportunity, and yet the indefatigable diligence with which it is improved; and, secondly, the eagerness of the poor Indians to profit by the instruction afforded them, and the readiness with which they communicate the little knowledge which they have attained to those of their own countrymen, who, being far removed from the Missionary station, are in a still more destitute condition than they are.

New-Year's Day.

Jan. 1, 1853—I had all the Indians, in number about eighteen, assembled this morning, when I gave them an address, taking the English salutation, "A happy new year," as my text. I was pleased to notice the deep attention while I contrasted the happiness resulting from true religion with that arising from worldly pleasures; and while I pointed out the Bible means for obtaining this happiness, and expressed my earnest wish that they might all possess it. I afterwards spent a considerable time in giving instruction in reading the syllabic characters, and in teaching texts of scripture. The remainder of the day has been spent in preparing for the services of to-morrow.

Jan. 2: Lord's-day—I gave the Indians an hour's instruction this morning, from nine o'clock. At eleven o'clock I had English service in Mr. Spencer's sitting-room, when I preached from Deut. xi. 26—28. In the afternoon I had Indian service, and was gratified to observe the fixed attention of my congregation. This evening, at seven, I had my usual Sunday service in my kitchen, when I gave an exposition of the gospel for the day.

Anxiety for Instruction.

Jan. 9: Lord's-day—I instructed the

Indians for an hour this morning. There was one present whom I have not seen before: he arrived yesterday.

Jan. 10, 1853—I spent some time this morning with the Indian stranger, giving him instruction previously to his leaving the Fort. He was much pleased with a present of a small slate, and promised to practise writing the characters which were on a paper I had written for him. He said the words he had heard from me dwelt constantly on his mind, night and day. I trust the flaw in his gun, which was the occasion of his visit to the Fort, will be a link in the chain of God's providence towards him, for which he will have cause hereafter to rejoice.

Jan. 12—I saw the Indian again this morning before he left, and was pleased to find he could repeat the short prayer very nicely. He seemed exceedingly anxious to receive instruction: indeed, this was the only reason why he did not commence his journey to his tent yesterday, being anxious to spend a little more time with me.

I arranged my orders for England—a matter of some importance, having but one opportunity of sending in the year. If any article be forgotten, the inconvenience of being without it must be endured for another twelve months.

Jan. 21—I spent a long time this morning with three Indians who were going to leave the Fort. During their short visit they have made some little progress in reading, and have committed to memory two short prayers. By them I sent some medicines which I prescribed for a poor man whose health has given way, in consequence of which he is disabled from hunting, and, as the sad result, is reduced almost to a state of starvation. I was thankful for the opportunity of rendering some assistance by means of medicine, as also by the present of a small quantity of oatmeal.

This afternoon I had the remaining Indians for instruction, amounting altogether to fifteen, several having arrived yesterday afternoon. After practising them in reading, and trying to teach them some verses of scripture, I commenced teaching the Evening Hymn, translated by Mr. Hunter. Their singing, though not remarkable for harmony, was certainly better than I expected, being their first attempt. They seemed very desirous to learn the tune, thinking it "very fine."

A Day with the Indians.

Jan. 24—Quite a busy Indian day,

and, I trust, not altogether an unprofitable one. After receiving an Indian lesson from my interpreter, I was employed till dinner in correcting copies of the Commandments in the syllabic character. In the afternoon I prepared papers for the Indians, whom I afterwards saw for instruction, expecting them to leave early to-morrow morning. After giving instruction, I detained two conjurers, one of whom is very celebrated, and is looked upon with great veneration by most of the Indians of this district. I endeavoured faithfully to warn them of the evils of their course of action, and at the same time to set forth the readiness of God to grant pardon on condition of their true repentance. The notorious conjuror, who throughout the few days he has been here has manifested a great desire to learn the short prayers which I generally teach the Indians on their arrival, was much solemnized, and expressed great sorrow for his past sins, and also promised that as long as I remain at the Fort I shall never again hear of his conjuring. I reminded him of the difficulty of keeping such a promise in times of temptation, when his countrymen make a "conjuring house," and request him to practise his former arts; and I exhorted him to seek God's assistance to enable him to be faithful to his promise. I reminded him, also, that God would be here always, though I should not, and that he ought to renounce conjuring in order to please God, and not me. The poor deluded man seemed very sincere. May God give him grace to forsake sin, and to turn to Jesus as his all-sufficient Saviour!

Candidates for Baptism.

Jan. 25—In the evening I had the adult class for instruction in reading. After dismissing the class I conversed with one of the scholars, the wife of a servant of the Company, with respect to the sacrament of baptism. I was truly thankful to be permitted to see evidence of the working of the Holy Spirit in her heart. Since I have preached here she has become deeply convinced of her sin, and much impressed with the necessity of prayer, and has now commenced praying daily, a practice which she had formerly altogether neglected. The burden of her prayer, she says, is for peace, feeling her sins as a great weight on her mind. I conversed with her a long time, seeking, as far as God enabled me, "to guide her

feet into the way of peace," shewing her of one who had said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." We afterwards joined together in prayer.

Jan. 28, 1853—This afternoon I instructed the Indians, the number amounting to only five. I afterwards wrote out prayers in the syllabic character. In the evening I spent a long time with my two adult candidates for baptism, one being the woman referred to on the 25th, and the other a single man, a servant of the Company. They both seem much depressed from a sense of their sins, and are anxiously asking, I trust, "the way to Zion with their faces thitherward." May God guide them aright, and carry on that work which seems so evidently to have been begun in their hearts!

Four inland Indians.

Feb. 9—This afternoon I had the privilege of preaching the glad tidings of the gospel to four inland Indians whom I had not previously seen. Three of them were baptized six years since by Mr. Barnley, he having met with them at the Whale River, but the other had never before seen a "praying master." They were much solemnized while I pointed out their sinfulness, in common with the whole human family, and then explained how Christ had "put away sin by the sacrifice of Himself," thus reconciling sinners to an offended God; and that now the Holy Spirit is promised to sanctify the hearts of all true believers in Jesus. I afterwards endeavoured to teach them a short prayer, comprising that of the publican, and a request for the gift of the Holy Spirit. May God mercifully condescend to open their hearts to "attend unto the things spoken!"

Sickness and Death among the Eskimos.

Feb. 10—I was informed this morning of the death of seven poor Eskimos last fall, in consequence, it appears, of some epidemic, though upon this point we cannot gain any satisfactory information. Four of the number died at the Little Whale River post, but the other three were discovered by an Indian all lying dead in one tent. How sad to contemplate their state—attacked by disease, and left to die one after another, without any medical assistance, or even the kind relief afforded by the friendly hand of sympathy! This, however, distressing as it is, is not the most melancholy part of

the picture, for the Christian cannot but reflect on the fearful sequence of death to those who have no hope in Christ.

Influence of kindness.

Feb. 28—I instructed the Indians this morning, previously to their departing to their tent. A stranger had arrived, whom I had not before seen, though he had already received benefit from me, having had some medicines sent to him, and also some oatmeal, a few weeks since, as he was reduced almost to a state of starvation. His health is now much improved, and he expresses much gratitude for the relief afforded him. He has never till now seen a minister of the gospel, so that I had the privilege of announcing to him for the first time the glad tidings of salvation. May God mercifully grant that my connection with him may not only tend to the relief of his bodily necessities, but also to his everlasting salvation!

March 1—I spent some time this morning with the Indian who arrived yesterday, as he purposed leaving the Fort towards mid-day. He attended very earnestly to me while endeavouring to impress upon his heart the grand saving truths of the gospel, and also was very anxious to gain some little insight into the mystery of writing.

Arrival of the Eskimos.

Towards the latter end of April a small party of Eskimos arrived at Fort George, in a sled drawn by seven dogs. They immediately addressed themselves to the erection of an igloo, or snow-house. One of the party was a young man named Peter, who had previously been living at the Fort, and whom Mr. Watkins was enabled to use as an interpreter. We introduce here such passages only as have not already been published.

April 29, 1853—Besides the arrival of the Eskimos, we have had two other parties to day. The first was that of the servants from their temporary stay at about twenty miles up the river, where they have been employed several weeks in preparing timber for the intended buildings at Little Whale River. The other party was the packeters from Rupert's house, they having accomplished the distance in the unprecedentedly short time of eleven days.

April 30, 1853—I paid another visit this morning to the inmates of the igloo, when I had again the privilege of declaring to them the saving truths of the gospel, to which they paid as marked attention as before. Being desirous to obtain an Eskimo for Christian instruction, as also that I might attempt the acquirement of his language, I proposed my plans to Peter, and asked if he would remain with me in order to learn more respecting God; so that he might afterwards teach his own people. I spoke to him of my earnest wish that they might all be taught the means of obtaining eternal happiness after death, and, to show the necessity of such teaching being commenced without delay, I referred to the intelligence which he had brought of the sad mortality with which they had lately been visited, fifty-five of these thinly-scattered people having died near the Little Whale River during the last few months. He seemed to yield a half consent to my wishes, and with this I left him, intending to resume the subject to-morrow.

May 1: Lord's day—I instructed the Indians for an hour this morning, commencing as usual at nine o'clock. After the opening prayer, and the reading of the Commandments, I commenced teaching Watts's First Catechism, having made such alterations in Mrs. Hunter's translation as were necessary to adapt it to the dialect of this post. English service at 11 o'clock. While this was being conducted in the accustomed bedroom, for church we have none, the kitchen which adjoined was occupied by the three Eskimo males, who, for the first time in their lives, were listening to the public worship of God, though in a language which they could not understand. They were much delighted, we afterwards learned, with the two hymns which were sung. This afternoon I had Indian service, which I shortened a little in order to allow time for speaking to the two Eskimos who were present. These latter seemed somewhat astonished at hearing the Indians join in singing the Evening Hymn, with which we close service.

After dismissing the congregation, I commenced talking to Peter, the Eskimo, while he acted as interpreter to his fellow-countryman who was present. I explained the nature and obligations of the Sabbath, and endeavoured to bring forward also the glorious truth of "God

in Christ, reconciling the world unto Himself.' After this I had some further conversation with Peter respecting my proposal of his staying with me for Christian instruction. He appeared to have no objection himself to accede to my request, but was partly influenced by his friend, who urged his return: however, at last he consented to stay with me. I trust God has influenced his mind aright in answer to my prayers; and I hope the trial of separation, when it comes, will not be found too powerful. May the Lord guide me in this matter, and graciously condescend to extend His own glory through my feeble instrumentality! I cannot but feel that this Eskimo youth, who has already the advantage of some knowledge of English, seems to have been sent hither expressly in answer to my frequent supplications on behalf of his nation. May the key of the kingdom of heaven be given to this Peter, as to the apostle of old; so that he may in some sense open the door of the gospel to many of his nation who have lived from infancy in total ignorance of the true God and of His Son Jesus!

May 2—I instructed the Indians this morning, as they wished to return at once to their tents. I was afterwards employed in dispensing medicines for two of them. In the early part of the afternoon I went again to the igloo, and occupied my time in speaking to the poor inmates on subjects connected with their immortal souls. When I returned, I found that, during my absence, there had been an arrival of seven Indians; and being informed that they purposed setting out for their tents by day-break to-morrow, in consequence of the lateness of the season for travelling on the ice, I availed myself of the present opportunity for speaking to them "all the words of this life." I had seen them before, and was pleased to find that each one could repeat a short prayer or a text of Scripture, which they had learned on previous visits.

May 3—Immediately after family-prayers I sent for the four Eskimos, as I wished to make a few presents to those who were about to return to their own country, as also to give them a word of spiritual counsel previous to their departure. I gave them two or three articles of clothing and a small quantity of oatmeal; with all which they were much delighted, and expressed their gratitude in the best way they could. I then spoke

to Peter, wishing him to tell his friends to think often of what they had heard from me respecting God and His Son Jesus; but his heart was too full: he turned his back, and the trickling of a few tears down his cheeks soon told the tale of his sorrows. He endeavoured in various ways to impart comfort, but every effort was vain, and seemed only to add to the bitterness of his feelings. His three companions soon afterwards went to their sled, which was already packed for their departure. I accompanied them a little way on the river, till they had made a fair start, and then took my leave, following them with earnest ejaculations to that God whose temple is all space.

This afternoon I spent some time with Peter, regarding him in the double capacity of tutor and pupil, receiving from him my first lesson in Eskimo, and in return teaching him English, and introducing him, for the purpose of writing his own language, to the mystery of the A, B, C. It is deeply interesting to reflect that this Eskimo youth has commenced his residence with me, in order to be instructed in the truths of Christianity, on the very day, I presume, on which the Anniversary Meeting of the Church Missionary Society is being held in Exeter Hall. May not this be an answer to the prayers of dear Missionary friends in England, that the name of Christ might be known in those places where as yet it has never been heard? Let those whose privilege it is to be the "Lord's remembrancers" be encouraged to "give Him no rest" till He fulfil His gracious promises. And while they make intercessions on behalf of the cause of Missions, may I request that they forget not the Eskimos, and in particular this young man Peter, in whom I am

now specially interested, that he may be led to a saving knowledge of Jesus, and that then, out of the abundance of his heart his mouth may speak to his people, "in their own tongue, the wonderful works of God."

Quickness of Indian females in learning.

June 1, 1853—I received a lesson in the Cree this morning, and afterwards instructed Peter. This afternoon I spent an hour, or a little more, with two Indian females who arrived yesterday afternoon. They are sisters, the one a young woman about eighteen years of age, and the other a widow about thirty. I had never before seen them, and was equally astonished and delighted to discover what a great advance they had made, both in the acquirement of the syllabic character and in learning texts of Scripture. Each of them repeated to me, quite accurately, the following passages selected from the sentences used at the commencement of evening prayer—Ezek. xviii. 27; Ps. li. 3, 9, 17; Dan. ix. 9, 10; and Luke xv. 18, 19; besides a short prayer which I am accustomed to teach the Indians, consisting of the petition of the publican, joined with a request for the gift of the Holy Spirit. All these they had learnt from a piece of paper which I wrote for an adult Indian about two months since, and from this individual they had acquired their knowledge of the written characters. I tested their ability in reading by handing to them a copy of the Lord's Prayer, which they had not previously seen, as well as by means of the black board and chalk, and was much delighted to find them surpass any Indian connected with this post. I taught them Prov. xv. 3, and, as far as God gave me grace, preached unto them Jesus.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On the 16th of June, at the Missionaries' Children's Home, the instructions of the Committee were delivered, by the Rev. J. Ridgeway, Editorial Secretary, to the following Missionaries and Schoolmasters, proceeding to their Stations undermentioned—The Rev. A. Strawbridge, to Amritsar; the Rev. A. Medland, to Mirut; the Rev. J. Leighton, and Mr. J. Wright, to Agra; Mr. Batston, to Krishnagarh; the Rev. C. Every, to Madras; Mr. Scamell, to Tinnevely; Mr. Goodall, to Karachi. The instructions having been acknowledged by Messrs. Strawbridge, Medland, Leighton, and Every, the Missionaries and Schoolmasters were addressed by

the Right Hon. the President, the Rev. E. Sargent, and the Rev. J. W. Cunningham; and were then commended in prayer to the favour and protection of Almighty God by the Rev. C. F. Childe, M.A.—Mr. H. Ireland embarked at Gravesend, June 19, for Auckland—Mr. H. George embarked at Gravesend, June 10, for York Fort—The Rev. C. Bomwetsch left Calcutta, in April last, on account of ill-health, and arrived at Southampton on the 11th of June—The Rev. E. Sargent left Galle, Feb. 13, in consequence of ill-health, and arrived at Southampton on the 9th of May—The Rev. A. D. Gordon and family embarked Feb. 15, and arrived in London on the 13th of June.

Missionary Register.

AUGUST, 1854.

Biography.

OBITUARY NOTICES OF NATIVE CONVERTS, CONNECTED WITH THE MADRAS AND TELUGU MISSION OF THE CHURCH MISSIONARY SOCIETY.

THE Rev. J. Bilderbeck, of Madras, in his last report, gives extracts of communications from the Missionaries, which contain several notices of Native Converts who have departed in the faith of Christ.

The Rev. J. B. Rodgers gives the following account of the death of an aged woman—"She was a convert from heathenism, and had been for many years a steady and consistent member of the Trinity Chapel Tamil congregation. For nearly a year previous to her death she was bedridden, but did not appear to suffer much. She was frequently seen by Mr. Chapman and me during her long-continued illness, and on several occasions I administered the Lord's supper to her in her house. Her views of gospel truth were remarkably correct and clear, and to the last she rested all her hopes on the true foundation, even Jesus Christ, crucified, and pleading for her at the right hand of God. She endured her affliction with much patience, and though she at times gave way to the peevishness of old age, and grieved her kind relatives who nursed her, yet she was conscious of her failing, and wept much for it, as well as prayed much against it. It was doubtless in answer to her prayers, that, for some time before her death, she was enabled, by divine grace, to overcome this infirmity. This was a source of much comfort, as well to herself as to her kind relatives who tended her, removing from their mind all doubt of the reality of God's work within her. Two or three days before her dissolution, as if she had received some intimation of her approaching end, she called her children, and grandchildren, and great-grandchildren to her bedside, and, after humbly begging their forgiveness for all the annoyance she occasioned them by her peevishness, she blessed them individually, and then turned on her side
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deliberately, as if to compose herself for death. Shortly after this she became speechless, and, after lingering for two days, quietly fell asleep in Jesus."

In connection with Mount Road, also, Mr. Rodgers furnishes interesting details of another death. He writes—"The death of the schoolmistress, and that of her infant child, which occurred a few days before her own, are the only casualties that have happened in this congregation during the past six months. The schoolmistress had been ailing for some time before her death, and, to add to her sufferings, her husband was at the same time lying ill of a painful complaint. Though ill, she continued at her post—the duties of which she could scarcely be expected to discharge efficiently—till within a fortnight of her death. She had always a great deal to say for herself, and generally gave those who knew little of her an unfavourable impression respecting her sincerity. But I believe she was, notwithstanding, a sincere professor of Christianity, and truly loved the Saviour. During the last few days of her illness, when she no longer entertained any hope of recovery, she shewed that she rested with comfort on the truths she professed. During the intervals of her paroxysms of pain, which were very severe at times, she was calm and composed, and professed to look forward without fear to death. She repeatedly assured me that her heart did not rebel against the Lord in consequence of the severe trial and pain He called upon her to endure, and that she felt herself strengthened by grace to endure patiently. When asked about

her children, four of whom she was leaving behind, and all of tender age, she said she could commit them with confidence into the hands of Him who gave them life, knowing that He would care for them. On several occasions she expressed deep concern for her sister, who had been living in sin for a long time, and who had, at length, been reclaimed, under the blessing of God, through her means, and had been living with her for the last four months. She was very much afraid that she would go astray again after her death; but this burden also, I trust, she was at last enabled to cast upon the Lord. She continued insensible for a little more than a day before her death, and then departed without a struggle."

The Rev. D. Gnanamuttoo likewise states some cases of equal interest connected with the casualties of Black Town, of which the following is one. He thus writes about it—"Shadrach, a youth of 14 years old, died of cholera at Korakapetta on the 29th of January last. He was one of the prominent boys in our Mission School at Korakapetta, and was a pious youth. He was not only a regular attendant on the means of grace, but also a diligent reader of the Scriptures at home. He used to read them to his parents, and pray with them. Being attacked with cholera, he died all on a sudden; but from his previous conduct, and from the pleasing report I heard of his death-bed sayings, I have reason to believe he died a happy death." The school at Korakapetta, above referred to, is one of those connected with the Tinnevely Settlement. "Blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours." A burial-place, eligibly situated, being very much needed, application has been made to the local authorities for a spot of ground near St. Mary's; and it is hoped the Mission will be able, ere long, to possess a place of its own for interring the dead.

To this we add the Rev. D. Gnanamuttoo's testimony to a man named Christian, long in the employ of the Church Missionary transferred depository.

His general character was always good. Though there were infirmities in him, yet on the whole he was a believer, and one who endeavoured to promote the glory of

God, and the good of his brethren. He was one of those who assisted in pleading the cause of the Poor and Endowment Funds at the anniversary held on the 18th of May last. He was attacked by cholera on the night of the 28th of last month, and the next morning every hope of his recovery was gone. However, he lived until Wednesday night, when it pleased the Lord to remove him. I visited him thrice; and though he was very ill and weak, yet he spoke very sensibly, and understood what was said to him. He was very attentive to the word of God when read to him, and bore his affliction with much patience. He was perfectly resigned to the will of God, and his spirit is now with the Redeemer.

Thus the little church at Madras is subserving the purposes of God. It is a fold into which wandering sinners are being gathered, as they are brought to believe in Jesus Christ, from the wilderness around, and from whence, as they mature, they are being transferred to the paradise above.

The following extracts are from the correspondence of Mr. Shark-y, of the Telugu Mission—the first, from his report for the half-year ending March 31, 1853, and the second bearing date August 9, 1853—

On the 24th of December died Eliza, the wife of our vernacular schoolmaster. She had been for many years a pupil in Mrs. Porter's female school at Madras. Ever since October 1850, when she married, and became connected with our Mission, we had much reason to be pleased with her. Her regularity at divine worship, her diligence in our adult Sunday-school, her knowledge of the word of God, her sobriety, modesty, and consistent walk, were indeed exemplary. About a month before her death she gave birth to a child, and was supposed to be well, and fast regaining her strength, when, the evening before she expired, I was suddenly asked to call and see her. I found her breathing very hard, but calm and collected. She was able, in broken sentences, to assure us that her only hope of acceptance with God was in the righteousness of Jesus Christ. Her view of her own righteousness was scriptural, and she spoke of death, and of her speedy se-

paration from all her dearest earthly ties, without any fear or emotion. She felt that the hand of death was on her; and if any thing troubled her, it was the suddenness of the solemn call. In connection with this she remarked, "Perhaps some unknown sin, of more than ordinary aggravation, has now found me out, and it has pleased the Lord to visit it thus suddenly on me." Yet this by no means disturbed her out of her security in Christ. Medical aid was promptly rendered by the civil surgeon of the Station, and every human effort made to relieve her. But the disease had performed its work, and in less than thirty hours her struggling spirit had left its clayey tenement, and winged its happy flight into regions where death and sickness, pain and sorrow, find no entrance.

Our Christmas was indeed a solemn day, as we had before us the lifeless form of our departed sister. To the grown girls of our school the occasion was one full of profit. To them it was a silent but impressive echo of "Take ye heed, watch and pray: for ye know not when the time is."

It has pleased our heavenly Father to remove from our female-school two very promising girls. They were both about ten years old, and died, one on

the 26th of July, and the other only yesterday, of dropay. Their faith in Jesus was simple and childlike, and our hope is that they now rest together in the dust till the morning of our everlasting day, when we may have the privilege of saying, "Behold, we and the children whom the Lord hath given us! These dear ones were often in earnest prayer to Jesus before they closed their eyes. One of them for a little while looked upon death as a king of terrors, but faith was vouchsafed to her to meet this enemy in Christ, and in the midst of her agony she was often heard to say, "Jesus, save me!" and her last word was "Jesus." The other dear girl said she wished to be with Christ, and was most anxious to receive baptism. She was sick only sixteen hours, and her pain was very distressing to every one around her. Her struggle was great, but it was over soon; and these two tender plants have, we trust, been transplanted from this nursery to the garden of the Lord. Six years has the Lord permitted us to conduct our school operations without a single trial of the kind which has now visited us; but within the last eight months the Lord has, doubtless for good, gathered into His fold above three of our lambs.

OBITUARY NOTICES OF NATIVE LABOURERS

CONNECTED WITH THE WESTERN-AFRICA MISSION OF THE WESLEYAN MISSIONARY SOCIETY.

THE Rev. T. B. Freeman, writing from Cape Coast, says—

It is now a long time since the melancholy duty devolved on me of reporting to you the death of any of the members of our Mission in this part of the world; and we have, consequently, often expressed our thanks to God for the gracious manner in which we have been preserved from the ravages of the destroyer. Bending, however, in meek submission to Him who, "good when He gives, supremely good," is not less so "when He denies," I have now to acquaint you with the very sudden removal of our beloved and excellent brother, John A. Martin, who was in charge of our leeward Stations.

He died on the morning of the 8th of June last. He had been poorly in May, and had suffered much from swollen feet, and other indications of a dropsical habit of body; but had recovered, and resumed his ordinary duties. He preached on

Sunday, the 5th of June, and on Tuesday evening the 7th he was apparently well, and conversing with one of the Teachers as late as nine o'clock, when it appears they separated and retired to rest.

Early on the following morning it was observed that he did not open his room at six o'clock, as he was wont to do; and, after waiting some time, his room was entered by his servant and the Teacher, who found him prostrate on the floor, in a state of insensibility, with a discharge of blood from his mouth.

They succeeded in arousing him to consciousness, but he only opened his eyes, waved his hand apparently in token of farewell, and then expired, without articulating a word.

Thus suddenly has passed away one of the very best of men that Christianity has ever developed in this country. Almost

instantaneously has he entered into glory. And he was doubtless ready and ripe for the change.

I have known no man among my past acquaintances in the Church of Christ who passed through life more calmly and more self-possessed amid the changes of this wayward world, or who exhibited a more steady piety, or who possessed a more honest heart. His duty as a Minister ever appeared to be to him a source of deep enjoyment. Unobtrusive in manner, of a most humble, meek, and quiet spirit, with a gentle and pleasing Christian courtesy, seeming to be a part of his very being. I cannot call to mind one single circumstance, during fifteen years' close association with him, in which he ever grieved me by exhibiting a single exception to these heavenly qualities; and well, therefore, does the Teacher, writing to me from Lagos, say, "We have lost the pearl of a most valuable price," and Mr. Wharton, in writing to me from Accra, "We have lost the prince of our native agents."

He was also a remarkably well-informed man, and exhibited on almost all occasions in his every-day life the operations of a well-balanced judgment. He read extensively and thought deeply, and was well acquainted with general history. With a heart warm and glowing in his beloved Master's work, with the deepest humility he laid his varied knowledge on the altar of the Church, a holy, living, breathing sacrifice. Hence he was a zealous, popular, practical preacher, and eminently useful in his day and generation. A fine proof of his general ability is found in the successful manner in which he managed for so long a time, and frequently under the most trying circumstances, in the midst of tumult, war, and bloodshed, the details of the Badagry and Abbeokuta Circuit, and also in the no less striking manner in which he has secured for his memory the respect and good feeling of all classes in this country.

We all loved him with a Christian brother's warmest affection; and only regret his departure from us in the body on account of the loss we therein sustain, and the bereavement of his only son George,

now in England for education. But there is a gracious God for the fatherless; and as to the great work of mercy in these regions, its Divine Author will take care of it, though He may at times, in His mysterious providence, remove, in their full tide of life and energy, some of its most honoured and useful agents. That which is as the apple of His eye will still enjoy His tender care; that which is engraven on the palms of His hands cannot be overlooked. Here is our hope: this our confidence.

The Rev. John Bridgart, writing from Bathurst, says—

Our Services are all well attended, and the preaching of the Word of Life is made a blessing to many. Sinners are being turned from darkness to light, from the power of Satan unto God, and receiving forgiveness of sins, and inheritance among them that are sanctified through faith in Christ Jesus.

A few weeks ago John Faction, one of our native leaders, a very pious and useful man, was removed by death. During his illness, which was very painful and lingering, I frequently visited him, and was much delighted with his experience. I believe a word of murmuring or impatience never escaped his lips; and when I inquired into the state of his mind he generally expressed himself as being happy in the assurance of his Saviour's love. His friends were often called around his humble bed to join him in prayer and praise. During the last two weeks of his life his weakness was so great, as to render him during the greater part of the time unable even to speak; but the mention of his Saviour's name would even then cause his emaciated features to put on a most expressive smile; and at length, trusting firmly in that Saviour's merits, he triumphantly departed, to be for ever with the Lord.

I have frequently visited persons in England upon a sick and dying bed, but never saw a more triumphant proof of the power of true religion to sustain the heart in sufferings and death than in the case of our departed African brother.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

The Wants of the Times.

Without comparison, we may say that the services of this Society are of inestimable value in reference to the exigency of the times and the state of the people. Founded as it was in a time of the greatest need, in a time of the greatest necessity, it has gradually grown up to its present dimensions. But great as its present dimensions are, it has barely overtaken the daily increasing necessity, without being able to cope with the mighty want that existed at the time it commenced its operations. The constitution of this Society is essentially Protestant. It is Protestant in its principles. It is Protestant in its character. It is Protestant in its action. It is Protestant in its organization. But the great merit of this Society lies in the extreme and minute, and, I may say, holy care that it exercises in the selection of its agents; and depend upon it, in these days it is not so much churches and funds that we require, as true and fitting men for the work in which they are to be employed. Not only do we want the addition of new men, but we want expurgation of the old. A deadly chill has come over the operations of the Church, and the truth is, that some are driven out of her, and thousands upon thousands are not invited into her on account of the pestilential atmosphere of ceremony and of doctrine that besets the once pure and apostolical form of the Established Church. Now, the last census ought to make us reflect very deeply on the present position and prospects of the Church. Turn it which way you will—make all possible and every deduction—allow that the statements contained in it are not correct on the one side, and that they are greatly exaggerated on the other—turn it, I say, which way you will, the great and melancholy fact remains, that there are several millions of our fellow-countrymen, who never at any time enter a Place of Worship, but are growing up in a heathenism as practical as the savages of New Zealand formerly, and as the pre-

sent black inhabitants of Timbuctoo. But if this be so, what would have been the condition of things had it not pleased God to put it into the minds of the founders of this Institution, to set themselves with activity and faith, some years ago, to endeavour to supply this terrible want, and cultivate that terrible wilderness of which we still see such enormous proofs remaining? It is only in this way that we shall be able to overcome the difficulty. I have no faith in Parliamentary inquiries, or in Parliamentary motions. There is a motion now on the books of Parliament, to take into consideration the state of the manufacturing districts, and the spiritual destitution, in the way of Churches and Schools, of a great portion of the people. This may be a good subject to make a speech upon, and put the necessary statement before the country of the actual state of things which exist, but in the issue of it I can have no confidence at all. Parliament will not give you money, and Parliament cannot give you men. And depend upon it the Church of England must now be more alive to the exigencies of her position and the requirements of her duty. Those who are opposed to the Church of England—I will not say in malignity, for it may be upon principle—but those who are opposed to the Church of England, and out of it, are acting more systematically than before; and not only will they refuse any thing in the shape of a grant for Church extension, but it will require all the wisdom and all the energy of the true men of the Church to carry their own measures for the improvement of the Church, and the better adaptation of their revenues against the resistance of those who seem determined to withstand any proposition that will tend to improve her position, and enable her to obtain a deeper and a larger hold on the hearts of the people of this country. This affords us another proof of the immense necessity of this Society, and of the immense necessity of its operations, that it may wind among the people, and bring the scattered sheep into the fold, and shew that the Church

of England is what it professes to be, and what its founders intended it to be, the real fold and the real Church of the people. The records of the Institution exhibit the most marvellous instances of piety, self-devotion, pain, and toil for God's service. These are days of great activity and much intellectual power, and great stir and great excitement. The vast proportion of those who have the means do nothing at all, and those who do any thing do a great deal too much—too much for their strength, too much for their powers of endurance; and it is therefore a matter of necessity, it is a matter of imperative duty upon us to come forward, and by all the means in our power enable these good men to develop their moral and their physical energies for the service of God and for the honour of God. It is necessary for the honour of God, for the security of this kingdom, for the salvation of immortal souls, that we should no longer leave things as they are, but that we should do all that lies in our power to multiply the number of those holy agents; and in these days of trial and of approaching conflict to make preparation for the great day by the diffusion of the knowledge of God through the length and breadth of the land. I do sincerely hope and pray that no favour, or countenance, or support will be wanting in aid of the operations of this great and most blessed Society. And for myself, let me say, that it will ever be to me a matter of honour and joy that I have been associated with a body of men who, if any shall be found awake on the great day of necessity, will surely be so, and who, in the hour of conflict and in the day of demand, will be found watching.

[Earl of Shaftesbury—at Ch. Past.-Aid Soc. An.

What has been done?

In the twenty years embraced by the survey which the census presents no fewer than 2000 Churches have been erected in the Church of England by means mainly, if not absolutely, of the free-will offerings of the children of the Church. It would be no exaggeration, I believe, to estimate the cost of these Churches at an average of 4000*l.* each. Consequently the total sum for this purpose cannot fall short of 8,000,000*l.* sterling. And if to this we add 4,000,000*l.* more, as expended during the same period in the restoration of Churches, in the en-

dowment of Districts, and in the erection of School-houses, we shall thus have the amazing sum of 12,000,000*l.* sterling contributed in twenty years by a single branch of the visible Church of Christ for the extension of the Means of Grace within its own borders, and the supplying of the exigencies of our neglected population. We will not glory, we give to God the glory. Nevertheless, we may challenge the history of the past, or the experience of the present, to shew any branch of the Church that, at any time during the same period, has raised twelve millions of money from the free will oblations of its own children. Let the same progress be made, or, rather, let us have that accumulating ratio of progress which befits us; and let 24,000,000*l.* be raised in the next twenty years, if God spares this land so long.

[Rev. Hugh Stowell—at the same.

Improved Moral Condition of the Manufacturing Classes.

I do not hesitate to say that there has been a very steady moral progress on the part of the mass of our people in the manufacturing districts. I will bring a proof, furnished by the experience of the memorable strike in the town of Preston, which has happily been just brought to a close. That strike, viewed at a distance and on the surface, may be considered as merely a great social evil; and in many respects it has been so. Nevertheless, if you look at it more narrowly, and inspect it more carefully, you will find it to furnish one of the most striking tests of the social and moral improvement of the manufacturing classes. The turn-out did not, I believe, originate with nor was it prolonged by the people themselves. It originated with and was protracted by demagogues, who prey upon the people, trade upon their delusions, and traffic in their sufferings. At the same time, let me not be misunderstood, I believe that the working classes, some of them in Preston and elsewhere, had and have frequent cause of complaint against their masters; and it is a very unfair thing to lay all the blame at the door of the working classes, and not to share it with those who employ them. I have it on the authority of a Preston master that there were cases in which the poor man had been made to share his master's adversity, but did not fairly share his master's

prosperity. Now, I say, let the poor mechanic share the prosperity just in the same proportion as he shares the adversity. Let their be no schism in the social body. Let the head, and the heart, and the hand, and the foot all feel together. But whatever were the merits or demerits of that strike, its moral character and its social workings are most remarkable. I believe there was not a single criminal commitment of one that was engaged in the strike for robbery, for pilfering, or for any direct outrage or breach of the peace. I believe that, although there were some demagogues arrested, and instances occurred of violence, or, at least, of threatening and menace, in order to prevent workmen who were brought from a distance from being employed, yet the whole character of that strike was most remarkably distinguished by the order, the comparative subordination and submission, the patience and honesty, the sobriety and moral conduct of those who were engaged in it. I can bear witness, from an experience of nearly thirty years in the manufacturing districts, that this is quite a new feature in these turn-outs; for time was when the town of Preston would have required a regiment of soldiers to keep it in order. Mills would have been burnt, masters probably assassinated, and the whole social framework shattered and almost torn to pieces. Is not this, therefore, a blessed evidence that there is a growing spirit of intelligence and regard to law, order, and religion pervading the manufacturing classes? And there is scarcely any town, I believe, more largely and efficiently aided by this Society than the town of Preston. The Church Pastoral-Aid Society, then, may regard the conduct of the operatives of Preston as another testimony to the work which God is enabling it to accomplish. I will give you another evidence of the improved feeling on the part of the working classes. We sent up to the House of Commons recently a petition, imploring the House to close all the beer-shops, dram-shops, taverns, and places of amusement of every kind, during the entire of the holy day of God: a moral achievement which, if attained, would produce effects upon the nation that would almost seem romantic to anticipate or foretell. That petition was signed by 50,000 of the men of Manchester, probably two-thirds, at least, of all the males in our population, that ought

to sign such a petition, of all that are of age and competent to do so. Thus, you see, the working classes themselves take the lead of the legislature of the land, asking to be protected against the incitements and enticements to crime which the selfishness of one class and the political expediency of another allow. Another deeply interesting evidence of religious improvement in the working classes is the diminution of infidel sentiment among them. I had occasion recently to make inquiry in Manchester as to the existence of infidel organisations and infidel assemblies; and, so far as I could ascertain, there is not a single avowed infidel organization, or a single stated assembly for sceptical purposes held in our vast town, comprehending as it does nearly half a million of people. But another and perhaps still more interesting evidence of improvement on the part of the intelligent working classes is, that on inquiring at our various public libraries in Manchester, open alike to poor and rich, and in which Manchester is happily affluent indeed, I ascertained the interesting fact, that whereas some years ago the romances, novels, and trashy books of that description were read in the proportion of three to one as compared with books of history, geography, and works of a similar character, now there is just a reversal of the proportion, and the trashy books are, comparatively speaking, thrown into the shade, and books that furnish solid and wholesome reading are eagerly sought after by the operative classes.

[The Same—at the same.

House to House Visitation.

In my own district in Birmingham there is hardly a house in which, when our Lay Assistant crosses the threshold, he will not be welcome; and more than that, there is hardly a public-house we enter in which we do not meet with a welcome. And when we talk to the publican, and say to him, "My friend, what are you doing for your soul?" I have scarcely met one who has not answered, "Ah, Sir! I wish I was away from this; if I had been aware of the evil of this calling, I would never have had any thing to do with it." And we can tell of publicans and gin-shop keepers who shut up their shops, and will not sell a halfpenny-worth from morning to night on the Sabbath. True, they are

few, but we are thankful to speak of any; and this is the result of coming, by means of our Lay Agents, directly at the people. I know of one gin-shop in Birmingham that has been shut up now for two years. The proprietor of this said, "I have not the bowels of a man to take what I do from the poor people." That is two years ago, and since then it has been regularly closed on the Sunday. Here, then, is the result which, by God's mercy, attends the multiplication of Agency; and it is by the multiplication of Agency only that we can hope to succeed. How is it possible for us to visit all our people, as we ought to do, day by day, and exercise a pastoral care and superintendence over them, except by that means? In cases of sickness and mental anxiety, the system of visitation which we are thus enabled to carry out is appreciated, and is often attended with the most beneficial results. And though we may not be able to get these poor people to come to the house of God in the first instance, there is in this way a restraining influence exercised over them for good; and in their difficulties and distresses to whom do they come for consolation and advice but to us? Those who know any thing of our large towns will readily understand the value of this restraining influence. We go to the houses of the poor and we ask after their families, and inquire, "What is the state of your soul?" We shew them that we really have an interest both in their temporal and eternal welfare, and thus a restraining work is carried on which produces frequently the happiest results. We can tell of cases where we have visited for eight, ten, and even twelve years almost without hope, and yet in

the last six months, perhaps, we have had reason to believe that our labour for the Lord has not been lost.

[Rev. George Lea—at Ch. Post-Aid Soc. An.

British Influence.

Without intending any reflection upon other nations, I feel all the confidence which truth inspires, when I say that Great Britain exerts a paramount influence among the nations of the earth. Connected with her influence are her extensive possessions. She has her colonies in every quarter of the globe, and some millions of the Heathen are under the control of her salutary sceptre; her banners are floating in the breeze of every zone, and the sun is ever gilding some portions of her dominions; her ships are sailing on every sea, and her manufactures are supplying nearly every market. With her is deposited most pre-eminently the Word of Life, and these things mark her out to be the chosen instrument in its diffusion. Like the angel in the Apocalypse, flying in the midst of the heavens, she is to bear the sacred deposit to all the nations of the world—to every nation, and people, and kindred, and tongue. It is this, rather than the excellency of her constitution, the wisdom of her statesmen, the wealth of her nobles, the valour of her armies, or the prowess of her navy, that gives to us such influence and dominion in the world. Britain is heaven's almoner, and Providence opens for her the way among the nations for the distribution of heaven's bounty. May she be faithful to her high mission, that wherever British Influence is felt, Bible Religion may also be enjoyed!

[Rev. Rob. Young—at B F Bible Soc. An.

BRITISH AND FOREIGN BIBLE SOCIETY. FIFTIETH REPORT.

Introductory Report.

"We praise Thee, O God, we acknowledge Thee to be the Lord." If ever the language of praise and acknowledgment were appropriate on a review of the Society's proceedings, the Committee feel that it is so this day, when they have to report the transactions and results of a year, certainly the most remarkable in the history of the Institution. Its income, from all sources, has swelled to an unprecedented amount, and only in two instances have its distributions within the

year been larger. The friendly manifestations called forth by its Jubilee have been of the most gratifying description; while the extraordinary effort made in behalf of China, and other unlooked-for circumstances, have combined to place the Society in a position such as it has never before occupied, and to stamp upon its fiftieth year a character of solemn magnitude and of deepest interest. Your Committee bow beneath a sense of gratitude and of overwhelming responsibility.

Official Changes.

The Rev. George Browne, who for

twenty years has acted as one of the Secretaries of the Society, having signified that he no longer felt equal to the full claims of his office, your Committee thought it right to proceed to the appointment of a successor; and they are happy in having obtained for this responsible post the Rev. Samuel Brodribb Bergne, Minister of the Poultry Chapel, London, who has relinquished his pastoral charge that he may give himself wholly to his new and important duties. Your Committee have made arrangements with Mr. Browne for the continuance of a portion of his services, and also for his stated, though not daily, attendance at the Society's House.

Funds.

The receipts of the year have far surpassed those of any former one, irrespective of the sums raised for special objects. The total receipts from the ordinary sources of income amount to 125,665*l.* 18*s.* 10*d.*, being 16,505*l.* 8*s.* 2*d.* more than those of the preceding year, and 8225*l.* 9*s.* 7*d.* more than in any previous year; to which is to be added the sum of 66,507*l.* 7*s.* 9*d.* subscribed to the Jubilee Fund, and 30,485*l.* 19*s.* 3*d.* to the Fund for providing a million copies of the Testament for China—making a grand total of 222,659*l.* 5*s.* 10*d.* received by the Society within the year. On the above statement being laid before them, your Committee thought it right to record their deep sense of the favour of God to the Society, as manifested in the extraordinary amount of funds thus placed at its disposal.

The sum applicable to the General Purposes of the Society is 59,656*l.* 8*s.* 8*d.*, viz. — Free Contributions from Auxiliary Societies, 35,875*l.* 5*s.* 8*d.*; Legacies, 15,781*l.* 0*s.* 2*d.*; Donations, 4057*l.* 7*s.* 3*d.*; Annual Subscriptions, 1970*l.* 17*s.*; Dividends, 1776*l.* 14*s.* 10*d.*; Collections, 195*l.* 3*s.* 9*d.*; being an increase of 6977*l.* 2*s.* 1*d.*

The Receipts for Bibles and Testaments have amounted to 66,009*l.* 10*s.* 8*d.*, being an increase of 11,436*l.* 11*s.*

The Expenditure of the Society has amounted to 119,257*l.* 15*s.* 1*d.*, being an increase in the total net payments of 23,750*l.* 12*s.* 7*d.* The payments on account of the Jubilee and China Funds, included in the above, amount to 11,888*l.* 0*s.* 10*d.*

August, 1854.

Particulars of the Receipts and Payments were given at p. 259 of our Number for June.

Issues.

The Issues of the year amount to 1,367,528 copies, viz.—From the Dépôt at home, 1,015,963; from the Dépôts abroad, 351,565; being an increase of 198,734 copies as compared with the preceding year. The total Issues now amount to 27,938,631.

The Engagements of the Society amount to 87,729*l.* 13*s.* 11*d.*, including 41,500*l.* for Bibles and Testaments preparing in this country.

Auxiliaries and Associations.

The number of new Societies reported as having been established in the course of the last year is 200, which, being added to those previously existing, makes the total number now existing in England and Wales 3315, viz.—Auxiliary Societies, 460; Branch Societies, 373; Bible Associations, 2482.

The number of Meetings attended by official and deputed representatives of the Society has been 1686, beside which the extraordinary number of 716 have been attended by Local Agents or other friends, making the total number of Public Meetings held in England and Wales in the last year 2402: being 435 more than in any former year.

The Committee have had again to acknowledge the kind and valuable services of a number of gentlemen, who have co-operated in the visitation of the Local Societies. No fewer than 113 clerical and other friends have in the last year favoured the Society with their efficient and acceptable assistance, by attending 822 Public Meetings. Without such powerful and seasonable aid, it would have been impossible to have provided for the numerous Jubilee Meetings held throughout the kingdom, or to have met the urgent application of our Local Societies. To each and all of these gentlemen the very cordial thanks of the Society are due. Since 1832 the number of Meetings has increased from 557 to 2402.

Grants and Gratuitous Issues.

The Manchester Auxiliary has received a further Grant of 350*l.* towards the expenses of the Agency for the Manchester District. The Grant of 300*l.* for the purposes of Local Agency in the three counties of Derby, Nottingham, and Lincoln, has been renewed.

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The North Shields Auxiliary has received Grants of 1697 Bibles and Testaments in Foreign Languages, for distribution among Foreign Seamen; and for the same object, to the Liverpool Auxiliary a Grant has been made of 100 Bibles and 300 Testaments in German.

The Grants made during the year from the Fund set apart for the supply of recently formed Day and Sunday Schools, have amounted to 4233 Bibles and 8290 Testaments. The total number issued from this Fund now amounts to 139,907 copies, among 2800 Schools.

The Merchant-Seamen's Auxiliary has been supplied with 5991 Bibles and Testaments in various languages.

To the London City Mission, Grants have been made of 2020 Bibles and 2050 Testaments.

To sundry Theological Colleges and other Institutions, Grants of the Scriptures have been made of 237 copies in Hebrew, Syriac, Greek, and other languages.

There have been placed at the disposal of the Swedish Chaplain in London, 250 Swedish Bibles and 250 Norwegian Bibles, for the benefit of Sailors and others visiting this country.

The Sheffield Town Mission has received a Grant of 500 Bibles.

To the Bath Auxiliary Society a Grant has been made of 500 Bibles and 500 Testaments for use in Schools in that city; and to the Bristol City Mission 500 Testaments and Psalms.

Scotland—There have been granted 451 Bibles and Testaments, in various languages, to the Glasgow Seamen's Friend Society; 120 English and 12 Gaelic Bibles to the Rev. J. Mackay, Lybster, Caithness; 144 Bibles and 24 Testaments, in English and Gaelic, to the Rev. A. Clark, of Kilmalie; 36 Bibles and 70 Testaments to Mr. L. Henderson, Weisdale, Shetland.

Mr. Low, of Greenock, who has been employed in supplying emigrants sailing from that port, has visited 82 ships, which had on board 10,824 passengers, among whom he disposed of 1680 copies of the Scriptures: he dispersed some copies among the crews of Foreign Vessels.

Your Committee have been gratified by proffers of aid toward the Million Testament Fund from the Edinburgh Bible Society, the Glasgow Bible Society, and the Synod of the Associate Presbyterian Churches, from the latter of whom they

have received the sum of 3213*l.* 3*s.* 5*d.* toward the above objects. Scotland has come forward nobly and generously to assist in this interesting and special work.

Ireland—Your Committee having included among the special objects of the Jubilee Fund a further distribution of the Scriptures in Ireland, the Jubilee Secretary paid a visit to that country, to confer on the subject with the conductors of the Hibernian Bible Society, through whose medium it was thought well that the principal distributions should be made, the result of which was the placing at the disposal of that Society 47,500 copies.

The gross receipts of the Hibernian Bible Society for the past year have been 4139*l.* 19*s.* 10*d.*; and the issues, 101,197 copies of Bibles, Testaments, and Portions, not including 19,793 copies, a portion of the Jubilee Fund Grant of the British and Foreign Bible Society to Ireland, nor including 1600 copies supplied on account of that Society to the troops embarking for the East. The total number of copies issued by the Society since its formation is 2,239,634.

To the Sunday-School Society for Ireland Grants have been made of 14,000 Bibles and 17,500 Testaments, beside 900 Bibles and 600 Testaments from the Jubilee Fund to meet special cases, and especially to supply aged persons. The total number of Schools in connection with the Society on the 1st January, 1854, was 3012, which were reported to be attended by 224,444 Scholars, and 20,257 gratuitous Teachers.

Jubilee Proceedings and Chinese Testament Fund.

The Committee venture to say, that never before in the history of the Institution has there been so wide-spread a demonstration in its favour—never have greater efforts been made to uphold and advocate its cause. Old friends have rallied around it with indications of unabated attachment, and new friends have been gathered whose accession gives hopeful promise for the future. Its proceedings have been published and made known in every direction, and its claims have been admitted in quarters where before they had been little heard of. Your Committee cannot adequately express their sense of obligation to the innumerable friends who have in different ways come forward to serve the Society.

In the autumn of last year a Letter

appeared in the public prints from the Rev. John Angell James of Birmingham, embodying a proposal, originally suggested by Thomas Thompson, Esq., that, to be prepared to take advantage of the extraordinary movements in China, and of the probable opening which might thus be afforded for the introduction of the Scriptures into that vast empire, a MILLION copies of the New Testament in the Chinese Language should be immediately printed, and measures taken to disperse them as speedily as possible. The attention of your Committee was early drawn to this document—not addressed to themselves in particular, but submitted to the whole Christian world; and after serious consideration they resolved “that, relying on the sympathy of the British Public in this desirable object, they were prepared to take upon themselves all the measures necessary for printing, with the least practicable delay, ONE MILLION copies of the Testament in Chinese.”

With little effort on the part of your Committee, but with much noble, and generous, and self-denying effort on the part of others, the calculated amount necessary for the proposed million of Testaments has been raised; and a noble surplus is found, which, after meeting the further requirements of the project, will be wholly devoted to the spreading of the Scriptures in China. The intensity, activity, and rapid result of this new effort of Christian zeal has perhaps never been surpassed; contributions have flowed in from all quarters, and from all classes, in almost endless variety of amount. In this, as in the general Jubilee Fund, the poor man has vied with the rich, the child with the aged sire, the colonies with the mother country, and even foreigners, in climes far distant from each other, have pressed to take, though it may have been but an humble part in this magnificent act of charity.

The amount of united Special Funds was, in May, as follows—General Jubilee Fund, 67,040*l.* 0*s.* 5*d.*; China Fund, 32,183*l.* 16*s.* 6*d.*: total, 99,223*l.* 16*s.* 11*d.*, and has since been increased to more than 100,000*l.*

The appropriation of these large sums entrusted to them has pressed heavily on the mind of your Committee, and engaged their most serious attention. The summary of them is as follows—1. Grants for purposes of Domestic Colportage, 1775*l.*; 2. To the London City Mission a Grant of 10,000 Bibles and Testaments; 3. To

Unions, Prisons, and Hospitals, for permanent use in those establishments, 10,721 copies; 4. To Ireland 51,500 copies, value about 4000*l.*; 5. To Prisons, Hospitals, Schools, &c., in Holland, France, and different parts of Germany, with the Universities at Upsala and Bonn, nearly 20,000 copies; 6. To the several Presidencies in India, in books and money, to the amount of above 5000*l.* 7. Beside smaller Grants to Emigrants, Jews, &c.

Your Committee, has made arrangements with the Rev. Philip Kent, one of the Society's Domestic Agents, to visit the British Colonies of North America, where the Auxiliaries have expressed themselves prepared to give him a cordial welcome. Mr. Kent, on his way, had it in prospect to attend the Anniversary Meeting of the American Bible Society, where the Committee are pleased that he should appear as the representative of your Society.

Your Committee is also in treaty with two gentlemen to undertake a proposed Mission to Australlia.

With regard to the appropriation of the China Fund, your Committee may briefly state, that measures resolved on by the Shanghai Corresponding Committee, in concert with the Bishop of Victoria, are in process of execution for printing one quarter of the million copies intended to be produced; namely, 115,000 copies at Shanghai, under the charge of the Corresponding Committee; 50,000 under the superintendence of Dr. Legge, at Hong Kong; 85,000 at different Missionary Stations, under the direction of the Bishop of Victoria, who very kindly took on himself the responsibility of this portion of the work.

To expedite the above works in China, your Committee is just sending out an additional cylinder printing-press to the Corresponding Committee at Shanghai, for the purposes of the Society. Your Committee has resolved to print 50,000 copies of the entire Bible in Chinese, as fast as facilities can be obtained for the purpose, to be paid for out of the surplus proceeds of the Testament Fund, should they be found sufficient.

On the extraordinary revolution in China your Committee makes no comment: the purposes of Providence will unfold themselves in due time. But your Committee would not have deemed themselves faithful to the trust reposed

in them, if they had shrunk from the attempt to provide, at any cost, for probable or even possible contingencies, where the interests of such a mighty population are concerned.

Your Committee, before they close, must allude to another topic. When it was understood that thousands of our countrymen, both in the army and the navy, were leaving our shores on hostile expeditions, your Committee met and resolved that it was "most desirable that every soldier, sailor, and non-commissioned officer, proceeding on foreign service, should be provided with a copy of the Testament."

Measures were immediately adopted in the spirit of the above Resolution, and 50,000 Testaments were directed to be prepared without delay. Recollecting that the Naval and Military Bible Society already occupied itself in this department of Christian Philanthropy, and unwilling to appear to act in rivalry in the great work, a deputation, headed by your noble President, was appointed to hold a conference with the conductors of that Institution. As the result of that conference, 20,000 copies of the Testament, since increased to 30,000, were placed at their disposal; and as their Agency does not extend beyond this kingdom, Grants to the extent of 5000 copies were made to the Hibernian Bible Society for troops and vessels sailing from Ireland. Large supplies were also forwarded to the Society's Agents and Correspondents at Malta and Constantinople, who were encouraged and enjoined to take all suitable means for furthering the object in view.

Taking further into account the opportunities and openings which even war may supply, your Committee have ordered to press 10,000 copies of the Four Gospels in the Turkish, and 5000 of the Testament and Psalms in Modern Russ; and our Foreign Dépôts have been largely supplied with the Scriptures in several other European and Eastern Languages.

In addition to the above, M. de Presensé has been empowered to furnish, at the cost of your Society, copies of the Testament to the soldiers and sailors of the French Armament destined to the seat of war, on such terms and to such an extent as he may deem expedient and practicable.

Would that it might please the Lord of Hosts, the mighty Ruler of the na-

tions, to send forth His Spirit with His Word, that wherever it may penetrate it may assuage the miseries attendant on a state of war; root out the passions whence war and fightings come, and plant in their stead the principles of lasting and universal peace!

Benevolent Fund.

Among other important objects contemplated by the Jubilee, it was proposed to establish "A Special and Separate Fund, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad, and to their widows and children, when in circumstances to require such aid." Some of the best friends of the Society, greatly approving of this object, directed that their contributions should be wholly devoted to it, while others placed their donations at the disposal of the Committee, to be appropriated to the various objects specified according to their discretion. The sum of 5000*l.* has been appropriated for this purpose, in addition to the sum of nearly 1000*l.* specially contributed to the Benevolent Fund, to be augmented by annual subscriptions or donations, as may appear necessary and expedient hereafter.

Close of the Jubilee Year.

On Friday evening, March 3, 1854, a Meeting was held at the Freemasons' Hall, Great Queen Street, Lincoln's Inn Fields, the Right Honourable the Earl of Shaftesbury, the President, in the Chair. It was a Meeting of the Officers, Committees, and Collectors of Auxiliaries, Branches, and Associations, in London and its vicinity, specially invited to meet the Committee and Officers of the Parent Society, convened for the express purpose of creating an increased interest in behalf of the Society in and around the metropolis. After the reading of a brief Report of the Society's Jubilee proceedings during the year, addresses were delivered on the following subjects:—1. The success vouchsafed to the Society, during the first half century of its existence and labours, calls for special gratitude to Almighty God. 2. The present state of Great Britain and Ireland demands renewed and increasing exertions to circulate the sacred volume. 3. The peculiar circumstances of foreign countries, and particularly of China, re-

quire a prompt and vigorous effort to extend the blessings of Divine Revelation. 4. The present is a suitable season to augment the Funds of the Society, by the revival and extension of Auxiliaries, Branches, and Ladies' Bible Associations throughout the country, more especially in London and its vicinity.

The speakers on the occasion, in addition to the noble Chairman, were the Rev. Dr. Steinkopff, Rev. J. H. Gurney, Rev. Dr. Archer, E. Corderoy, Esq., and the Rev. George Browne.

Concluding Remarks.

What a retrospect does the year now terminated present! What joyous, what solemn feelings does it not inspire! It becomes us to rejoice greatly, and give thanks; it becomes us also to be "sober, and watch unto prayer." If, on the one hand, God has given us signal tokens of His favour, by stirring up the hearts of His people in a remarkable degree to replenish the Society's funds; on the other hand, by thus enlarging its opportunities of usefulness, He has deepened our obligation to see that its work is carried on with fidelity, diligence, and singleness of eye to His glory!

But there are other grave considerations which suggest, that the joy and exultation which we so naturally and properly feel this day should be found in fellowship with sobriety and prayerful watchfulness.

The work itself in which we are engaged is a solemn one. The Book we handle, and with which alone we have to do, is the Book of God—the record of His mind and will; it bears with it a message of life and death; it contains in it words by which all shall be judged at last; it is also a Revelation of Mercy. To make this Book known among the nations, to publish it to the ends of the earth, to give it to all people in their several languages, and dialects, and tongues, is no light undertaking.

Again, the work in which we are engaged is far from its completion. Grati-fying and even wonderful as the progress of the Society has been in its course of fifty years, thankful as we feel for the prosperity and success to which it has now attained, its work is yet undone to an appalling extent. Myriads of people pine away in spiritual want, waiting in vain for the "law of our God." Can we think of them without tears of pity?

Their sorrows must needs chasten our rejoicings. How solemn, how critical are the circumstances under which our work has now to be carried on! The heavens gather blackness around us! and the earth trembles beneath our feet! All things portend a conflict, the issues of which none can foresee. It is a serious thing to be called to labour for God at a period like the present; it is a serious thing for individuals or Societies to be entrusted with facilities and influences for good at such a time.

Why is it? your Committee is ready to ask—it is a question which has doubtless arisen in many a thoughtful mind—why, at this particular juncture, is the Society placed in a position of unsurpassed vigour and strength? Why are there vouchsafed to it, at the present moment, such abundant resources? Is the ploughshare of war to break up new furrows, in which the "seed of the kingdom" may be cast? Are woes coming down upon the earth, which nothing but the healing "waters of the Sanctuary" can soothe? Is the Spirit of the Lord about to work a great work on the hearts of men, for which purpose He is sending forth His word, "as the rod of His strength out of Zion?" Will that "same Jesus that was crucified" speedily vindicate His claim to be everywhere acknowledged as "both Lord and Christ?"

Your Committee interposes no opinion, but gratefully adverts again to the fact, that at no former period of its history was the Society so largely supplied with the means of meeting any new and urgent demands that may be made upon it; and they cannot but accept this as a token for good—as a sign and a witness that "God hath not forgotten to be gracious, that He hath not in anger shut up His tender mercies." It is a "bow in the clouds," giving to all the true friends of the Bible the assurance, that "though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, and the mountains shake with the swelling thereof," yet "the Lord of Hosts is with us, the God of Jacob is our refuge!"

RELIGIOUS-TRACT SOCIETY.

FIFTY-FIFTH REPORT.

Introductory Remarks.

In presenting to the friends of the Religious-Tract Society its Fifty-fifth Annual Report, the Committee feels that the pro-

vidential events which are transpiring are both encouraging and admonitory. In some parts of the world, particularly in China, scenes of extensive usefulness are opening, and increased facilities enjoyed for the diffusion of religious truth; at the same time the fearful sounds of war which are heard, speak loudly to all Christians to work "while it is day;" the night may soon come, "when no man can work."

Issue of Publications.

The total issues of the Society's Publications during the year, have been TWENTY-SEVEN MILLIONS, THREE HUNDRED AND SEVENTY-SIX THOUSAND, FIVE HUNDRED AND SEVENTY-FIVE; being an increase of ONE MILLION, FIVE HUNDRED AND TWENTY-FOUR THOUSAND, SEVEN HUNDRED AND TWENTY-FOUR. The total circulation of tracts and books, in *one hundred and twelve* languages and dialects, (including the issues of affiliated Societies in foreign lands) has been about SIX HUNDRED AND THIRTY-NINE MILLIONS.

Grants for Great Britain and Ireland.

The following are the particulars of the general Grants—

City and Town Missions, inclusive of the London City Mission, District Visiting, Scripture Readers, Christian Instruction, Loan Tract, and similar Institutions . . .	1,451,230
Sabbath-day Circulation . . .	72,665
Soldiers, Sailors, Rivermen . . .	396,971
British and Foreign Emigrants . . .	366,014
Prisoners and Convicts . . .	12,520
Patients in Hospitals . . .	6800
Workhouses and Union Houses . . .	5600
Pleasure Fairs . . .	41,066
Races . . .	12,066
Special Occasions, such as the Camp at Chobham, Dublin Exhibition, Cholera at Newcastle, Troops going to the East . . .	170,767
Agents connected with Home Missions . . .	20,650
Foreigners in England . . .	11,500
Miscellaneous—being about five hundred and sixty grants . . .	1,267,455
Ireland . . .	595,457
Scotland . . .	207,187
Wales . . .	27,795
Total . . .	4,665,723

The value of these publications is 5528*l.* 8*s.* 10*d.*

Notices relative to Domestic Grants.

Libraries for Destitute Districts—These have been 459; the amount granted has been 1046*l.* 9*s.* 8*d.*

Libraries for Sunday and Day Schools—Number of Libraries, 373; amount granted, 731*l.* 2*s.* 8*d.*

Libraries for Union Houses—The Libraries granted to these houses have been 43; the portion voted being 162*l.* 10*s.* 5*d.*

Libraries for Lunatic Asylums—These have been four, amounting in value to 71. 12*s.* The Committee hope that the words of peace contained in the books will soothe the minds of these mentally-afflicted people. The Chaplain of the Surrey County Lunatic Asylum at Tooting has informed them that they have nearly 1000 patients, and that more than 100 annually leave convalescent. He stated his wish to present a suitable book to each patient on leaving the asylum, when a grant of 5*l.* was made, at one-third the catalogue prices.

Books for Ministers on their Ordination—The Committee have received nine applications from Ministers and Missionaries of limited resources for books, for their private Libraries. These selections have amounted to 60*l.* 16*s.* 6*d.* They do not exceed 10*l.* for each applicant on payment of half.

The Committee, having heard that Grants of this nature have been very useful, have determined to offer also to theological students, preparing for the Ministry (including those in the British Colonies), a selection of Books for their private Libraries, not exceeding 5*l.*, on payment of half; the applications for such Books to be made through the tutors of Colleges. It will be understood, that any person applying as an Ordained Minister, who has already received a Grant of Books, as a student, will only be entitled to receive 5*l.*, instead of 10*l.* worth.

Books for National and British Teachers—The applications have been eleven; the total value of the Grants, 22*l.*

Total Number of Libraries—The Libraries granted in the year amount to 904, without including those sent to foreign lands. The total value of these Libraries amount to 3994*l.* 4*s.* 10*d.*; the portion gratuitously voted being 1992*l.* 18*s.* The total number of Libraries granted since 1852, for Great Britain and Ireland, is—

For Destitute Districts . . .	3431
For Sunday and Day Schools . . .	4723
Select School Libraries . . .	603
For Union Poor Houses . . .	241
Factory Libraries . . .	60

For Lunatic Asylums . . .	25
For National, British, and other School Teachers	256
Total	9339

The reduced price gratuitously voted out of the funds of the Society has been 23,426*l.* 19*s.* 1*d.*

The Camp at Chobham—The assemblage of the military at Chobham, and the expected attendance of many visitors to witness the evolutions of the troops, led the Committee to make arrangements for an extensive circulation of suitable Tracts. In the attainment of this object the Local Clergy and the friends of the London City Mission, the Christian-Instruction Society, and Surrey Mission, zealously co-operated. Nearly 30,000 Tracts were prudently scattered among the soldiers and visitors.

Soldiers and Sailors embarking for the East—Supplies have been sent to Woolwich, Southampton, Devonport, Liverpool, and Dublin. At Woolwich one of the Military Chaplains kindly rendered his efficient services in the distribution of Tracts among the men, previous to their embarking. For our sailors, packets of the Society's Tracts were placed, by permission of the authorities, in the chests with the seamen's libraries. About 105,082 Tracts and other works have been thus circulated. Many of them have been confided to Christian Friends, who, while engaged in the service of their earthly sovereign, are the subjects of a "better country."

Emigration—During the year the Society's Agents have visited about 560 vessels leaving our ports. They have given packets to 8750 families, and 22,290 single emigrants. These supplies contained altogether about 322,280 Books and Tracts. The cost of these publications was about 1160*l.* 10*s.* 10*d.* In addition to these supplies various other Grants have been made for emigrants, amounting to 47*l.* 11*s.* 9*d.*; making a total of 1208*l.* 2*s.* 7*d.*

In answer to a further appeal for funds for the special benefit of emigrants, the Committee have received 787*l.* 19*s.* 7*d.*

Prize Essays on the present condition of the Working Classes—The Committee formerly gave two Prizes, one of 100*l.*, and the other of 50*l.*, for the best, and second best Essays "On the present condition of the Manufacturing and other Working Classes, so far as the same is

affected by moral causes, and personal character and habits, together with the best means of promoting their temporal and spiritual welfare." The two Essays to which these Prizes were awarded have been published; the first is by the Rev. Henry Dunckley, M.A., of Manchester, entitled, "The Glory and Shame of Britain;" and the second by the Rev. W. O'Hanlan, of Belfast, entitled, "The Operative Classes." They were published at a low price, 2*s.* each.

The decision of the adjudicators and the sanction of the Committee have been sustained by the approval of the Christian Public. The Committee has offered them to their Auxiliaries in the manufacturing districts, for circulation among masters and workmen, at half the catalogue price.

Offer to Sunday-School Teachers—The Committee has made a second offer for their benefit, namely, One Thousand Copies of the "Pocket Commentary on the Old and New Testaments," on payment of half-price, that is, two shillings each set, for the Teachers' own use.

This "Commentary" is selected from Henry, Scott, and other approved writers. It also contains a large variety of notes, illustrative of the sacred text, on the manners, customs, topography, and natural history of the East. About 400 applications have been received and complied with.

Prisoners—A large number of the Society's Works have been granted for the use of prisoners in various parts of the country. They are often circulated with much benefit, when the Chaplains feel the importance of such Auxiliaries to their self-denying engagements. The Libraries are a source of amusement and profit, and in some cases the prisoners have through them been reclaimed from their vicious courses, and have become "new creatures in Christ Jesus."

While the Committee felt it their duty to supply these Books, at subscribers' prices, to those prisoners who had the means of purchasing them, they could not withhold the blessing from those who had no money at their disposal, and therefore voted 200 copies of "Pilgrim's Progress," at half-price, and 5*l.* in Books, as a Grant.

Colportage—This subject has appeared to the Committee of increased importance, from the result of the last census. The official Report states, "that great deficiency of accommodation for Public

Worship prevails in towns, especially large towns, and that as many as 5,288,294 persons, able to attend, are every Sunday absent from religious services." The Committee, therefore, respectfully submit to the Society's friends, in the language of the official Report, "that the greatest difficulty is to fill Churches when provided: and that this can only be accomplished by a greater addition to the number of efficient, earnest, religious Teachers, Clerical or Lay, by whose persuasions the reluctant population might be won."

There can be no doubt that the largest numbers of those who habitually neglect the ordinances of religion are principally of the operative or artisan classes.

The Committee has expressed its willingness to co-operate in the employment of such an Agency, by furnishing Books on reduced terms, and granting Tracts to the Agents for gratuitous circulation.

New Periodical—"Sunday at Home. A Family Magazine for Sabbath Reading." About two years ago, the Committee, desirous of providing an antidote to the issues of the irreligious portion of the periodical press, attempted the establishment of a weekly serial, under the title of the "Leisure Hour." The effort met with a large measure of acceptance. The Committee are accordingly encouraged, as an appropriate supplement to the above periodical, to provide a periodical adapted for reading in the family, during such portions of the Lord's Day as are not occupied in Public Worship or private devotion. From the late religious census, it has been calculated that out of four millions of working-men, only about six in every hundred attend Public Worship. This immense mass of population has scarcely any reading beyond what is supplied by the Sunday newspaper, and similar publications; while the Bible, if it gain admission into their homes at all, lies, it is to be feared, an unopened and dishonoured volume. One chief aim of "The Sunday at Home" will be to bring before its readers religious literature in its most alluring forms. While carefully abstaining from topics at variance with the sacred employments of the day, it will study to be attractive while it is edifying—interesting while it is spiritual—instructive while it is devout.

The contents of "The Sunday at Home" will embrace choice Biography; striking Incidents in Church History; the Evidences of Religion, natural and re-

vealed; the progress and achievements of Christian Missions; Sacred Philosophy, and the Natural History of the Bible; the origin, history, and effects of remarkable Religious Books; Pictures of Romanism; Papers on Doctrinal and Practical Religion; short Expositions and Illustrations of Scripture; Instructive scenes from the Life of Our Saviour; useful Anecdotes; Religious Literature, old and new; Sacred Poetry, etc. etc. A distinct department of the work will be specially appropriated to the wants of the younger branches of the family. This new periodical will be One Penny each Number; or in Monthly Parts, Five-pence. It will contain sixteen pages, super-royal octavo, with superior engravings.

Wales—Several Tracts have been added to the Society's Welsh list during the year. On the recommendation of the Society's Agent, the Rev. John Hughes, the Committee have arranged for the publication of a cheap edition of the "Pilgrim's Progress." There has been an increased demand for Welsh Publications: the total issues have been 100,945; being 17,000 beyond the year 1853. The Committee trust that the Ministers and friends of the Principality will endeavour to promote an increased sale of the Society's Works. The Tracts gratuitously voted to friends in Wales have been 27,795, of the value of 23*l.* 18*s.* 9*d.* The Committee have had much pleasure in granting to the Bishop of St. Asaph Books to the value of 24*l.*, at half the catalogue prices, for the formation of Parochial Libraries.

Contributions received from the Principality and Welsh Friends at Liverpool amount to 75*l.* 15*s.* 4*d.*

Scotland—The Society's Travelling Secretary, the Rev. P. J. Saffery, during the year has visited 60 towns, and attended 71 Services. In every part of the country he found an increasing attachment to the Institution. His collections amounted to 353*l.* 17*s.* 2*d.*

When Mr. Saffery visited Glasgow, he attended a public breakfast: it was agreed to form an Auxiliary Society. The Committee gratefully acknowledges from that city the sum of 326*l.* 7*s.* 7*d.* in Free Contributions.

The issues of Gaelic Tracts has been 47,895; being 9259 beyond the preceding year. The Committee regrets the small demand, by purchase, of their

Gaelic Publications, a considerable portion of the issues of the year having been sent as Grants to the Colonies.

The Leith Auxiliary to the Scottish Reformation Society has received a Grant of 10,710 Tracts and 6*l.* worth of Books, on reduced terms, for the purpose of opposing the errors of the Church of Rome. The Anti-Popish Mission of the Free Church of Scotland, in Glasgow, has had two Grants of 100*l.* each, in Books and Tracts, on payment of half the catalogue prices.

The Libraries granted to individual Schools have been 127. The Committee have also furnished 490 copies of "The Harmony of the Gospels," on reduced terms, to the Glasgow Sabbath-School Union, for the use of Teachers connected with the Union, which supplies them at a low price. The Glasgow Seamen's Friend Society has received Tracts and Books, value 40*l.*, on payment of half, the Books being for the formation of Ships' Libraries. The Aberdeen City Mission has received a Library, value 10*l.*, at half-price, for the use of cab-drivers and others.

To the Scottish-Coast Mission a Grant of 12*l.* in Books for Libraries, at half-price, and 5250 in Tracts has been voted. Captain Brodie, of Greenock, has continued to visit the emigrant vessels leaving the port, and distributing among them the Society's packets. The Greenock Seamen's Friend Society has 135 Loan Libraries on board different vessels. A Grant of 22*l.* in Books and 6*l.* in Tracts, at half-price, has been voted to this Society. The Grants to Scotland have been 207,167 Tracts and 178 Circulating Libraries, at reduced prices. The value of the Grants is 585*l.* 1*s.*

Ireland—The attention of the Committee has been directed to the proceedings at the College-Street Police Office, in Dublin, against a young man for giving a handbill to a Roman-Catholic Schoolmaster, and to the judgment pronounced by the presiding magistrate, a member of the Church of Rome. The Committee, considering such judgment to be opposed to law, and a gross infringement of religious liberty, presented a memorial to the Secretary of State for the Home Department on the subject. Several religious bodies interfered; and eventually various friends in Dublin caused an appeal to be made to the Court of Queen's Bench, when the Judges quashed the conviction, and directed the recognizances

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of the tract distributor to be discharged. The Lord-Lieutenant of Ireland has since expressed his disapproval of the course pursued by the magistrate. It is therefore hoped that there will be no further interference with the free circulation of Scriptural Publications. The Committee have endeavoured to distribute liberally suitable Tracts to the numerous Irish Emigrants who have proceeded to distant lands. The Bishop of Cashel has stated, "that many individuals have left the country and emigrated, because, as they have said themselves, they were convinced of the errors of Popery, but had not courage enough to stand against persecution; and therefore they would leave kindred and country, and their fathers' home, and go where they would have the free exercise of conscience." The Committee have had much pleasure in placing 150,384 Tracts, value 100*l.*, with 100 Protestant Ministers proceeding thither, in connection with the Evangelical Alliance, to preach to the people, and circulate the Scriptures and Religious Tracts. Amid much opposition, these Tracts were distributed.

The Committee granted 40,700 Tracts and 50 copies each of the French and German Editions of the "Royal Exchange and Palace of Industry," to be distributed among the Visitors of the Dublin Exhibition.

The Grants to Ireland, consisting of Libraries and Tracts, have been very numerous, and have been placed with Societies, Ministers, and Laymen of all Protestant Sections of the Church.

Of Tracts, in the Irish Language and character, the Circulation in the year has been 71,430; being an increase of 34,875.

Colportage in Ireland—The Committee regret that hitherto but little success has attended the labours of the Colporteurs. The sales are so small, that their entire produce is far from meeting the actual expenses of the object. The Committee have therefore been obliged to discontinue an agency which they had hoped would have been used to Ireland.

The total Grants to Ireland have been 595,457 Tracts, and 127 Libraries. The value of these Grants is 749*l.* 7*s.*

New Publications.

During the year Two Hundred and Thirteen Books, Tracts, and Magazines have been issued.

Notice of New Publications.

Educational Series—"The History of England," which has been for a considerable time in preparation, will be found an important addition to this useful set of works. It is not a mere narration of conquests and party strife, nor an uninteresting series of chronological details, but largely records the state of the people at different periods of the national history, with their maritime operations, commerce, literature and language, social improvement and political progress. All events are contemplated from a Christian point of view. The work is suited for private study, family and school use, and for libraries.

Church History and Romanism—The fifth volume of "The History of the Reformation," by Dr. Merle d'Aubigné, is devoted to the origin and progress of the Reformation in England. As this division embraces some of the most interesting events recorded in the annals of the world, it will, without doubt, have a cordial reception from all who value the earlier portions of this work. It maintains the religious and Scriptural character of the great movement, and vindicates it from the calumny of its opponents. The researches of the author cast great light on transactions which have hitherto been shrouded in obscurity; and it will stimulate the zeal of Protestants in opposition to the encroaching spirit of Popery. "Rome, its Temper and its Teachings," is a concise and popular refutation of the errors in doctrine and practice of the papal church. "Purgatory, an Unscriptural Dogma," is a small work, but ably shewing the evils connected with one of the doctrines of Romanism.

Theological and Devotional Works—"The Stars of the East," by the Rev. J. Stoughton, presents a series of striking sketches of the principal Old Testament Prophets, and of the Apostles, and from their characters and labours are exhibited the various phases of spiritual life. "Christian Titles," by the Rev. Dr. Tyng, is the reprint of a work published in America. Fifty names and titles employed in Scripture to describe true believers are made the themes of as many practical meditations. "Essays on the Evidences, Doctrines, and Practical Operation of Christianity," by the late Joseph John Gurney, is a careful digest of the fundamental truths of revelation, a vindication of their authority, and an urgent

application of their claims on the affections and life. "Christian Progress," by the Rev. J. A. James, is a sequel to his work, "The Anxious Inquirer." It is designed to guide, edify, and encourage those who have entered on a religious course.

Gift Book of Prose, Poetry, and Art—"The Christian Wreath" is sent out in succession to other works of the kind, which have been found acceptable for presents and keepsakes. Its papers consist of pieces descriptive of scenery, of narratives, and refined sentiment in connection with evangelical truth; and all illustrative of the wisdom, goodness, and love of God.

The Monthly Series—This series of works is now brought nearly to its close. It is proposed only to add to its number of one hundred, a volume occasionally, which may complete a subject previously discussed. It is believed that the later volumes are of not less interest than any in the earlier issues. "The Inquisition" is a vivid account of the apparatus and proceedings of this cruel engine of Popery, in Spain and other countries. "Remarkable Escapes from Peril" records many signal and providential deliverances, adapted to encourage confidence in God in the season of danger. "Switzerland, Paris, and Modern Edinburgh," are three volumes supplying much historical and descriptive information of these far-famed localities. "The Field and the Fold" is a popular exposition of the science of agriculture, and while of special value to residents in the country will not be without an interest to those who live in towns. "The Bible in Many Tongues" shews the efforts made to supply the world with the Scriptures, and the delightful results. "Successful Men" consists of biographical sketches, supplying examples of social elevation. "Australia, its scenery, &c.; and Australia, and its Settlements," furnish the best information to those who contemplate emigrating to these colonies, and agreeable reading to such as remain at home. "The Life of Alexander the Great" exhibits not only his career of worldly glory, but his moral character, with such lessons deduced as his history suggests.

Books for the Young—"Charles Rous-
selle" is a stirring incident, and inculcates lessons of industry, contentment, and trust in God. "The Hive and its Wonders" describes the structure, instincts, and habits of the honey-bee in a pleas-

ing way. "The Fountain of Living Waters" is designed to urge on the young the importance of the entire consecration of the heart to the Saviour. "Scenes in the Nursery" presents lively pictures of early life, which may interest alike children and their nurses. "The Brother and Sister" is a story shewing that true happiness is alone to be found in a life of piety. "Necessity and Contrivance" describes various improvements in art and science relating to articles in daily use. "The Little Library" is a new series of children's books, well printed, and suited for circulation in families and schools, and by the way-side.

"*The Leisure Hour*"—The progress of this work fully sustains the hopes and expectations of its earliest friends.

Almanacks—"The Scripture Pocket-Book," "The Christian Almanack," and the smaller works of this class, as in former years, contain a variety of directions, suggestions, and items of information—secular, legislative, agricultural, and social—appropriate to such works. In addition, the Pocket-book possesses gleanings from pious authors, a guide to the reading of the Scriptures, a list of religious institutions, and blank leaves for daily register, which has secured for it the favour of many friends.

Tracts—During the past year nineteen Tracts have been issued, beside six additions to the biographical series of Tracts.

State of the Funds.

The Committee feel considerable anxiety in directing the attention of the Society's Friends to the state of its funds, because they have again to regret their insufficiency to meet the increasing claims on the Institution. The contributions from Auxiliaries amount to 1708*l.* 8*s.* 6*d.*; being a decrease of 146*l.* 4*s.* 2*d.* The general donations and life subscriptions, 1386*l.* 18*s.* 6*d.*; being an increase of 270*l.* 15*s.* 10*d.* The annual subscriptions have been 3585*l.* 0*s.* 4*d.*; being a small increase of 28*l.* 16*s.* 11*d.* The congregational collections have realized 184*l.* 1*s.* 8*d.*; being a decrease of 44*l.* 9*s.* 7*d.* The Christmas Collecting Cards have produced 68*l.* 10*s.* 10*d.*; being an increase of 2*l.* 15*s.* 9*d.* The legacies amount to 2423*l.* 6*s.* 5*d.* Special contributions have been received, for India, 17*l.* 10*s.* 9*d.*; for China, including donations for Colporteurs, 706*l.* 0*s.* 4*d.*; and for Emigrants,

787*l.* 19*s.* 7*d.* The total income arising from Subscriptions and Donations, including the sums contributed for special objects, is 8551*l.* 11*s.* 5*d.*; being 946*l.* 1*s.* 5*d.* less than the preceding year, arising principally from the decreased amount of special contributions, particularly the Emigrant Fund.

The Committee thank their numerous friends for their support, and particularly an old and attached fellow-labourer, for the sum of 1000*l.*, in lieu of an intended legacy. They sincerely hope that this generous example will be imitated by many of the Society's friends.

Gratuitous Issues—The grants of money, paper, and publications to India, the British Colonies, and foreign countries, together with grants voted for Great Britain and Ireland, including circulating libraries, amount to 11,206*l.* 14*s.* 1*d.*; and from Special Funds, 3826*l.* 11*s.* 3*d.* has been expended.

Looking to the coming year, the Committee feel, that from a variety of circumstances they will be unable to meet, from the Society's present funds, the large excess of grants which they have had for many years the privilege of reporting. They must plead, therefore, for increased benevolent contributions. May not the Committee also appeal with firm confidence to the friends in Great Britain and Ireland, who receive frequent gratuitous grants? Surely such friends might obtain for the Society, in their localities, permanent annual subscriptions.

Sales for the Year—The total sales of the past year were 63,400*l.* 15*s.* 1*d.*; being an increase of 4927*l.* 7*s.* This increase for the two years has arisen partly from the large orders received from the Colonies, and from the wide circulation of the Society's Periodical, "*The Leisure Hour*."

Cash received for Sales—This has been 57,938*l.* 6*s.* 9*d.*; for the gratuitous issues, 10,187*l.* 7*s.* 1*d.*, making a total of 68,125*l.* 13*s.* 10*d.*; being an increase of cash received for sales, of 2978*l.* 8*s.* 8*d.* The total receipts, including the balance in hand in 1853, amount to 83,413*l.* 1*s.* 9*d.*; being an increase of 5722*l.* 10*s.* 7*d.*

Concluding Remarks.

The Committee feels the importance of impressing on the Society's friends, and the public at large, the high value of the Christian Press. It is admitted by all who are attached to pure Christianity, that, "the truth as it is in Jesus" is the

great blessing the world requires, and although it is the Church's primary duty to make it known by the living voice, yet the multitudes that need instruction are far, very far, beyond the present power of ministerial agency. We therefore see the wisdom and goodness of God in making provision, through the printed page, for the benefit of the multitudes that are living without the knowledge of the Gospel. It has been well said by a Scottish periodical, "That the press constitutes the channel through which the water of life flows forth to every town and hamlet and dwelling in our land."

Do we not see in the press one of the mightiest instrumentalities, not only for the conservation and increase of our national glory, but for the ultimate universal regeneration of our race? On the other hand, when we contemplate the undoubted and melancholy fact, that millions of profane and demoralizing publications are every year poured forth by the press upon society, assailing the bulwarks of all that is sacred, and pandering, in multifarious ways, to the tastes of the most depraved, have we not a spectacle presented, fitted to fill every right-thinking mind with grief, and at the same time to prompt the important inquiry—In what way is this gigantic power for evil to be met and resisted? What can we do? We must endeavour to feel more than ever our obligation to use the press as an instrument, not only of our own mental and spiritual improvement, but of the mental and spiritual elevation of society at large. In other words, we ought not only to make a more discriminating choice, and a more diligent use of the books and periodicals placed within our reach, for our own personal improvement, but we ought to aid in the circulation of those that are deserving, to the utmost of our power. All cannot be authors and editors, any more than all can be Ministers and Missionaries; but just as all may and should, to the extent to which God hath prospered them, support faithful Ministers and Missionaries, so, according to the same measure, ought support to be rendered to those who are working the press for the advancement of the highest interests of man.

The Committee trusts, that those who are able will liberally sustain the religious press, and particularly its periodical literature. This is a clear and positive duty; and to the discharge of it this

Report furnishes abundant encouragement. The bread cast by faith on the waters has been found again after many days. No effort, in humble dependence on the Holy Spirit, can be in vain in the Lord: "In due season we shall reap if we faint not." "Ideas," says Dr. Merle d'Aubigné, "do not act instantaneously; they make their way in silence, like the waters that, filtering behind the rocks of the Alps, loosen them from the mountain on which they rest. Suddenly the work done in secret reveals itself, and a single day is sufficient to lay bare the agency of many years, perhaps of many centuries." These sentiments have numerous illustrations in the Society's history. Its founders and subsequent friends have sown bountifully the good seed of the kingdom; much fruit has been reaped, but faith in the promises of the Gospel should lead us to anticipate a still more abundant harvest. All things in the present day urge us forward in our work of faith and labour of love. The spiritual wants of millions of the world's population; the disturbed state of nations; the preparations for war; the brevity of the day of effort; all speak with a loud and solemn voice, "Beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

CHURCH-OF-ENGLAND TRACT SOCIETY.

FORTY-FIRST REPORT.

At p. 500 of our Volume for 1853 we gave some particulars of the proceedings of the Society for the preceding year. The Report has since been published, comprehending also a statement of its operations for the year 1853. The contributions for 1853 amount to 50*l.* 3*s.* 6*d.*; and there has been received for Tracts sold, 47*l.* 6*s.*, and 9*l.* 1*s.* for the use of the Committee Room. The payments amount to 110*l.* 8*s.* 4*d.*

Issues of Tracts.

There have been sold in separate Tracts 34,711; in volumes 1235; by grants 2990.

New Publications

One new Tract has been published — "Parochial Incidents."

"The Praying Wife ; or, the Drunkard Reclaimed." Several Tracts have been reprinted.

Extracts from the Report.

In presenting to the Subscribers of the Bristol Church-of-England Tract Society a statement of its transactions for the years 1852 and 1853, the Committee cannot withhold an expression of their deep regret that the small degree of co-operation and support which they have of late received, makes it too manifest that the important object which the Society has had in view, is very inadequately appreciated. Though its resources and the issues of its publications have always been limited, yet in candour they must painfully acknowledge that for some years past in both these respects it has been gradually retrograding; its operations have been cramped, and consequently its means of usefulness considerably narrowed.

The Committee lament that they cannot now, as their predecessors were enabled to do, tell of the growing extent of the Society's connections, and the numerous orders received from affiliated and other institutions at home and abroad. It is true that this marked deficiency may in some measure be accounted for by circumstances over which they could exercise no control. It will be felt that a large portion of its first promoters, whose venerated names gave weight and influence to its operations in the earlier and more successful years of its existence, are no longer enrolled among its Committees or Subscribers, and for the last ten years or more very few names have been added to its lists in the place of those who have joined the Church above. In this respect the Committee have not received that sympathy and encouragement which they might reasonably expect in conducting this useful work; and although they would feel humbled on account of their own want of faith and energy, to which may be attributed much of the discouragement to which they have been hitherto exposed, they would still look back with thankfulness on the success which in former years has crowned their efforts, and they would remember that Israel of old was not delivered from the Midianites by the hosts of her invading armies, but "by the sword of the Lord and of Gideon."

The Committee feels persuaded, that

the same necessity which existed for the formation of a Society such as this is still as imperative as ever; the suitability of their Tracts to the wants of the agricultural and manufacturing parishes is also as manifest as ever; and they would therefore hope, that the Lord will still be pleased to make their humble Society a means of blessing in His Church. They would remember that "man's extremity is God's opportunity;" and having in a former year experienced His goodness in having raised up a friend to discharge a debt which was accumulating and threatening greatly to embarrass this Society, they would infer from thence, that the Lord has still some work for them to do, and they would endeavour to seize all opportunities of making its objects better known and understood.

The Committee feels that it is due to themselves to say, that the great object of the Society has been constantly kept in view, and that from its first origin to the present time, it has steadily, in all its Tracts and Publications, adhered to the great principle of the Reformation, as carried out in the liturgy and rituals of the Church of England; and they would therefore hope and believe that there are still to be found some sound Churchmen, who, on giving their full consideration to the objects and operations of this Society, will not refuse to aid them in their attempts to imbue the minds of the poor and illiterate with a better understanding of the teaching and services of the Church. On the book-shelves of the depository there are Tracts which explain every office and institution of the Church; while at the same time the doctrines of the Gospel of the grace of God are steadily maintained in them, shewing the beautiful harmony which exists between the Bible and the Prayer Book.

On these grounds, therefore, your Committee would earnestly entreat for support in pecuniary assistance, and for co-operation with them in the wider circulation of its little silent messengers to the poor of our land. They would remind their friends that the present day is not the time to grow cold in any work in which the interests of Reformation Principles are concerned. The army of antichrist is still arrayed against the truth, and the Church of England has ever been found to be the strongest bulwark against its encroachments. Let all, then, who love her, and would see her discipline and her

services better appreciated, among their other efforts, come forward to aid the Committee in their endeavours to remove from the minds of the poor the ignorance and prejudices which have been engendered among them, and which the publications of this Society are so well calculated to disperse.

Western Africa.

CHURCH MISSIONARY SOCIETY.

YORUBA MISSION.

IBADAN.

Preliminary Visit of Mr. Hinderer.

THE Rev. D. Hinderer left Abbeokuta on a preliminary visit to Ibadan on March 9, leaving Mrs. Hinderer with the Missionary friends at Ake. He reached his destination in safety after two days' journey, and was received by the chief and people as an old friend. His first object was to secure a native house, for temporary use, as near as possible to the site on which the Missionary dwelling was to be erected. The chief soon decided on one, which was cheerfully surrendered by the proprietor, an heathen priest, who transferred himself into a temporary tent; and Mr. Hinderer, assisted by Mr. Puddicombe, his Christian visitor, proceeded to make such alteration as appeared necessary, removing a few partition walls, and raising the roof a little, so that they might have more room and air; but in so doing, the fragile structure was so weakened, that, during a heavy tornado, the roof fell in, and they had to pass the night amidst the sticks, mud, and dust. In conversation with the former proprietor, Mr. Hinderer elicited the following facts—

I asked the man, the next morning, why his house was in such a state. He said he was very sorry, but he was obliged to go to war, and every thing was neglected at home: and in the course of our conversation I found he was one of the many in this place who are fully aware of the evil of war, but are obliged

to go when war is raised by their superiors. I am sorry to find, that, during my visit to England, they engaged extensively in war, especially with the Ijesha people, who are living to the eastward of Ibadan, and from which they had but just returned. Many small towns and villages of that, and I believe, also, other tribes, were destroyed, and the inhabitants of many more deserted their home before the marching army. Their expedition is, however, considered a failure, for they only brought about 5000 captives, and lost no fewer than 2000 of their warriors. Ibadan has indeed been, and still is, a warlike town: for war it was first established, but peace will be their latter end. There are multitudes in this place who hate the very sound of a war-drum; and as on my former visit, so I found them this time, only expressing joy at the message of peace. These facts have always been very encouraging to me in this immense town, which has been "full of the habitations of cruelty" only; yet our hope of success is, and must be, far above what may be called encouraging circumstances, and infinitely beyond the instruments the Lord graciously chooses to use: it is in our covenant God and Saviour, and in His faithful gospel promises to all nations.

Having made the necessary preparations, Mr. Hinderer returned to Abbeokuta, which he reached in time to spend there the Easter season.

Final Occupation of the Station.

The unexpected bereavements to which, in the providence of God, the Mission was subjected, detained him at Abbeokuta longer than he expected; nor was it until April the 25th that he left, with Mrs. Hinderer, for Ibadan. Of his journey, and arrival on the 27th at his destination, he thus speaks—

There will be no need of my giving an account of our journeying here, as a journey to Ibadan has been described on a former occasion. There was, however, this remarkable difference between my first journey to Ibadan and our present one—that now we not only had no need of taking a private road part of the way, as I then had to do on account of kidnappers, but the proper road is so safe that as few as two or three persons are able to pass it with safety entirely unprotected.

But the sight of the first white woman in Ibadan, and on horseback, too, was so exciting, that whilst the people ran together from all quarters to behold it, horses, cows, sheep, goats, and pigs, frightened at the rush of the multitude, ran in every direction. We had to pass a long way through the town to reach our place; and though the hearty salutations as we passed on were very cheering, yet were we glad, when we reached our little native dwelling, to be, in a measure, out of the immense crowd, and truly thankful to Almighty God for His journeying mercies to us.

The Missionary abode.

April 28, 1853—To-day we set our abode a little in order with our few articles of furniture, and we seem to like its humble appearance, with its open and countrified neighbourhood, and commanding view of the large town before us. The house, which forms a small open square, with a small piece of ground around it, contains a space of about seventy feet by six, with a small piazza in front: part of it is occupied by us Europeans and our servants, and the rest serves as storeroom. This, however, and especially the roof, wanted much repair: to this I had to join a fresh room for our Christian visitor and his family, for schoolmaster, kitchen, carpenter's shop, &c.

First Sunday.

May 1—First Sunday in our new home—blessed and encouraging. We had service in our piazza, which, together with the little square, was filled with visitors, who listened with great silence and attention to the prayers, and the preaching of the word of God.

Intercourse with the people.

May 7—All the week more or less occupied with visitors. It is very fatiguing when one party goes immediately to receive another, and so day after day. But if it pleases God to bless the few gospel words we have the opportunity of speaking to the conversion of some, we shall be amply paid. My greatest complaint in the matter is the frequent flatness of my own heart, which too often keeps me from making use of opportunities.

To-day, Mrs. Hinderer and myself paid the chief our first visit. The spectators were many, and the great man displayed a good deal of grandeur: his singers sang his praises, and took good care to bring in a note or two also in request of their wages.

Arrival of the Rev. J. T. Kefer.

May 11—To-day we had the joy of welcoming our fellow-labourer, Mr. Kefer, and were thankful to see him in such good spirits, and so strong in body after his recent fever. May the Lord grant us long to labour together in this extensive and important field of labour.

Erection of a shed for divine worship.

June 1—Our time hitherto has, in a measure, been rather monotonous, mostly occupied with visitors, and the most frequent are the least promising, viz. the young warriors. On a Sunday we had hitherto kept our services in our piazza, and intended to do so until the next season, when we hoped to build a proper church; but our hearers continued to be so numerous, that we found it necessary at last to erect a shed for the purpose near to our house. We commenced it last week, and I am thankful to say it is now finished, and will be ready for use next Sunday. The only thing we shall miss is Mrs. Hinderer's harmonium, which greatly improved our singing in the piazza.

Encouragement in preaching, &c.

June 15—We have hitherto had too much to attend to at home, especially with visitors, and also suffered occasionally from illness: especially Mr. Kefer had some sharp returns of fever, so that only during the last few weeks we were able occasionally to attend to street-preaching. Mr. Kefer goes about it with much heart. We are generally listened to with great attention, and, in order not to be over-crowded, are obliged to choose the most private corners, because everybody wants to hear about the new fashion. As to their own remarks which they make to us, we cannot but be struck at their acknowledging God's hand in all things; and under every dispensation they exclaim, "It is God that does it, and we must bow to it." On going out yesterday morning, I had once among my hearers a high-priest of Shango, the god of thunder and lightning. He had heard us before on a Sunday, at our house, and after repeating what he had then heard, and commenting on what he had just listened to, he said, "The work is great, but you cannot do it;" and then added the following remarkable words—

"To speak it is yours;

To think about it is ours;

But to do it (*i.e.* to make it have effect) is God's."

He invited me afterwards to his house, which was not far, and where we had a long conversation in the presence of many people.

Serious Illness of the Missionaries.

At the beginning of this quarter* we congratulated ourselves on having fairly started our little Missionary machinery at this place—having our little dwelling and temporary church, if a palm-leaf-roofed shed deserves that name, as complete as we could wish it to be for a temporary affair; and having our visitor, T. Puddicombe, who arrived here with his family on the 22d of June, at last settled down with us. And now we meant, by God's assistance, more decidedly to attack this great stronghold of the enemy; but illness at once began to make its inroads upon our labours. About a fortnight past I was in some measure under the influence of a remittent fever, not, however, to mind it much, till, on the 30th of June, I was decidedly taken with a bilious fever, very similar to what I had on my voyage to England, now nearly two years ago. For a few days I was in a strong delirium, and was thought dangerously ill, but mercy interposed again. My recovery was, however, slow, and I was but just crawling about when my dear wife was taken ill with a severe inflammatory fever, probably caused by much anxiety and exposure to colds, &c., on my account. For a whole fortnight hers seemed to us a hopeless case, and several times did we expect her last. But God had pity on us, and especially on me, and heard our prayers on her behalf. It was indeed a mournful season for me, and our brother Kefer shewed us much sympathy and kindness all the time, and many a night he sat up with us. Also Mr. Maser came from Abbeokuta to visit and to help us. Soon after his arrival she got convalescent, and now we both were for some time on the list of improving patients. But God be thanked, one more night of weeping is over, and the morning of joy has dawned again over our heads. Oh! may it be seen in our lives, as well as in our teaching, that it was good for us to have been afflicted!

State of the Slave-trade at Ibadan.

August 26, 1853—One of our neigh-

* That ending Sept. 25.

bours, an Ijebu, and old slave-dealer, kept for several days a woman in chains for sale, and seems at last to have got her off. Her case made me inquire a little closer into the state of the slave-market here, and the general statement seems to prove what I have occasionally heard before, namely, that the Ijebu traders bought of late a good many slaves, which made me always suspect that they must have some new and private place of export, somewhere in the Bight; but the recent failure of Kosoko's attempt to get possession of Lagos again seems to have revealed the secret. The Ijebus already refuse buying, and do not hide their reason, namely, that their hope of selling slaves at Lagos has failed.

Extent of Ibadan.

Sept. 15—This afternoon I made a round with Puddicombe to some of his relatives and townsmen. To most of them we did not seem to be entirely welcome. There is a good deal of superstition about them, and some of them practise as priests. In the last yard we went to, Puddicombe gave an outline of his history—his capture, and being sold; his re-capture, and being instructed in the word of God by the English. His story was listened to with eagerness and surprise, and some of the men thought it evidently too good to believe it all. Sometimes I get the impression as if many of our hearers went away with somewhat a similar idea, after hearing about their redemption through the Son of God. From this yard, which is in the extremity of the southern suburbs, I could overlook a vast extent of the town. There was the only native helper we have with me as we were looking at the field of houses before us: it was scarcely one-half that was in our view. I was never so struck with the vastness of the work in our hands—if we look merely on this one place, which seems to grow in one's eyes as one moves about in it. And then there are the towns beyond, and immediately depending upon this, which might be visited if we had the means. Indeed, the need of native help especially seems to be more urgent than ever. Meanwhile we have comfort, and take courage in the word of Jehovah—"Not by might, nor by power, but by my Spirit."

Mr. Hinderer adds that Ibadan exercises a very extended influence over the interior eastward, and that not only the towns under its im-

mediate protection, but also such as are not tributaries, are afraid to settle any political matter without a reference to its chiefs.

The idols regarded as mediators.

It is remarkable, that, amongst the Yorubas, the acknowledgment of one supreme God is general, and that they regard their idols in the light of mediators to come between themselves and God. This particular view, which is fitted so remarkably to help the Missionaries in the unfolding of gospel truth to the native mind, often comes out in conversation with the people. We select two instances, the first from Mr. Hinderer's journals—

Sept. 5, 1853—In a yard I visited this evening I met the master, with some priests, sacrificing. He was very civil, and put his idol concern aside to hear what I had to say. Beginning with the usual salutation—inquiring after the happiness of his household—we soon agreed about one truth, namely, that God was the giver of all peace and happiness. But about the idols there in the corner there was the old difference of opinion; he asserting they were given them by God to worship Him through them; I trying to prove that vain and deceitful men invented them to suit sinful man's convenience; when a third and more practical preacher cut the knot of the question with one stroke. A little boy, still a heathen, whom we have lately taken into our house, with three others, and whom I had taken with me, sat behind, and, listening all the while to our conversation, sang out to the master, with all the emphasis possible, "It is the devil: the devil deceived our fathers to worship these things." I was surprised at the boldness of the boy, and my wife said, "Let us go: the man will be angry." However, he took it well, and listened further to the boy's simple narration of what he had learned since he came to the white man's house.

The other is mentioned by Mr. Kefer.

June 8—We entered a large compound, the owner of which is a babbalawo (priest of Ifa), and brother of our visitor Puddicombe. He had several times attended
August, 1854.

divine service, but is still sticking to, and following with his whole heart, the Ifa worshipping. He was glad to see me. The conversation was soon attended by many people of his compound and the neighbourhood, who followed me there. I pointed out what a mercy of God it is, that he, in his old age, before he dies, can hear the good message of our salvation in Christ. He considered, as priest of Ifa, his condition not so dangerous, and said—"When I come to your house, there is my brother and the others of your servants who know me: at the same time comes a stranger to your yard: which of us will first be admitted to you?" "Well, you think you, because you are introduced." "Just as it is with God," he replied. "True; but who can introduce us to God, and beg for us? Your brother and the servants are fit to beg for you by us, because you are man, they are men, and we white people are men too. But none of all men, nor of any creature, is fit to be mediator between God and us. Sacrifices and charms can do nothing: there must be a mediator who is like God, who has free access to Him, and who is also not too high for us men, but who is like us, that we can approach him. And now, look, these are just the glad tidings we have to tell you—that the Son of God came down from heaven, was man as we, only holy as God is. He then made a full sacrifice for our sins, and is now again with His Father, always making intercession for us sinners; and now, whoever comes to Him, and calls upon His name, shall surely be saved." "Good word! but Ifa can do the same: he begs for us." "Well, if he can beg for you, why do you run away from Him and make sacrifice to Shango, and then to Eshu, and, after all, you are still frightened, and begin again with Ifa; and, when death comes, you are shrinking back from the very thought. Why are you so, when your sacrifice is an atonement for your sins, and your mediator Ifa introduces you to God?" "It is so as you say. We have no peace, and are always in fear. God will not receive our souls: therefore we try it with all our gods." "Now, friend, believe me, all who try it with this Mediator, whom we preach, do find peace, which lasts all their lifetime; and even in the hour of death they are rejoicing in their Saviour, because they know He will bring them to heaven. This happiness I wish you and all Ibadan people; and to lead you to

this our Redeemer, therefore, we are here." "Ifa comes from our fathers: they did not know any thing else, nor did we; but if you teach us the word of God, little by little, we shall understand it."

The remaining extracts are from Mr. Kefer's journals.

Interview with the chiefs.

May 18, 1853.—At ten o'clock we were called. Bale's messenger received us at the gate, and led us straight on to Bale, who was sitting in the piazza towards the front, in his grand dress of silk and velvet, surrounded by some chiefs, and by some of his wives. In the yard before him was a music-band, with drums, pipes, and a sort of violin, and a singer praising, with a marvellous loud voice, the Oibos (white people) and Bale. After some salutations, we had to salute the different war-chiefs in their corners of the piazza; but we received a message from Bale's first wife. She wished to see Mrs. Hinderer. We went to her in the corner to Bale's right hand; from there we went to the baloguns, called Bale's right and left hand (the first and second war-chiefs). After having saluted all the chiefs we returned to Bale, desiring him to assemble the chiefs in one place, as we had to speak to them. He sent word to them, and, in their answer, they wished for a secret council; but Bale replied, "No, all may hear what white men have to say." The assembly then took place in balogun's (the first war-chief's) corner, and we followed Bale there accordingly.

Mr. Hinderer then began his short speech, thanking them for all their kindness hitherto shewn unto us, and commending ourselves to their further favour and protection. Then he offered them the presents we had for all the chiefs—ten bags of cowries, and a grand-looking umbrella for Bale. When the presents were delivered, the chiefs deliberated what they had to answer. Bale had to take the word—"We salute and welcome you, and the whole town salutes and welcomes you. You shall dwell in safety and peace among us. Take ground and build houses as you like: nobody shall hinder you. When we came to Lagos there we saw white men, so at Ijaye, and at Abbeokuta; only we at Ibadan had none. Now, as we have, we are exceedingly glad. We are ready to hear your word, and wish you may teach us and our children the word of God. By His will and blessing we shall understand it and be happy," &c.

Preaching—its encouragements and difficulties.

June 11—I intended to go to the Jebu quarter, and went towards the market, but so many people followed me, that I had to stop very soon. They surrounded me under a tree, and I could shew them the way to heaven through Christ without interruption. Only some questions were asked, which proved that they were thinking about the word spoken to them. When I left them, many followed me, crying, "We will hear more of this good word."

I advanced then to the market. At the first corner I stopped, and all passing people did the same; but on account of the increasing crowd I finished sooner, so that many felt sorry when I went away.

I proposed now to go to a compound. We did not know anybody. I entered, therefore, one at random, and it proved that the Lord had guided my steps. The master was in the farm: I went, therefore, to a man of his people sitting in the piazza. All looked surprised to see a white man within their walls. But when I told them, "I have only to tell you a good word," their consternation soon passed away. Almost in no time the piazza and yard were full. The first desire of the man was money, as the principal thing of this country. I offered him, then, a better treasure, which we must not leave behind, but which will make us happy in this world, and after death. "Oh, to reach heaven," replied he, "we go to Orisha; but," added he, "I should like to hear what you have to say, because it is true we all want to go there when we die." I then spoke of Orisha and their sacrifices; how they never can bring peace into the heart, either in life or in death; and continued—"But I will tell you of a sacrifice for sinners which has full value in the sight of God; and of a Mediator who is able to pray for us by God." As they all were anxious to know it, I entered fully on the subject. In the midst of it he interrupted me, and said, "Tell me, when God did all this for us, and gave His Son to die, must He not be vexed if we obey not His word?" After my answer, he said, "If God has such a love to sinners, and will help them all, from this day I shall never go to Orisha, but serve God only, and pray to Christ. But is it true that I shall then go to heaven when I die?" "You may depend upon it: Christ Himself told us, before He

went there, 'You shall be where I am.' "But when I get there I should like to see God, who loved us so much." "All true believers shall see Him, according to God's word."

In the mean time a heavy tornado, with much rain, was coming on. I had therefore to prolong my visit for about two hours, and had opportunity to explain all things better.

Aug. 31, 1853—I intended to go to the Abbeokuta road, as neither Mr. Hinderer nor myself had preached to that people before. After dinner I went there, and dismounted under a tree near some fetish houses. In a few minutes I was surrounded on all sides by people, and the number was still increasing when I began to speak to them. I had in my mind Nahum i. 7—"The Lord is good, a stronghold in the day of trouble, &c." They all seemed much pleased when I spoke of the love and goodness of God. But when I was just about to speak of that love He had to the world, that He gave His Son for sinners unto death, and my people got the more interested, at this moment a man with a sword at his side was passing, and as soon as he had heard some words he began to cry out, "There is no such God in this country! Ifa is God. No other word shall be heard. He"—meaning the white man—"shall go to the Ijebu road, that part is already full; but in this town"—town part—"we will not have this word." Thus crying, he rushed upon my attentive hearers, pushing about with his sword, and roaring like mad, so that all the people were frightened, and ran away in every direction. The man passed me closely, in his work of disturbance, but did not touch me, nor even venture to look at my face. At the same time, an old man, who was first standing in a fetish house behind me, as soon as he heard the first one crying, began, with the same roaring voice, to praise him, and to curse me. He said, as I heard afterwards, "Shango shall kill him, and all who listen to his words. As soon as clouds come, Shango will hear me, and do it." During all this time of tremendous noise and disturbance I kept my place; and, when the two men had finished their work, they went off crying and cursing on their way.

A short time afterwards, when the people looked and saw me still in my place, a great many of them returned, begging

me to remain with them. "If these men do not like it," they said, "speak your good word to us: our hearts find it sweet. We did never hear such words before." I began again, and my numerous bearers listened as before; but I had hardly spoken a sentence, when the old man returned, crying and cursing, and casting stones and mud against us. I still went on, and my people remained. When he saw that this had no effect, he called his son, a strong fellow, and he came running towards us with a gun, roaring as much as his father. Then my people gave way again. Some men went to appease them: I tried to do the same, but they were too furious to listen. Some of my hearers still kept company with me, begging me again not to leave them, but to finish my good word.

Not at all discouraged, I went then from under the tree to the free broad street, and commenced my talk where I had left, and almost in no time I had as many listeners as before. I could then go on to preach God's love to sinners, even to those who do not like him. Whilst I was thus engaged, a woman forced her way through the crowd to my feet, and, prostrating before me, begged, in very urgent terms, I would accept the kola-nuts which she presented to me in an European cup. But as I was just preaching, I ordered her to wait a little, and to be quiet. Upon this she seemed really alarmed, and offered the kolas again and again; and in order to get rid of her I took one, and the poor woman seemed at once relieved of a heavy burden. I did not much think of this till my horse man told me, afterwards, that the woman was the daughter of our persecutor. She came to him first, and wanted him to beg for them, that I might not preach destruction on their house, and she would make peace with me. My horseman told her I cannot preach destruction; but she was not satisfied till she saw, by my taking kolas, that I am at peace.

All this came from superstitious fear: when they saw that I was by no means frightened, whatever they tried, they could not understand it, and thought I must have powerful charms against every thing, and could even destroy them. Or whether they feared God's judgment for ill-treating His messenger, I cannot tell.

When I had finished in this first place I went on, and preached once more in the same street, where I had very quiet hearers.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

MADRAS.

General View.

ON examining the statistical returns of this Mission for the half-year ending December last, we find, at the termination of 1853, an aggregate of 32,544 persons in the four Mission-fields—Madras, the Telugu Country, Tinnevely, and Travancore; the number being less by two than that which presented itself at the termination of 1852. We believe that there are many under instruction who are not included in the returns: they consist of new elements, as yet fluctuating and uncertain. The baptized, 21,299 in number, exceed by 355 those of the preceding year. The unbaptized, 11,245 in number, are less by 357 than those of the preceding year. The communicants amount to 4765: the previous year they were 4800. The school-children have increased from 10,285 to 10,803.

In connection with this extensive work the need of a native ministry becomes more and more evident. As the internal growth of the native church advances, pastoral care of a more minute and penetrative character than European Missionaries, from their limited number, are capable of affording, is indispensable. Neither will a native catechist suffice to meet all the urgencies of the case. Amongst a people recently awakened from heathenism, and as yet feeling their way towards Christian light and organization, the native catechist is invaluable; but amongst a Christian people, with whose domestic life Christian ordinances are becoming increasingly interwoven, many wants arise which he is unable from his position to meet, and the supply of which must be deferred

to the next visit of the European Missionary. The increase of natives in holy orders, of which, at present, there are no fewer than ten in the South-India Mission, is one of the most interesting features of development which present themselves in connection with the rising churches there.

To this must be added the commencement of efforts amongst the native Christians to provide means for the maintenance of the native pastorate. The duty has been recognised; and although it is as yet "the day of small things," enough has been done to shew that it is felt. The Saththankullam district was first distinguished by such a movement, and a fund was initiated by a collection of 150 rupees, which was named "Gospel Stability Treasury." Kadatchapuram, under the charge of the native Missionary, the Rev. John Devasagayam, next expressed its deep sense of the value of a native ministry. Its example was followed by Meignanapuram and Surrandei, and the movement then extended itself to Madras. On May 31, 1852, a meeting was held in the Church-Mission Chapel, and a collection of 100 rupees placed to the account of the Endowment Fund. On that occasion, Sinnappen, a valuable native catechist, since entered into rest, thus expressed himself. Alluding to the objection which might be raised, How are we to undertake so great a work, who are in poor circumstances? he said—"This consideration might harass us if we ventured on the work in our own strength; but the resolution justly remarks, that by the help of God we shall endeavour so to do. Our help is in the Lord, who, in the dispensation of His providence, works out the mightiest wonders by the weakest instruments. Let nothing, therefore, discourage you at

the outset. Even in nature, great effects do not always require powerful causes. It requires, it is true, the force of an iron hammer to break a stone, but the same stone may be wasted, as a Tamil proverb says, by the continual running of an ant over it." The original contribution is now quadrupled. To these the year 1853 added a new effort from the district of Suviseshapuram. We read, in the "Madras Church Missionary Record" for December last—

On the 1st of March a meeting was held there, and in a few days the subscriptions amounted to 500 rupees. Many came forward with remarkable cheerfulness and goodwill, and sums amounting to twenty or thirty rupees were promised on the spot. Some resolutions were passed, which may be interesting to our readers to peruse, and therefore we subjoin them.

"1. That this meeting, having heard the statement just read, and the suggestions therein made, agree to the formation of an Endowment Fund, based on the rules now proposed.

"2. That, remembering the manifold benefits, both temporal and spiritual, which we have received through the gospel, we recognise it to be both our privilege and our duty to contribute cheerfully of our substance to a fund, the object of which is to secure these benefits permanently to ourselves and our children.

"3. That, acting upon the apostolic injunction, 'Let each man lay by on the first day of the week as God hath prospered him,' we resolve—urging others also to comply—that the subscriptions consist of at least one pie a-week, either in money or in value, and that this sum be paid by each family under Christian instruction in the district.

"4. That as, next to the Divine blessing, the success of this fund will mainly depend upon the exertions of the various village Committees, those Committees are requested to regard their work as a labour of love, and cheerfully and perseveringly to put forth self-denying exertions to secure its efficiency."

To these interesting and important efforts the native Christians have no doubt been encouraged by

the Jubilee resolution of the Parent Society—that if a certain sum were raised in the Missions themselves, among the various congregations, an equal amount should be added from the Jubilee Fund.

We regret to state that the declining health of the Rev. N. J. Moody, Secretary of the Corresponding Committee at Madras, has constrained his return to England.

The Missionary force in the Madras district consists of the Rev. J. Bilderbeck, the Rev. J. B. Rodgers, and the Rev. D. Gnanamuttoo, assisted by Catechists and Schoolmasters. Miss C. C. Giberne is in charge of the Central Female School, and Mr. J. G. Seymer is engaged in the compilation and translation of educational and other books into the vernacular. The aggregate under instruction at the close of 1853 amounted to 567, of whom 561 have been baptized. Of these, about three-fourths belong to Black Town, and the remaining fourth is about equally divided between John Pereira's and Black Mount. The proportion of communicants is large, being more than one-third of the whole. They number 202. On the general aspect of the work Mr. Bilderbeck makes the following observations, in his report for the half-year ending December 31, 1853—

Considering the vastness of the field and the paucity of labourers, Missionaries must for a long while be viewed merely as so many Calebs and Joshuas sent to spy the land which is destined one day to become Christ's inheritance, and therefore the report they give can only be expected to partake of the same character. They say not, the land is bad and impenetrable, but fair and full of promise; only their language is, "Come over, and help us." They bring their cluster of grapes as an earnest of this hope, in the congregations they raise, the schools they establish, the converts they get, and the churches they form, in a land

still abounding with sin and idolatry in all their forbidding forms. If the Israelites did not enter Canaan until about thirty-eight years after the spies had returned with their message, surely Christian Israel, whose unbelief and short-comings are not less than theirs, need not wonder if God should prolong the period to fifty times thirty-eight, or even more; for what distance is Dan from Beersheba compared with the extent of country from Cape Comorin to the Himalayas? and yet, not only this, but "the uttermost parts of the earth" are promised for a "possession," and "heathen," wherever they are, for an "inheritance!" But, long as it may seem, "the vision will surely come, it will not tarry;" and when that bright morn once breaks upon the waiting church, proclaiming that "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ," their mouth will be "filled with laughter, and their tongue with singing," while lapsed time will only be like a dream passed away with ages before the flood.

Baptisms.

During the year, 13 adults and 25 children have been baptized, while 24 individuals have been received from Romanism. Of some of the adults baptized, the following interesting particulars have been communicated by Mr. Bilberbeck, in his report for the half-year ending June 30, 1853—

Two of those received by the Rev. D. Gnanamuttoo, at Black Town, are inmates of the Monegar choultry, where reading, exposition, and prayer, are conducted every Wednesday evening. It is an interesting field of labour, and these are not the first instances of benefit having resulted, by the Lord's blessing.

With respect to the baptism of another adult, who was named Abraham, Mr. Gnanamuttoo observes as follows—"The case of Abraham is rather an interesting one. He was educated in one of the Mission schools at Egmore, where his parents and friends reside. His acquaintance with the Gospel was not unprofitable to him. He was in the habit of reading Christian books even after he had left the school, and was convinced of the truth of the gospel. His parents and relatives were not pleased with his reading these books, and

endeavoured to dissuade him, but in vain. When they saw that they could not dissuade him, they began to threaten to drive him out of the house. At this time he happened to go to Captain G——'s garden, to see a friend of his, when he saw Babu reading a portion of Scripture, and explaining it to those around him. Parasaramen, afterwards named Abraham, made his acquaintance with Babu, and requested him to introduce him to his minister, and obtain baptism for him. Babu, having particularly inquired into his case, promised to do so. Parasaramen went home and told his friends his intention to become a Christian, when they wished him to go away from them. He called on Babu again, and related all the circumstances. Babu took him to his parents, and asked them the reason of their son's leaving them. When he saw that he was thrust out purely for his desire to be baptized, he accommodated him in his house, and acquainted me with his case. He was then, after due preparation, admitted to baptism."

As no particulars are given connected with baptisms which took place at John Pereira's, and the Mount Road, it remains only to notice the two cases at the Tinnevely Settlement. One was that of a man who is nearly related to the present schoolmaster at Korakapetta. He came down from the Tinnevely district to see his relative about six months ago, and, though a heathen, was prevailed upon to attend the means of grace with his friends. His connection with them doubtless tended greatly to remove his prejudice, but his heart, like that of Lydia's, remained still to be opened by a higher influence than any thing which man could conjecture. One day he opened a New Testament, and the first verse which caught his eye was the precious invitation in the Gospel of St. Matthew, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He had been uneasy before this under convictions of sin, but now Jesus spoke comfortably to his soul, and he began from that moment to set himself in earnest to apply for peace to that Saviour, and voluntarily to frequent the house of God. Being a tolerably well-informed man, and much brighter than his friends in intellect, he acquired, through God's grace, in a little time a respectable amount of Christian know-

ledge; and, by his deportment, also showed that he was zealous for the truth. Who then "can forbid water, that he should not be baptized?" Most gladly, therefore, was he received, and numbered among the visible flock of Christ. The next was the case of a man who came from the neighbourhood of Negapatam, in search of an only brother whom he had missed for a long time. While he remained in the settlement, he used now and then to frequent the preaching-house, and latterly attended it regularly. One Sunday, after service, he lingered awhile till the crowd was dispersed, and wished to be heard, intimating his desire to one of the masters, who introduced him. He then stated his history, and begged to be received under Christian instruction, preparatory for baptism. He was asked how he intended to support himself while under probation, seeing he was so far away from his country, and had no permanent pursuit here. Upon this he removed the cloth from his body, and exhibited a very valuable silver chain that went round his waist, and also some other gold jewels, and said he would sell them, or seek support by hiring himself out for labour. He, too, was able to read, and, having given credible evidence of faith in Christ, was baptized after a couple of months' probation. He has since returned to his country, taking with him a collection of Scriptures and useful tracts, after being "commended to God, and to the word of His grace."

There was, besides, another interesting case, connected with a family, consisting of five souls, who were proceeding to the Mauritius as emigrant coolies, which may deserve notice. During their stay at the Tinnevely Settlement, previous to embarkation, the man who was the head of the family steadily attended divine service for a few weeks, and listened with much attention and devout demeanour. Having soon formed an attachment to the truth, he was revolving it over in his mind whether he should embark as a slave of idolatry and sin, or go as a Christian. He spoke to his wife, and reconciled her to the choice he felt inclined to make. All this took time, and just when they were within a day or two of leaving they opened their minds to the Missionary. Not finding it possible to arrange for their instruction in so short a time, a Christian friend kindly interested himself in their behalf, on being

informed of the circumstances, and very readily gave a letter to the Rev. L. Banks, which the parties were to take to the Mauritius by way of introduction. They have since sailed, with the letter, and it is hoped they will be able to accomplish their object after they arrive there. If the work be the Lord's, doubtless it will take root in their hearts, and prosper.

There was likewise another applicant for baptism. He was a youth of about seventeen years of age, who had enjoyed the benefit of the Rev. W. Grant's instruction for about two years, but his friends removed him from the General Assembly's school, and sent him to Putchappa's in preference. Here he remained some months, and almost forgot his earlier studies, but they were not obliterated. Calling one Sunday afternoon casually at the Parembore church, he met the Missionary, and, as he happened to be the *only* person there, it was thought the time could not be better employed than by conversation with him. The lad listened with much attention, and some degree of emotion, but did not disclose his history till a few days afterwards, though he had paid many visits in the interval, and on each occasion received instruction. He became anxious to be received into the Christian church, that he might openly profess Christ. Having now ascertained that he was once a pupil of Mr. Grant, he was recommended to apply to him for baptism, which he shewed every willingness to do, and is now there, it is believed, happy and contented with his former fellow-scholars and teachers, and has written to his friends to apprise them of the step. May the Lord enable him to "witness a good confession!"

Schools.

Of this department Mr. Bilderbeck thus speaks, in his report for the half-year ending Dec. 31, 1853—

There are 578 children in all under Christian instruction, inclusive of boys and girls. The late examinations of some of these will have enabled visitors to form their own estimate of their importance. Though nearly all are vernacular schools, yet are they valuable, inasmuch as they serve to increase the number of the reading population among natives, and help to familiarise their minds with Christian terms, by which the gospel becomes better understood when preached

or circulated. The amount of Christian knowledge which many of the children already possess is indeed remarkable; and who can tell but that the seed thus sown only waits for a down-pouring of the Spirit's influences, when it will at once spring forth, and yield an abundant harvest. Unpretending in other respects as these schools are, they quietly run down like so many streamlets to swell the ocean of general good. Events point to a crisis. A few years hence, and this country, in common with most other parts, will become quite altered. Meanwhile, the hope of futurity is the rising generation. Let their minds only receive a right direction, and then, be this change what it may, no fears need be apprehended; but this cannot be where Bible knowledge is excluded.

Preaching to the Heathen.

It is in connection with this important work that the paucity of our labourers at Madras becomes most apparent. As Mr. Bilderbeck justly remarks, "What are three Missionaries, two catechists, and one reader, in a population consisting of between 600,000 and 700,000 souls?" Under such circumstances, much occupied with the native flock, and yet anxious to aggress by continued efforts on the heathenism so rampant around, our brethren at Madras have been cheered by the occasional labours of the two young Missionaries, the Rev. D. Fenn and the Rev. R. R. Meadows, who, on their arrival in India, remained for some time in that city, preparing for itinerant labours in the interior. The largeness of this department of the work, and the encouragement to an increase of labour in this direction, which the Missionaries would gladly give, if in their power, will appear on another reference to Mr. Bilderbeck's report just referred to.

Preaching to the heathen has been carried on in almost every thoroughfare of this great city, with scarcely any intermission except that caused by bodily weakness or the intervention of other duties. Madras has also been favoured with the occasional labours of two very valuable brethren preparing for itinerant usefulness

in the country. Having acquired the language so as tolerably to converse with the people, they have often been seen quietly engaging the attention of passengers here and there to "the things which belong unto their peace." If Cambridge can boast of having conferred honour, she may now clothe herself with double honour, in the reflection that the Lord has sent forth out of her men who are thus nobly consecrating their talents to the cause of God in a heathen land. Oh! come "to the help of the Lord, to the help of the Lord against the mighty," and may many such wreaths yet crown thy brow! It is pleasing to observe the growing interest paid to the preaching of God's word. In the minds of many the truth appears to have taken some hold: this may be seen by the eager earnestness with which they listen, and by their repeated visits to stated places of preaching. When reasoned with, they make fair concessions, and even sometimes argue for the preacher against those who are inclined to cavil. But however candid they are disposed to be, yet the truth is still far from finding a lodgment in their hearts. The Holy Spirit alone can touch their tender parts, and effectually apply with His blessing the testimony of His word: till this is done they will only continue to "reject the counsel of God against themselves," however much their judgments may approve of the doctrine. But the Spirit can make them "willing in the day of His power;" and therefore prayer and preaching must go together, while in fervency both must be alike, and both be equally persevering and believing, before any such results can follow. Not only have the large establishments of Messrs. Waller and Co., Messrs. Taylor and Co., and Messrs. Burghall and Co., been regularly visited, but attempts have also been begun, during the past half-year, to reach the spiritual wants of the destitute boatmen and fishermen, by means of two readers employed for that purpose by the Rev. A. H. Alcock, under the occasional superintendence of one of the Missionaries, and by the agents of the Mission devoting a part of their time likewise to it. These visit the north beach, and the former the south beach. Arrangements, too, are in progress, to afford Christian instruction to those poor ignorant classes who are maintained to sweep the streets of Black Town, Chindadrappa, and Triplicane. Houses of Correction are sometimes also visited, with the same view.

But as these plans have only recently originated, it may suffice merely to make this passing notice of them.

Quarterly Missionary Meetings.

We rejoice to find that these have been commenced amongst our native Christians at Madras, not only because they elicit help for the prosecution of evangelizing efforts amongst the heathen, but because they so powerfully aid in the development of the Christian character and life in those who attend them. They constitute a powerful pastoral instrumentality, of which no congregation can be devoid, without being proportionably impoverished. The following notice of them appears in the "Madras Church Missionary Record" for September 1853—

We had our second quarterly Missionary meeting at the Union School-room, John Pereira's, last night, July 13; and were rejoiced to find a good attendance, apparent interest, and a very encouraging and tangible result of the last meeting in the contents of seven out of the eight Missionary boxes which we had then given out. We opened them in the room after the meeting, amid an interested circle of spectators. The contents in all were Rs. 15.11.0.

Girls' school-box . . .	Rs. 1	2	2
Boys' do.		11	3
Leaving for the other five, . . .	13	13	7
Total	15	11	0

We have felt encouraged by the result. May God give a larger blessing still to that little congregation, and may He teach all of us, by this and every other instance of His fatherly love, to trust Him more simply, and to serve Him more faithfully.

TELUGU MISSION.

This Mission, commenced in 1841, is as yet in a very infantile condition, and presents, in statistical results, small amount of actual returns. The labours which are being carried onward are, however, on an extensive scale. The great work of sowing the seed is being dili-

August 1854.

gently prosecuted in the city of Masulipatam, as well as the surrounding districts, and in due time there shall be the harvest. The number of persons under instruction in December 1853 amounted to 131, of whom 41 have been baptized. The communicants are 14 in number. The children in the schools amount to 219. The Missionaries in charge are the Rev. Messrs. Noble, Sharkey, English, and Darling, together with the Rev. T. K. Nicholson, Rugby-Fox Master.

Baptisms.

Various notices of baptisms which have occurred during the year 1853 occur in the journals of the Missionaries. The first is taken from Mr. Sharkey's report for the half-year ending March 31, 1853.

In my journal for the last quarter I mentioned that the adopted son of a Pariah had been coming to me for instruction preparatory to baptism. I have now the pleasure of adding, that he was admitted into the visible church of Christ on the 26th of December. Before administering the sacred rite, I questioned him as to his knowledge of Christ, and his heart, in the presence of the assembled congregation. His answers were simple and correct. His view of the outward visible sign or form in baptism was just, and I trust he has learned not to confound it with the inward spiritual grace, or rest on it as sufficient of itself to recommend him to God. This young man had previously read the baptismal service with me, as well as the Gospel of St. Matthew, of which he has committed several portions to memory.

Our past experience bids us rejoice with trembling at each fresh addition to our little Church, which is yet only the mustard-seed sprouting out of its ungenial soil, and awaiting the heat and life of grace to grow and strengthen, and meet with safety the spiritual storms to which it stands exposed. Our earnest prayer, then, for our young people is, that "they being regenerate, and made the children of God by adoption and grace, may daily be renewed by the Holy Spirit."

We find another baptism in a letter dated May 30, 1853.

The Pariah youth, of whom I spoke so hopefully in my last journal, was baptized on the 22d instant by Mr. Noble. Yesterday we had the happiness of receiving into the visible church another of our grown girls. Mr. Noble kindly officiated. There is another girl who desires baptism very earnestly, and several others that are beginning to interest themselves about the welfare of their souls. Our little school is quite an encouragement to us, and is in itself a sufficient compensation. I think we can, in regard to it, say, with fervent gratitude, To God alone be the entire praise. My vernacular school for boys met with many sore trials, and had almost ceased to exist, but for God's gracious care of it; and now, in its weakest state, and out of its small number, one heart is touched—touched, I trust, by Him whose work of grace is sure to terminate in life eternal. This boy is about fourteen years old, and is now altogether under my care, and supported by kind friends through our much esteemed Miss B—— of B——. We have retained his heathen name, and added to it the name of Henry Fox, which his supporters intended he should adopt if ever he became a convert to Christianity. The young girl, who is about thirteen years old, we have named Elizabeth Fox, at the request of Mr. Fox's mother, who, in conjunction with some other ladies, has for several years been maintaining this orphan. I am sure, as far as I can be so, that she loves Jesus. There is now only one member in her family that is not baptized, and she is very earnest with him. He is an old man, almost blind. She reads to him and teaches him, and he often speaks of her with tears of joy. That he, too, "may be dedicated to God by our office and ministry" is our earnest prayer.

Deaths.

Some, both from amongst the young and aged, have been removed; nor has the gospel failed to manifest its sustaining power.

Schools.

Mr. Sharkey, in his report for the half-year ending March 31, 1853, has communicated to us the following details respecting the

female boarding-school and vernacular school under his charge—

Our female boarding-school, at the close of the year, numbered forty-seven girls of different castes. Seven of them are of the Kamma, Kapu, Mootracha, and Mahomedan classes, and most of the rest Pariahs. For a short time we had a Komti girl, but she was removed, and, young as she was, married and kept at home. A Brahmin widow, also, came to Mrs. Sharkey one night, and requested admission for her two widowed girls into the school. She went away, promising to bring her children, but never returned. I mention this, to shew how quietly caste prejudices are vanishing before the steady pursuit of any settled plan of female education. As far as our experience goes, we do not hesitate to say that the youth of all castes, Brahmin and Komti excepted, shew no unwillingness to sit and read with Pariahs. There are, however, exceptions to this; and even then the reluctance is to be ascribed, not so much to caste prejudices, as to notions of rank and respectability. During the past year, we have had much sickness in our school, and one death, the first that has occurred since its establishment. For some time past, five of our grown girls have been rendering efficient assistance in the school, and enabled us to dispense with two of our male teachers. I must also say that Mrs. Sharkey is assisted by one of my sisters, as well as by a well-behaved Brahmin, who attends exclusively to the alphabet classes. The annual examination of this school was held on the last day of the year, together with a private one conducted entirely by Mr. Noble, whose report I subjoin.

"It was with great satisfaction I examined your very interesting girls'-school. The attention and care you bestow on the young people are evident in their neat, healthy, modest, happy appearance; but more so still in the progress made by them in the different subjects to which they have had their attention directed. The inquiries made into the general management and economy of the school, gave me and others much delight. The free access allowed the parents of visiting them, the efforts made by the elder girls to impart to their parents the knowledge of Christ obtained by themselves, the vigilance with which their morals are cared for, are very commendable. Their con-

duct during divine service, and their singing, are most pleasing: so, too, are their progress and proficiency in netting, knitting, and needlework, while a knowledge of housework and cooking has not been overlooked. Their acquaintance with arithmetic, their writing by dictation, their handwriting, their knowledge of geography also, but chiefly their scriptural reading, shewed the patience and perseverance with which you, and those who assist you, have laboured for their general improvement and eternal salvation. We listened with most hearty enjoyment, and only regretted that our friends in England could not be present, to witness this little verdant oasis in the midst of a wide waste of female degradation."

My vernacular school for boys, chiefly of the lower orders, established as an introduction to a boarding-establishment similar to the one for girls, has experienced many trials from the want of good teachers, suitable books, appropriate rooms, and sufficient funds. During the last year I was obliged, in consequence of the excitement produced by the baptisms in Mr Noble's institution, to close my little school for more than a month. At a private examination held in January last there were seventeen lads present; and Mr. Taylor, the sole examiner on the occasion, has expressed himself on the whole much pleased. Our temporary change of residence, caused by the unroofing of our house, has much interfered with the progress of the school, but by God's blessing it has greatly revived since April last. I am happy to add, that one of the boys has expressed a desire to be baptized, and will, if it please God, be shortly received into the visible church of Christ.

Preaching to the Heathen.

In this department a vast field of labour opens before the Missionaries. The Masulipatam district contains 520,866 souls. The city itself has a population of 60,000, and fifty villages lie within a circle of fifty miles. The country is open in every direction, but the labourers are few. Of the five Missionaries two are entirely devoted to the native English school, and three alone remain to carry the message of mercy to the vast multitudes of perishing heathen round them.

The journals of these Missionaries prove the unceasing diligence with which the work has been prosecuted. The following extracts will bring out the character of the work, with its difficulties and encouragements. The first are from the journal of Mr. English.

General Aspect of the Work.

In the midst of much apathy and indifference, very many are found willing to hear the truth, and in some places much interest has been shewn. Often the inquiry has been made, "When shall we see you again?" Sometimes we have been gladdened with the remark, that "we should like to hear more of these good things."

Our gospels and tracts are generally received with avidity, and I have often found persons willing to read the same before the assembled people; by which means many questions about the truth are put and answered upon the spot.

The people generally have but little reverence for their own religious systems and creeds: the custom of their fathers, and caste, have the strongest hold upon their affections.

It is no little pain to the Missionary to witness their want of seriousness in their conversations about God, sin, and the immortal soul. This is our chief trial in our great work. Gladly would we part with our Indian comforts to see the poor Hindu anxious to know what he must do to be saved. We find consolation, however, in that sweet promise, that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

My next remark refers to preaching the word of reconciliation to the adult population. I would ask for a number of inexpensive sheds, built in different parts of this large town, simply for preaching the gospel. They should be near the greatest thoroughfares, where the cry of the messenger of peace might be heard by many a passer-by. If there were recognised preaching-spots in the town, and a time appointed for declaring the message, we might expect those who are anxious to hear more would re-assemble at such places.

I would ask for the erection of small bungalows, containing one or two rooms, at convenient distances, over at least an area of fifty miles of the district. I would recommend them to be built with special

reference to the channels watered by the annicuta. This will greatly facilitate all travelling, and reduce almost to nothing the expense of itinerating. It would be delightful indeed, when the mountains drop their fatness upon the natural soil, to see the same effort made for watering the spiritual soil with the living waters of the river of God.

Lastly, I would ask for special prayer that wisdom may be given to direct, and grace perseveringly to prosecute, every new measure against the kingdom of Satan.

We now refer to Mr. Darling's journals, commencing with that for the quarter ending March 31, 1853.

I proceeded by dawn to some of the neighbouring villages, and preached Christ in four of them which lie within a short distance of each other. Various castes heard me this morning. At the last of the villages I visited, the following remarkable circumstance occurred, which I cannot allow to be passed by unnoticed. When I had just concluded what I had to say, and was about to retrace my steps to my tent, a shower of rain obliged the people to take shelter in one of the huts close by. They gave me an invitation to go in also, which I thankfully accepted. In a few seconds a seat was provided for me, while the whole company, amounting to some fifty individuals, squatted themselves before me on the ground. I gladly availed myself of the opportunity to make known the preciousness of our blessed religion, and to expose the utter inutility of the Hindu system to afford any peace whatever to the penitent sinner. Now and then an objection was raised, to which, of course, I endeavoured to reply. All I said was received with the greatest civility and attention. I look for a special blessing on this meeting; for the Lord Himself, in a peculiar manner, seemed to collect it, and to dispose the hearts of the people to treat me in the kind manner they did. I gave away several books.

Several groups of people at our tent during the day. Visit of Lambady women, a race of gypsies, to see Mrs. Darling, who asked them various questions, and endeavoured to tell them of Christ. They talk, however, a very peculiar dialect. Mrs. Darling was therefore obliged to converse with them chiefly through a

Brahmin youth, who succeeded in making himself better understood. Visit from some Brahmins, to talk on the subject of religion. They listened very quietly, and asked for tracts, which they received. We rode in the evening to the gypsy encampment; and afterwards into the village of Wadally. Mrs. Darling talked to some poor women who collected round her, and created a great interest amongst them. Passing along, we came upon some people quarrelling. Mrs. Darling reproved them, and the effect was instantaneous. They ceased their noise immediately, and that afforded me an opportunity of preaching to them of the meek and lowly Jesus.

I talked in the fields to two ignorant toddy-drawers. One of them seemed much interested in what I told him of the true God. He asked me very earnestly indeed, and, I think, with much sincerity, whether he should be doing right if he said continually to God, "O Jesus Christ, Thou only art my God. I will trust in Thee alone." Of course I encouraged him to use his simple prayer, fully believing that, if he did so, God would teach him to know more of Himself.

I spoke to a poor man by the way-side, and told him that he should serve Jesus Christ, for He was the living God, and not Vishnu, whom he had just named. I asked him to repeat the name Jesus after me. He did so. I asked him to try and remember the name, and to pray to Jesus as his God. We parted, and a few minutes afterwards he called after me. I sent a servant I had with me towards him, to learn what he wanted, and, not being far off, I heard what transpired. "Tell me," he said, "the name of the God that gentleman has just told me of, for I have forgotten." He was taught again, and he turned away evidently with the name upon his lips, endeavouring to remember it. It is "the only name under heaven given among men, whereby we must be saved." O that that poor soul may find in it peace, everlasting peace, for himself!

I preached twice to-day to attentive audiences, and felt great support from the Lord while endeavouring to encourage poor sinners to turn to Christ.

The following extract is from the next quarter's journal—

April 5, 1853—Settlement of chucklers near Weyyur. These people are called Mathekavandlu, but do not all work at the

trade of shoemaking. Some of them are cultivators of the soil under the ryots, who hire them for a very small remuneration. As what is paid to them is insufficient to support them, they manage to make up the deficiency by robbing the corn-fields at night. I was well received in the settlement, and was permitted quietly to endeavour to make them care for their souls. When I proposed to pitch my tent amongst them they seemed surprised, no doubt wondering how it was I did not fear contamination from so low a race of beings. They are indeed very degraded, often feasting on a dead horse or ass, and considering it a great luxury. Such living makes them very offensive—their presence being disagreeable even at the distance of some feet. Nothing but the gospel can elevate them, either as to their temporal or spiritual interests.

We conclude with a reference to the journals of Mr. Sharkey.

I left Bunder on the 10th of November, rather earlier in the season than usual, to visit Ellore, Rajahmundry, and some of the villages in their vicinity. After a sleepless night, and a day's exposure to the sun, through much mud and water I arrived at Ellore, a large town about thirty-nine miles N.W. of Masulipatam. This flourishing town contains a population of about 19,500 souls, divided into no fewer than forty-eight castes, of whom the greater proportion consists of the Brahmin, Komti, Telaga, Shepherd, Pariah, and Mahomedan classes: of the last there are upwards of three hundred souls, most of whom are retired native military officers and soldiers. The high banks of two spacious reservoirs skirt the town on one side, while extensive corn-fields stretch along the other. The streets running from east to west are numerous and narrow, but the houses are large and substantial. The town is built in the shape of a rectangular triangle, and by no means in strict accordance with the rules laid down in the Manasara, and other works on Hindu architecture. In the art of building, as in every thing else, the Hindus of the present day appear to have greatly departed from the rules and directions of their sacred authorities, and to be fast merging into a kind of rationalism little better than atheism.

Between Ellore and Rajahmundry I spent eight days, and visited the villages of Bimdole, Nullacherla, Pangady, and

Terugudumetta, in each of which I endeavoured to preach Christ and distribute tracts. My reception at the first village was a cold one, and my Brahmin hearers did not receive the truth so quietly as they did on a former occasion. At Nullacherla two Brahmins did all but strike me, while a third employed himself in defending his religion, at the very top of his voice, by idle stories and ridiculous legends.

I left home again on the evening of the 12th of February, to make a second tour in our wide district. At Nidumole, on the following morning, I addressed a small circle of the poor despised Pariahs in their wretched settlement, about a mile distant from the main village. Men, women, and children, flocked to hear the gospel of Christ; and though this was my fourth visit to them, they remembered nothing of what they had heard. That "Christ Jesus came into the world to save sinners," that His "blood cleanseth us from all sin," was as new to them now as when first declared to them. Two Pariah youths from my vernacular school, both candidates for baptism, requested permission to travel with me. They were with me this morning, and they looked so improved in manner and appearance, that the Pariahs of the village could not tell who they were until I had informed them. I asked one of the lads to read the account of Christ's cure of the man sick of the palsy; upon which I took occasion to describe the nature, character, and deserts of sin, as well as the only sure way of escape from tribulation and anguish provided for us in "the Lamb of God, that taketh away the sin of the world." I cannot say that I was heard with much attention, or that my words made any impression on them. One woman appeared struck with the great love of Jesus for undeserving sinners, and made several efforts to retain the precious name in her memory by repeating it again and again. Towards the conclusion of our conversation a Sudra joined us, and the first word that proceeded from his mouth was bad in the extreme. I rebuked him sharply, and was thankful to find that he was not disposed to resent my boldness. Every sentiment of the lower classes of the Hindus is mixed up with either vituperative abuse, imprecating language, or profane oaths. The Brahmins, too, are, most of them, little careful of what they say. Truly that same Spirit that once garnished the heavens must empty the

wicked heart of the Hindu as much as that of any one else, and sweep and garnish it for the ever-abiding presence of God in Christ; otherwise, what man or means on earth can reclaim it from its present alienation from all that is holy, just, and good?

During the day my two Pariah companions joined me in reading God's word and in prayer. The heart is so deceitful, and we are so apt to identify momentary feelings with a genuine, abiding, experimental knowledge of Christ, that I could not help praying that they might be kept from all self delusion and hypocrisy.

Feb. 18, 1853—I removed my tent to a village in the vicinity of which is the Pariah hamlet of Kankipád, in which, I trust, there are some of God's children, though still clouded by ignorance, and restrained by the fear of man. The Pariah weavers rejoiced to see my tent, and some of them came to see me. They look upon me as their friend, and this is a great point gained.

Feb. 19—Three meetings with the Pariahs of the Kankipád hamlet. At the first there were about twelve men; at the second, men, women, and children, numbered upwards of twenty; and at the last were present eighteen men, young and old. Two Brahmins and a Cummah Sudra also called on me. I dwelt much this day on the love of Christ exhibited in His sufferings, which I described, as minutely as possible, from the account given by St. Matthew. On the occasion of my third meeting with the Pariahs, in my tent at Kankipád, my questions were answered with much accuracy. Unbelief they thought was the greatest of sins, and despair the chief ingredient in the miseries of hell. I then inquired of them what they considered to be the greatest expression of love. One said, alms, and another answered, deeds of kindness. I observed, "What do you think of one man dying for another in order to save him?" All replied, "Yes, yes! greater love than this no man can shew." Upon which I told them of the love of Jesus, and earnestly entreated them, from the consideration of the uncertainty of life, to repent and believe in the Friend of sinners. We separated at about 11 o'clock P.M.; and so desirous were the poor weavers to sit and hear the truth, that they would have sat up the whole night if I had had the strength and power of lungs to speak to them.

Feb. 20—Several Brahmins and many

Sudras sat in my tent, listening to "the truth as it is in Jesus:" when they went away, the Pariah weavers approached, with whom I had much interesting conversation until 10 o'clock P.M. Their questions were numerous and free. When we were speaking about the village goddess, they informed me that she was not much cared for now; and this is true, for the little grove where the idol or slab of stone is placed is much neglected, and the stone itself is almost buried in the dust. When I said, "Why do you not cast away this object of folly?" one of the weavers replied, "No, sir: it will do very well to grind our curry stuff on." I have reason to think that several of the weavers have little or no regard for their goddess. The subject of female education engrossed much of the attention of my visitors, and they were anxious to be informed what its advantages were. One interesting feature of the meeting last evening was, that many of the wives and mothers of my visitors were present; and while the latter were seated on the ground, and asking questions with out-stretched necks, the former stood behind at a little distance, looking on with intense interest, with their right hand raised to their mouths in token of astonishment. Oh, that there were many more Missionaries in this wide moral wilderness than there are!

Feb. 22—I had a long and interesting conversation with a Pariah priest, who called on me with his pupil. He was open to conviction, and said many things about his corrupt heart. He chanted, to a plaintive tune, three stanzas of a very expressive ditty, the burden of which was, "Oh! what shall I do? my heart *will* not change!" I was much encouraged by his earnest looks and deep attention; and could not help thinking that he was not far from the kingdom of heaven. As soon as they left me, some of the weavers, hearing that I was about to remove from their village, came to bid me farewell. One brought a pint of ghee or clarified butter, a second presented a fowl, and a third came with some fish, all which they offered for my acceptance. Commending them and their village to the grace of God, I left them for Kanur, an ordinary village in the vicinity of Beizwarrah.

On the 26th of February I sent on my tent to Gollapulli, and left Mylavaram at two o'clock A.M., but did not reach my tent before sunset. During the day, while I was under a tree, sheltering my-

self from the heat of the sun, at a village named Ravecherla, situated in the very centre of a cluster of picturesque hills, I received a message from the headman of the village to come to him. I went to him at two o'clock P.M., and conversed with him, on the subject of religion chiefly, till four o'clock P.M. I found a sofa in his house, as well as an American clock. On this sofa he took his seat in native-like style, and asked me to sit with him *tête-à-tête*. His mind was altogether worldly, yet he evinced much curiosity about Christianity, heard with patience all I had to tell him of the way of salvation, and even requested I would present him with a copy of each of the varieties of our Telugu tracts.

North-West America.

CHURCH MISSIONARY SOCIETY.

FORT GEORGE.

IN Mr. Watkins's Journal we have

Interesting proofs of progress.

May 8, 1853: *Lord's-day*—I spent an hour this morning, as usual, in imparting instruction to the Indians. During the time, I had an opportunity of witnessing the good effects of having made my small congregation commit various passages of Scripture to memory. I was engaged in teaching Watts's First Catechism; and taking occasion to make a few remarks on the answer, "Though I cannot see God, yet He can see me," I asked if any one present could remember a text of the great book which stated nearly the same thing. After a moment's waiting, one woman said, "The eyes of the Lord," &c., Prov. xv. 3. This was in itself a very trifling incident, yet it proved that my past labours had not been altogether lost. Such proofs are now beginning to be frequent, and indeed this afternoon I had a somewhat similar instance. It is my custom, as a first lesson, to take a passage of the Old Testament bearing on the history of some celebrated individual, or describing a remarkable event, and, having given the substance of such passage through my interpreter, to make a few practical remarks. The subject was the character of Moses; and when relating that part of his history where, in consequence of having slain the Egyptian, he was compelled to flee for safety into the land of Midian, I asked if any one could remember another person who had to leave home and country on account of his sin, and to my great

satisfaction I at once received the answer, "Jacob." In addition to the two Indian services, I have had the accustomed one in the morning and evening for the English, at both of which there has been one new and interesting feature, which was the presence of an Eskimo, not, perhaps, as a worshipper, but as a listener: still I think he would understand some little of what was said.

A hopeful Indian.

May 9—This morning I studied Cree for an hour, and then spent a considerable time with my Eskimo pupil. In the afternoon I instructed the Indians, several having arrived this morning, so that my class numbered seventeen individuals—more than I have had at one time for upwards, I believe, of three months. Amongst my scholars was a man in whom I was formerly much interested, having had cause to believe that he was anxiously inquiring the way of salvation. He has not yet been baptized, but amongst the English is known by the name of his deceased father, Peter Cock. After the class, I invited him into my kitchen, in order to have a little conversation, and to give him a paper containing several passages of Scripture, which I had written out, as he much wished to have another book—every piece of written or printed paper being a book amongst these Indians. He could read nearly every word, though he has been taught very little by myself, having acquired his knowledge principally from a fellow-Indian with whom he usually lives. In conversing, through my interpreter, I was much pleased at his great earnestness, and the evident anxiety he manifested for his soul's welfare. He said that he prayed every night and morning, and frequently when engaged in hunting; but added, that he was very sorry that he had not always done what I had told him, for once, on a Sunday, he had shot some birds, and on another occasion had caught some fish, because both his wife and himself were entirely destitute of provisions. I replied, that this was doing what I had said; for in enforcing the law of the fourth commandment I had distinctly stated that God did not require us to abstain from such work as was necessary for the support of our lives. He afterwards wished to know how he was to act with respect to this commandment in the approaching goose-hunt; stating that perhaps the geese might be seen on a

Sunday, but that afterwards there might not be any others in reach of the gun for several days. I felt the difficulty of the case, and could appreciate to some extent how great a trial the observance of the Divine command in this matter would be to an Indian, depending, as he does to so great an extent, on what the daily supplies offered. Still, I could not but state that I considered God would be offended with shooting on the Sabbath-day, except where it was necessary for the relief of absolute hunger. I endeavoured to point out the ways in which the Almighty sees proper to try the faith and obedience of His people, and then commented on the assurance of our blessed Saviour, that, if we seek first the kingdom of heaven, all things necessary for this life shall be added unto us. The poor man seemed satisfied with my explanation, and will endeavour, I think, if the trial come, to act in accordance with my directions. I do trust that his soul is being brought under the influence of the Holy Spirit, and that, ere long, he will be a happy believer in Jesus.

Whit-sunday.

May 15, 1853—At about half-past eight this morning Mr. Spencer hoisted the flag as a signal to the Indians across the river. After a little time a few dark spots were seen on the snow at the opposite bank, and at a little before nine o'clock seven Indians arrived, having remembered my request that they should start as soon as they saw the flag, or, as they term it, "the praying-cloth," hoisted. I gave them instruction till a little after ten o'clock. At eleven I had English service, when I preached from Ezek. xxxvi. 25—27. In-

dian service in the afternoon, to which the visitors from the tent remained.

Indians at tea in the Missionary's house.

June 28—Peter being unwell this morning, I could not have him for instruction: however, I found full employment in occupations principally of a domestic character, as there were several things requiring attention by way of preparation for a little treat which I purposed giving to a few of the aged Indians. In the early part of the afternoon I had about seventy-five Indians present for instruction. After this I invited the fifteen poor creatures whom I had previously selected, wishing to give them a meal, with which they seemed much pleased. After the guests had partaken of as much as they thought proper, Mrs. Watkins and myself endeavoured to interest them with an account of our leaving dear relatives and friends in England on their behalf. A slight description of railway-travelling excited their wonder very greatly, and would perhaps scarcely have been credited had it not been narrated by those whom they had reason to believe would not deceive them. After this we exhibited several pictures in natural history, architecture, &c., together with a few articles of English manufacture, such as they had never before seen. These all gave rise to various expressions of surprise and admiration. But the greatest treat of all appeared to be the clock, which was seen not only to be alive, by the movement of the pendulum, but actually to possess the faculty of speech, as we so timed the exhibition of it that it might strike while all present were intently watching its movements.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. C. F. Schlenker and Mrs. Schlenker embarked at Plymouth, May the 24th, for Sierra Leone—The Rev. Dr. Trump embarked at Southampton, May the 20th, for Bombay—The Rev. F. F. Gough and Mrs. Gough embarked at Gravesend, May the 28th, for Hong Kong—The Rev. J. P. Mengé and family left Calcutta, February the 23d, in consequence of ill-health, and arrived at Gravesend June the 20th—The Rev. M. J. Wilkinson left Calcutta March the 12th, on account of ill-health, and arrived at Gravesend June the 29th.

WESTERN AFRICA.

Wesleyan Miss. Soc.—The Rev. R. Dillon arrived at Sierra Leone on the 17th of April.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The precarious state of

the Rev. D. Fenn's health has rendered it necessary for him to proceed at once to Newera Ellia—Col. Browne, in a Letter dated Madras, May 19, 1854, communicates the afflictive intelligence of the death of Mrs. Peet, wife of the Rev. J. Peet, after a long illness.

CEYLON.

Church Miss. Soc.—The Rev. E. T. Higgins has been obliged to leave Kandy for a voyage to the Cape of Good Hope, for the restoration of his health.

AUSTRALASIA.

Wesleyan Miss. Soc.—The Rev. Messrs. Waugh, Wells, Hill, Taylor, Akrill, and Albiston, who sailed in the "Beulah," arrived in health and safety at Melbourne on the 8th of February, and have proceeded to their several spheres of labour.

Missionary Register.

SEPTEMBER, 1854.

Biography.

BRIEF MEMOIR OF JAMES FRANCE,

A NEGRO CONVERT CONNECTED WITH THE WEST-INDIAN MISSIONS OF THE LONDON MISSIONARY SOCIETY.

THE triumphs of the Gospel have been strikingly exemplified in the simple piety, the holy and consistent lives, and the unwearied labours of some of the African race—the members and office-bearers of the Missions in the West Indies. The subjoined memoir has reference to an individual of this class, who, under the strong impulses of a heart imbued with the love of Christ, found his chief and only delight in the service of his Divine Master, and in spreading abroad the savour of His name and doctrine.

Under the date of Lonsdale, Berbice, 24th February, the Rev. J. Foreman writes—

We have during the year suffered a severe loss by the death of Mr. James France, who for about ten years was a zealous and efficient deacon of this Church.

He was naturally of a thoughtful disposition, and possessed good natural abilities. Had he been born under any other system than that of slavery, and those talents cultivated and sanctified by Divine Grace, he might have risen to a position of great usefulness in connection with the Church of God. He appears to have lived a careless life till 1841, when February Arrindell, the then headman on Lonsdale estate, and a deacon of the Church, appears to have exerted himself to lead him to serious thought, and this, together with his consistent conduct, had a good influence on James France.

Mr. Dalglish, now of New Amsterdam, arrived at Lonsdale in April 1842, and shortly afterward the subject of this notice became a Candidate for Church-membership. The work of grace in his heart seems to have been a gradual one, as he does not appear ever to have spoken of having received religious impressions from any particular sermon or circumstance. While attending the Candidates' class he was regular and very diligent, and often referred to the new views of religious truth which he was obtaining

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from the instructions there given. Unlike the majority of those who enter this class, he continued regularly to attend it for a long while after his admission to the fellowship of the Church. For about two years he might be seen regularly every Monday afternoon, coming with his Bible under his arm to get more instruction concerning the Book of God.

During this period he was very useful to his pastor. There were a good many old people in the class of Candidates at that period, who knew but little English: to them he explained what was said, in Creole, and also questioned them as to what they understood. His own views of truth were clear and simple, and he was able to make them intelligible to others also. The assistance he thus rendered was the means of preparing many for the discharge of their duties as members of the Church, and also of keeping back others who were deficient.

The fact that a large number of persons attending the Chapel were ignorant of the English Language, and consequently knew very little of what was said, was to Mr. Dalglish a matter of great grief. He therefore resolved to have a sermon in Creole, or rather to have the sermon he had preached in English repeated in a language that these old people could understand. James France seemed raised up and brought into the Church to do this work. He had a remarkably good memory, and seemed to have both the power

and the inclination, especially when listening to divine truth, to fix his attention. The amount of good done in this way by his instrumentality will only be known "when all things are made manifest."

This Service was given up when the congregation was formed into classes, but James France still continued to teach a large class of old people in Creole.

Beside these different ways of being useful, with the assistance of another deacon he used often to conduct the Service when the minister was absent supplying another station. Upon the last occasion that he thus filled the pulpit he delivered a very solemn and searching address to the young people at the close of his sermon. His text was Amos viii. 11: "I will send a famine, not of bread," &c.

James France was most exemplary and diligent, and took a deep interest in all the affairs of the Church, contributed liberally to the support of the cause of God, and was very anxious for the comfort and happiness of the minister, and did all he could to promote them. The meetings conducted by him on Lonsdale estate, by his diligence and care in preparing for them, were rendered valuable to not a few. He was attentive to visiting the sick in his district, and ever ready to visit those in other districts also. It was no small matter that kept him from the House of God; and if obliged to be at home on the Sabbath, he longed for some of his brethren to come and tell him what they had heard.

He was sincere and devout, and carried his Christianity into every-day life. His great desire appeared to be, in all circumstances, to do what was right. He was consistent to a degree rarely met with in this country. Against his Christian Character not a whisper was ever heard. When he went from home he always took an opportunity of doing good to those with whom he might be brought into contact. He took a deep interest in the welfare of the young, was very anxious to see them improve, made a point of frequently meeting with the young men who appeared well-disposed, and did all in his power to encourage and confirm them.

He was very industrious, very diligent. Having charge of Lonsdale estate, he oc-

cupied a difficult position, standing between the employer and the employed, but with regard to both he was conscientiously just. Only one complaint was ever made against him in that capacity, and in that case he was quite right. Frequently, after having charge of the estate, he used to visit Mr. Dalgliesh for advice, and this he did on many occasions when few would have thought of asking it; but this was one thing that manifested his anxiety to do that which was right. On these occasions he had mostly something to ask about the Scriptures, anxious to get the meaning of some passage, and would go away greatly delighted that he had got something that would be useful for eternity as well as for time.

He was never of late years a strong man. For several months before his death he was ailing, and frequently confined to the house for several days in succession. During this time he was calm, resigned, and found abundant comfort in reading the Word of God. When he lost his sight, as the disease advanced, he liked then to hear it read to him, and to talk about it so far as he was able. He had no fear of death: he looked forward to it with the feeling that he was safe through the atonement of Jesus Christ. His great anxiety appeared to be the prosperity of the cause of God. On the last Sabbath of his life a large number of the members and young people belonging to this place walked to town in the afternoon to see him. He had them admitted a few at a time, and spoke to them, while to many of the young men he spoke in language of the most earnest entreaty to decide at once for Christ. He thus died as he had lived during the last twelve years of his life, a consistent zealous Christian.

His funeral was attended by people from far and near, all anxious thus to bear testimony of their esteem to him who was gone. Among these were his employers, and the manager of a neighbouring estate. "He has entered into his rest, but his works do follow him."

For a large part of the above sketch I am indebted to Mr. Dalgliesh. James France's consistent useful life and happy death has cheered us all here, and I believe will gladden the hearts of many Christians in England.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 336 of the Number for August.)

UNITED KINGDOM.

Truly Protestant Clergymen the want of the Church.

I must confess that we are considerably discouraged by the difficulty of getting true, sound, hearty, and thoroughly Protestant men for the ministry. I must say, that until our Universities are reformed of their Tractarianism, Ritualism, and Sacramentalism, all the reforms that are contemplated, or that may be effected, will fall short of remedying the greatest evil the Church of England has to labour and strive against at the present juncture; for after all, we have more to fear from those who are betraying us from within than from those who are assailing us from without. We have still in our Universities men who exert their influence over the younger members for the purpose of inoculating them with sentiments false to the Church in which they are to minister. We are also discouraged because the rulers and Bishops of our Church do not in many instances stand forth with the manly determination and bold and uncompromising spirit with which they ought to defend our common Protestantism. The successors of our Latimers, Riddels, Cranmers, and Hoopers, who were burnt at the stake to obtain for us the glorious Reformation, are bound by the ashes of their predecessors, and the doctrines which have come down to us sealed with their blood, to do all that in fairness and legality they can to discountenance exuberant ritualism, to suppress the doctrine of sacramental salvation, and to prevent our Churches being transformed into mass-houses, altars being becrossed, bespangled, and bedizened besides which ministers go through all the genuflections and attitudinizations which would disgrace the priesthood of Rome. The Protestant people of England will bear a great deal, but they may be provoked beyond forbearance: and depend upon it, if these things cannot be put a stop to by existing laws, we must come boldly and boldly before the Legislature, and say we are

resolved to maintain the Church of England according to the model which the Reformers bequeathed to us, and we will not permit it to be unprotestantised and betrayed. I bring accusations against no man; I speak in the general; but I do feel that I am not departing from my topic: for whatever disparages the power and lowers the influence of the Church of England in the eyes of the mass of the people, disparages the Church Pastoral-Aid Society, disparages our ministry, disparages the ministry of every faithful, godly man that loves the Church of England because she is a faithful branch of the Church of Christ, and wishes to preach the Gospel without encountering prejudices and prepossessions in the minds of the people: for these things do prejudice and prepossess their minds; they do keep the Dissenter from looking fairly at our Church; they do disturb the minds of our flocks; they do give plausibility to charges of Romeward tendencies, so often alleged against our Church; and they do open the mouths of demagogues, and sharpen the pens of an infidel press against the Church of our fathers. Therefore they do concern us, every one of us. They concern every curate, every rector, every layman, every woman, every child, that loves the good old Church of England. And with all her faults we love her still. Let her stand while England stands. I believe they will stand or fall together, and that the day that sees England's National Establishment overturned, will see the sun of England wane.

[Rev. H. Howell—at Ch. Past.-Aid Soc. An.

Awful Increase of Incentives to Evil.

We have one disheartenment more—the growing facilities which are allowed for the multiplication of unhallowed scenes of indulgence and pleasure on God's day, as indeed upon other days. Our Sunday Schools are beginning to suffer from casinos and tea-gardens, and the other multitudinous back-doors which lead to iniquity and ruin. We must recollect that the Legislature is not simply responsible for the

evil it inflicts; it is also for the evil which it might prevent, and does not prevent. I do not hesitate to say that all our Temperance Societies, and moral agencies, and influences for good, can never remedy the moral condition of the people until the infernal incentives to immorality and debauchery, which are multiplying on every hand, be restrained by the Legislature. Why is it that the beer-houses, which have not one redeeming feature, and which are an unmitigated and unmitigable evil, are tolerated so long? Alas! is it not because the members of the House of Commons are afraid of losing their seats at the next election? Is it not because the beer-shop keepers and public-house keepers have the franchise so much in their hands, that they can turn members out or keep them in at their pleasure? An old writer has observed—"We want men with public souls: we want them." Yes, my Lord, we do want them. You, my Lord, and such as you, are not afraid of losing caste, or losing place, or failing to secure political power, or failing to accomplish any secondary or subordinate object, but are only anxious to be true to your country, your generation, and your God. Oh! may God give us men of public minds and public hearts, large minds and large hearts, who will do their duty in the houses of national assembly. Let the Legislature give us fair play. Let the Clergy and the Christian Laity, who are anxious to ameliorate and elevate the character and condition of their country, aid us in striving to heave off from our land this tremendous incubus of intemperance, out of which a large portion of the public revenue is received. I have no fear for the result, if we get a wholesome co-operation on the part of the State. We do not ask grants of public money. We do not want the State to build new Churches. What we want is, that the laws should not let public-houses and beer-houses be multiplied on every hand. Let there be just sufficient for the traveller and for the real necessities of the people. We ask for a wholesome reform in this matter; and then, by the help of God, we shall be enabled to maintain and sustain old England: and I believe that if we do but keep England, by God's grace, sound at the core, we shall have little to apprehend from foreign war or hostile invasion. Our strength or our weakness is at home. May we all promote the righteousness that exalts a

nation, and abate the sin which is the shame, the weakness, the blight, and the blot of a people; then England will stand while the world endures.

[*The Same—at the same.*]

Though there are many things to lament in connection with our Universities, I must be allowed to say that there is something of an encouraging character also. I saw at the University last year what I never saw when I was an undergraduate—a large body of Christian and devoted young men, who are not ashamed of the Gospel of Christ, but who, in the face of their equals and cotemporaries, are habitually meeting together for the study of the Word of God, and preparing themselves to do God's work wherever it may please God to send them. I never enjoyed a Sabbath so much as one I passed at Oxford last year. I had to preach there on that day; and after the services of the day, being much fatigued, and having retired into the vestry, a number of young men belonging to the University came into the vestry-room (utter strangers to me), and asked me to come and spend the evening with them. I consented to spend some hours with them, searching the Scriptures and studying the Word of God. They all shewed that their hearts were deeply imbued with God's grace, and that they were truly earnest in their desire of qualifying themselves for the holy work of the ministry; and, on my leaving, they said to me, "We have only a small roomful this evening; but if we had known that you would have consented to come, we should have had double the number." This is a very encouraging fact. [*Hon. and Rev. M. Villiers—at the same.*]

Usefulness of the Clergy increased by the Church Pastoral-Aid Society.

It is not only on account of the spiritual wants of the great mass of the people that this Society is of such great importance. It should be remembered that our Clergymen have other work to do beside preaching in the pulpit. If the duties of the pulpit and the pastoral work are to be properly carried out—if the Clergyman is always giving out and never taking in—he will soon be but a dry Clergyman. There is the constant reading and study that must be followed up; and, after all this, he will be useless if he is not a man of prayer. But all these things take time. Prayer is not a mere voluntary

effort: it is the gift of God, and comes, like any other perfect gift, of the Holy Ghost. For these things a man must retire from the public gaze, to increase his own knowledge, and that by prayer he may obtain the blessing of God upon his work, and the outpouring of God's Holy Spirit upon the people committed to his pastoral care. The man who only talks, who only speaks to others without seeking for God to speak to Him and through Him, and to bless the word that He speaks, I believe will never see a large harvest of souls. I feel that the time has come when a strong and decided line must be taken up by those who are really anxious for the welfare of souls. If we are in earnest, let us shew ourselves to be so, and that we really believe what we profess, by largely supporting this Society, which provides the means for sending forth the pure and unadulterated Gospel. So long as we honour the Bible in its simplicity, God will honour us. The country is for us, and those in high places know the country is for us; and if any great religious movement is made in these days—made by those who differ from us—we find that they must have some of the Evangelical Clergymen amongst them, or they cannot get on. That is a fact that cannot be disputed. [*The Same—at the same.*]

Influence of Licensed Victuallers.

I would mention, as a great obstacle, the fact, that on the Lord's-day you have in England and Wales no less than 90,000 public-houses and beer-shops open for the sale and consumption of spirituous liquors and beer. There is no point on which the Parochial Clergy of the Church of England feel so sore as on this. They feel that you do our Church an injustice. Some parties in the Legislature and in the public press talk of the Clergy as if they were neglecting their duty, and were indifferent to the masses. Now, in going to my own Church, in one instance especially, I pass by one of the greatest hindrances with which any Parochial Clergyman can have to contend, in the shape of a magnificent gin-palace, whose doors never cease to move on their hinges from the time of opening until the time of closing at midnight. Let any one take the case of Birmingham, and inquire how the Town-Councillors are elected, and how the Members of Parliament are returned; and whatever blame I may bring upon myself for making the statement, I

will venture to say that no man in Birmingham will deny the truth of what I assert, that it is a proverb amongst us that Birmingham is governed by the licensed victuallers. This is a very appalling thing in a community which prides itself on being one of the most intelligent communities in the country. I boldly assert that, at our corporate elections and our elections for Members of Parliament, the licensed victuallers are persons whom no candidate dares to offend.

[*Rev. J. C. Miller—at the same.*]

Confidence in God, not in our arms, brings success.

It behoves us, in this awful crisis of the world's history, to be in our watch-tower, to be faithful to our liege Lord, and to inquire of Him what He will have us to do: it behoves each Christian to stand, as a consecrated Priest of Christ, desiring to know what work the Lord would have him to do in the great spiritual battle that is to be fought between truth and error. I fear not for my country, if England is faithful to the truth, faithful to her Protestantism, and faithful to her Lord and Master. But if we go forth in our vain glory, if we put our strength in our armies, and our confidence in the heroism of men, God, I believe, will frown upon us, and teach us that He will have no nation, and especially this nation, to glory in the wisdom and might of men: our confidence must be in God, our help must be upon His Gospel, our prayer must be for the Holy Spirit's influence, and we must keep the eye of faith on God's Word, and never move our eye from His promise. If we are faithful to Him, his truth, and His interests, He will go forth with our armies, He will stay the unnecessary shedding of blood, He will bring social peace among all nations, and England shall again rejoice that God has made her the instrument of maintaining the balance of the nations, of perpetuating peace, and of knitting the countries of the earth in one brotherhood.

[*Rev. Dr. Walslow—at Reilig Tract Soc. An.*]

The Press.

It is a most melancholy thought, that upward of 400,000 periodicals issue every week of most unhallowed and most profligate literature; that is, if I may use the term "literature" in connection with such publications, for it is almost a misapplication of the word to use it in

regard to such trash: FOUR HUNDRED THOUSAND copies coming out every week, the tendency of which is to sap the morals of the public, to undermine their religion, and to destroy the power of the Word of God on their hearts, affections, and hopes. It is not misplaced that I should refer not merely to impure, unhallowed, destructive literature, but to that which is more refined and polished—to the large number of weekly publications which are continually spreading abroad among the people, where nothing is said against religion, but where, what is perhaps worse, nothing is said in favour of it. There seems a sort of tacit consent that Christianity should be tabooed: you are to keep it in the background, say nothing at all about it. Do not say a word against it, as that will awaken the feelings of the people, and strengthen those prejudices before which even infidelity is yet to bow and succumb. But let us hold out something pantheistic and atheistic; let us undeify God by deifying matter; let us make no God, by making every thing God and God every thing; let us deify ethics, the poetry of the intense school, the beautiful glimmering of sparkling thought and wit; and by means of that you will get the thin end of the wedge right home to the tree; and a few blows more, and you strike it, split it up, and ultimately destroy it. I dread more from that kind of literature than from all the filth of Holywell Street; I dread far more for the strength and manhood of the country from that kind of grovelling, connecting a sort of secret infidelity with what is beautiful and charming in literature, than I do from the direct and bold but filthy works to which I have referred.

[Rev. Dr. Archer—at the same.]

JEW'S SOCIETY.

FORTY-SIXTH REPORT.

Introductory Remarks.

THROUGH the good hand of our God upon your Society, your Committee are enabled to announce a considerable increase in the income of this last year; which, occurring as it does in the ordinary contributions, and at the close of a year of considerable pecuniary pressure, calls for special thankfulness to Him whose are the silver and the gold, and who has bestowed the willing heart upon those who have thus liberally given to this holy cause.

State of the Funds.

Receipts of the Year.	£	s.	d.
General Fund—			
Annual Subscriptions	1639	3	0
Donations	1738	18	8
Auxiliaries and Individual Collections	22,970	1	9
Legacies	1832	4	11
Special Funds—			
Hebrew Church at Jerusalem	111	12	8
Hebrew Old and New Tests.	91	10	2
Hospital for Poor Sick Jews at Jerusalem	122	1	6
House of Industry, ditto	213	6	4
Hebrew Schools	49	16	9
Jerusalem Mission	73	6	4
Dividends on the late Miss Cook's Endowments—			
Hebrew Church at Jerusalem	285	0	0
Hospital, ditto	60	0	0
House of Industry, ditto	300	0	0
Relief of Inquiring Jews or Infirm Converts, ditto	120	0	0
Assistance in establishing inmates of House of Industry, ditto	6	0	0
Circulation of Hebrew Scriptures in Palestine	60	0	0
Interest on Capital	2031	6	9
Rent of Houses, Palestine Place	8	0	5
Total	£31,112	9	3

Payments of the Year.

Missions—			
England	1287	11	10
Jerusalem	1740	10	8
Ditto, House of Industry	642	9	4
Ditto, Hospital	1235	12	7
Ditto, Hebrew Church	359	0	4
Continent and Asia	11,591	11	2
Africa	551	15	8
Episcopal Jews' Chapel	437	12	10
Hebrew College	571	8	10
Ditto Schools	2794	5	10
Ditto Scriptures	654	1	6
Ditto Apprentices and Pensioners	211	9	11
Ground Rent, Palestine Place	438	3	7
Publications	2255	1	8
Associations—			
Salaries of Secretaries	1777	3	9
Travelling Expenses	1043	7	3
Office Expenses, Salaries of Secretaries, Clerks, &c.	1558	6	0
Collector's Poundage, Postage, &c.	221	4	3
Relief of Inquiring-Jews' Fund, Assistance for establishing Converts in Business Fund	126	0	0
Gratuity to Rev. W. Ayerst	850	0	0

Gratuity to Superannuated Messenger	26 10 0
Interest and Premium on Exchequer Bills	409 15 11
Total	<u>£80,283 2 11</u>

Remarks on the State of the Funds.

The gross receipts of the Society for the year shew an increase, as compared with those of the preceding year, of 4092*l.* 8*s.* 7*d.* The Contributions from Associations, which, as the most important source of income, form the best test as to permanent improvement, exhibit an increase of 1410*l.* 12*s.* 11*d.* over the largest receipts of any previous year; while the whole increase, under the united heads of Annual Subscriptions, Donations, and Associations, amounts to more than 2000*l.* The receipts from Legacies fall short of those for the last year, and are considerably below the average of the preceding seven years.

Of the 2862*l.* 6*s.* 9*d.* arising out of "Miss Cook's various Endowments," the sum of 1299*l.* 11*s.* 3*d.* was the product of accumulated Dividends on Miss Cook's Legacy, less duty and costs, while in the Court of Chancery. The sum of 1562*l.* 15*s.* 8*d.* may therefore be taken as the fixed income from these sources for future years, for which the Committee cannot but express their gratitude to God, while they again bring into affectionate remembrance one who, by her generous liberality, has so largely contributed toward the furtherance of the cause she loved.

Temporal-Relief Fund.

The receipts of this Fund for the year amounted to 444*l.* 9*s.* 4*d.* The payments amount to 416*l.* 14*s.* 7*d.* The Committee, impelled by the calls of humanity, gratitude, and love, earnestly invite the friends of Israel to contribute largely to the objects of this Fund, in order to meet the increasing demands upon it, both at home and from abroad. It is impossible for the Committee to shut their ears, or to steel their hearts, to the cry of the needy, and of those who are ready to perish. Our duty is plain; for "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Official and Association Arrangements.

The Secretariat arrangements announced in the last Report were shortly after-

ward subjected to a fresh change, by the resignation of the Rev. B. W. Wright, in consequence of his nomination to the living of Norton Cuckney, Notts. The Committee have great satisfaction in announcing that, under the circumstances, they were enabled to obtain the services of the Rev. C. J. Goodhart as his successor.

Mr. Goodhart's long connection with the Society, and his deep interest in its cause, as recently evinced by his Anniversary Sermon preached before the Society, afforded a pledge of the value of the services thus acquired; and the Committee anticipate the cordial concurrence of the members of the Society at large in Mr. Goodhart's appointment to the vacant Secretaryship.

Your Committee have to record the death of the Bishop of Salisbury, who, as one of your Vice-Presidents, uniformly presided at the Meeting of the Salisbury Association. They have also lost from the ranks of their able supporters the lamented Rev. E. Tottenham, who for some years past has most zealously and effectively advocated the claims of your Society, from a genuine love to Israel for the Lord's sake.

Your Committee are thankful to find that the addition made to the staff of Association Secretaries, as reported last year, has not disappointed their anxious expectations, and that the result of the year's contributions toward the General Fund from Associations, together with collections after Sermons and Meetings, has been an increase of 1411*l.*; and if the difference in the amount of Legacies included in the Association remittances, together with some other items, be taken into account, a sum of about 2000*l.* may be fairly considered as the increase from this source of the Society's Income.

Your Committee have to announce the loss which their staff has sustained by the resignation of the Rev. W. Seaton, on his nomination to the charge of the New District Church of Pennington, Lancashire.

The Rev. T. L. Howlett, M.A., late Curate of St. George the Martyr, Southwark, has been appointed to succeed Mr. Seaton, and to take charge of the Midland District.

Hebrew College.

The Rev. J. B. Cartwright reports—"At the last Anniversary there were six students under instruction. One of these has ceased to receive instruction at the Hebrew College, and is now solely em-

ployed in Missionary Work in London, to which he has been for some time devoted. His place, however, is filled by another Assistant Missionary in London, who is giving a short time daily to study, under the sanction of the Committee, with a view to his further qualification for Missionary Labour. Another, who was a temporary resident here for purposes of English study, has since been fixed at Jerusalem. Three others, after the usual term of residence, were appointed by the Committee to foreign Stations. Two of them are stationed at Jassy, and one at Tunis. In place of those who have left, two additional students have been admitted, of whom one is of the house of Israel; and two Missionaries from Germany are residing in the College, in order to perfect themselves in the English Language, and become better acquainted with the doctrines and usages of our Church. Thus, the number with whom I am more or less connected in the Hebrew College is still six, as before."

Hebrew Schools.

"I trust," says Mr. Cartwright, "that I may still say that God's blessing rests on our Hebrew Schools, though in that, as in every other part of the work here, we are made to feel that without Him we can do nothing. Fifteen boys have left the School during the year, of whom one has obtained a situation as a Schoolmaster, six have been put apprentice, and eight have been otherwise provided for in concurrence with their parents. Eighteen boys have been admitted. During the same period, five girls have left the School, and have been placed in suitable situations. Eight girls have been admitted. An important addition has been made to the Boys' School since the last Anniversary, in a dining-room, dormitory, and washing-room, which had been long much needed, and which, it is hoped, will contribute greatly to the health, comfort, and efficiency of the establishment. A similar improvement may at some future period be looked for in the Girls' School. The total number of Hebrew Children received from the commencement amounts to 646."

Scriptures and Publications.

The issues from the Society's Dépôts during the year have been as follows—Bibles in Hebrew (8vo. and 12mo.), 2080; ditto, in English, German, &c., 170; Pentateuchs, Haphtorahs, Psalms, &c., in

Hebrew, 6412; New Testaments (8vo., 12mo., and 32mo.), in Hebrew, 1068; ditto, in English, German, &c., 52; Frommann's Commentaries on St. Luke and Romans, Hebrew, 1379; Book of Common Prayer, in Hebrew, German, and English, 93; Old Paths, in Hebrew, German, and English, in vols. (beside a large number in parts, included amongst Tracts), 271; Pilgrim's Progress, Church History, Reason and Faith, and Extracts from the Book of Zohar, in Hebrew and German, 2504; Tracts of various kinds, in Hebrew, German, Dutch, and English, including those printed and circulated abroad, 47,832.

Amount realized by the sale of Scriptures, 343*l.* 12*s.* 6*d.*

Scriptures and Tracts printed during the year as follows—Pentateuch, Haphtorah, and Megilloth, in Hebrew, 5000; Haphtorah and Megilloth, Hebrew and German, 2450; Liturgy, 12mo., in Hebrew (Miss Cook's edition), 6000; Messiah, the Son of David, is also the Son of God, in Rabbinical Hebrew, 3000; Old Paths, 8vo., in Hebrew, 3000; Abraham and his Seed, 12mo., Sermon, 2000; Bishop M'Ilvaine's Speech, 1000; Appeal on behalf of the Society, 10,000; Address to the Young, 10,000. Printed at Berlin—Biesenthal's Church History, in German, 3000; Reason and Faith, in German, 3000; The Son of David is the Son of God, in German, 6000; Life of Albert Augusti, in German, 3000. Printed at Frankfurt—"Maria," in German, 4000; Scriptural Doctrine, 3000. Printed at Amsterdam—City of Refuge, in Dutch, 3000.

The Committee feel again called upon thankfully to acknowledge the liberality and kindness of the Committee of the British and Foreign Bible Society, who have always most cheerfully met the demands of the London Society and their Missionaries for supplies of their Hebrew and other Scriptures for distribution among the scattered sons of Israel; and it has been the privilege of your Committee, by a special Resolution, to offer to the Bible Society their congratulations on the celebration of their Jubilee Year; expressing "their thankfulness to Almighty God for the evident blessing that has attended the labours of the British and Foreign Bible Society up to this auspicious period of its existence, and praying that those blessings and successes may be abundantly multiplied.

Mission in London.

The Rev. J. B. Cartwright says—"In reference to any share which I am called to take in the proper work of the Mission to the Jews in London, I have little to add to my statement of last year. To preach the Gospel usually three times a-week, to a congregation of which a company of believing Israelites always forms a part, and from which I believe that inquiring and even unbelieving Jews are never wanting, is of itself an important and interesting duty, of the result of which I may say with thankfulness concerning the Jew as well as the Gentile, that it pleases God by the foolishness of preaching to save them that believe. Preparations for Confirmation, which I find a very valuable opportunity for Jewish Converts, and also for the Lord's Supper, give me some solemn occasions of pastoral intercourse; and questions of employment and assistance bring others to me, or to those on whom I can rely, with various degrees of satisfaction. My experience will enable me to testify that there are many Christian Israelites who are willing to work, and laborious in getting their living, where the way can be pointed out to them. During the past year fourteen adults and nine children of Hebrew-Christian parents have been baptized."

The Rev. F. C. Ewald writes—"Through the mercy of our God I have been enabled, without interruption, to preach the Gospel of Christ to the sons and daughters of Israel, in London, during another year. Many of them have again heard of the love of God in Jesus the Messiah, by word of mouth, by the oracles of God, and by suitable publications, which have been placed in their hands. They have been spoken to in their own houses and in the street, in the market and in the lane, wherever they would give a willing ear to the message of salvation. Great numbers have called on me, when I had always the best opportunity to open the Scriptures to them, and to prove from Moses and the Prophets that Jesus is the only Messiah, the Redeemer of the world. I have distributed the English, the German, and the Hebrew Bible, both Old and New Testament, to Jews who understand these languages. In England not one in a hundred understands the Bible in the language of their fathers. The greatest obstacle I meet with in this
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country among the Jews is not hostility against Christianity, not prejudice against our religion, but ignorance of the Sacred Volume. I believe there is not one in a hundred, of all the Jews in England, who has once read through the Old Testament. In a Jewish catechism, recently published, are the following questions and answers:—

"Q. What are those rites which we daily practise to remind us of our duty to acknowledge and love God, and to observe the commandment contained in His law? 'A. 1st. Prayer, which we are bound to address daily to the Eternal, whereby we testify to Him our submission and confidence in His infinite goodness, and acknowledge His omnipotence, providence, and mercy. 2dly, By observing the command of applying the phylacteries on the left arm and forehead, and in which are enclosed four written chapters from the Pentateuch relating to these duties. 3dly, By wearing fringes, as commanded by God, to remind us continually of the divine precepts. 4thly, By attaching to the doors of our houses the Mesdusah, which also contains two chapters from the Pentateuch referring to the same duties.' They are even told that the Bible, without the Talmud, is a sealed book, a riddle which cannot be understood. These very words have been recently uttered in the pulpit, by the highest Jewish authority in England. If the study of the Talmud must precede that of the Bible, and if the Talmud requires the study of many years, which few can do, then we can easily account for their melancholy ignorance of the Word of God. Therefore it is of the utmost importance to speak to the Jews of what God has said by Moses and the Prophets, and to induce them to read the Bible. Seventy-two Jews having expressed during the course of the year, a desire to read the Word of God with me, received regular Christian instruction for a longer or shorter period. Twenty-six of that number, young men, desired not only to embrace Christianity, but also to learn a trade. I recommended, therefore, twenty-one to the Committee of the Operative Jewish Converts' Institution, who kindly received them, where the Christian instruction commenced by me is continued by the Principal, the Rev. J. W. Reynolds. The other five I apprenticed to masters in the vicinity of Palestine Place. Fifteen of those under instruction have

been baptized in the course of the year: six of them are inmates of the Operative Jewish-Converts' Institution. Others are still under instruction; some have left for the country, where they continue reading the Word of God; and some have left for America and Australia. From the time I entered upon the Mission here I felt the want of a home for inquiring Jews, where they could read the Word of God in peace, without interruption, and where they would be kindly treated, and at the same time be placed under proper superintendence. I am thankful to state, both have been provided for by the kind providence of our God. This home was opened on the 14th of November, and has already afforded shelter and comfort to eighteen young Israelites, of whom two have been since baptized, ten have entered the Operative Jewish-Converts' Institution, two have been apprenticed, three are still there, one has been dismissed, and one has been provided for by a Christian Friend.

"I cannot speak too highly of the assistance I have again received from Mr. E. Margoliouth in the Mission. The kind and affable manner in which he converses with his brethren, and his great knowledge of Jewish Learning, has opened him many a door and heart. He has also often corrected the proof sheets of our Society's Hebrew publications.

"I bless the Lord, who has been graciously pleased to open a door of usefulness among the remnant of His ancient people in England. I am never more happy than when sitting among them and telling them how much the Lord is willing to do for them."

Mission in Liverpool.

The connection of the Rev. D. J. Hirsch with the German Church, Liverpool, has been the means of bringing him in contact with a much larger number of Jews than he would otherwise have seen. Not less than two hundred Jews have called on him during the year, visiting him more than once, and some very frequently. "By far the majority of these," writes Mr. Hirsch, "attended the Service in our Church, and there was much reason to think that in not a few instances, the public ministration and preaching of the Word of God have been greatly blessed. Several Jews have in consequence become serious inquirers, and it is to be hoped that, in God's mercy, the veil will be re-

moved from their hearts." Mr. Hirsch has visited the Jews at their own houses, and distributed Books and Tracts. He has also baptized a young Jew, who has recently left England for Australia. A few days before the ship sailed this young man came to your Missionary to beg a number of English and German Tracts, for the use of some Jews who were to be his fellow-passengers. It was very pleasing to see the real interest he felt for his unconverted brethren.

Mission in Manchester.

Owing to loss of health, Mr. Lazarus has been compelled to discontinue his work in Manchester, and has lately resigned. The Committee hope ere long to find a suitable successor to Mr. Lazarus at this important station.

Concluding Remarks.

In reviewing their Report, your Committee would notice very briefly a few of its leading features. Some singular inconsistencies appear in respect to the Jews. They are, in places, building even magnificent temples. But this is not from the pressure of a prevailing and extending system, but as the last hope of recovering one which they feel to be rapidly decaying. It is accompanied on the part of those thus exerting themselves with a growing disregard, if not utter repudiation of the Talmud, and with a wide adoption among them of rationalistic and infidel notions. Many are thus utterly rejecting the Divine Inspiration of the Old Testament, and not a few have abandoned all hope of a Messiah, and are seeking to mingle themselves among the nations. On the other hand, there are not wanting those Israelites who profess to expect that present political disturbances will issue in the recovery of their national independence, and in the coming of their King; while the labours of our Missionaries reveal very distinctly still more promising features.

Prejudice, for instance, against Christianity is largely and widely disappearing. The Jewish mind is unsettled, but it is also eager, and requires something to replace what it feels is slipping away from it for ever. They are now, as is clear from our documents, most extensively acquainted—we believe far beyond the impression usually entertained—with the Scriptures both of the Old and New Testament. A large number among them

admit very distinctly that Christianity is a good thing. Jewish parents in many instances prefer sending their children to Christian Schools, and appreciate the instructions given in a moral and religious point of view. The acquaintance of the children with the New Testament is extensive, and there is thus reaction upon the parents. In short, there is, as clearly as possible, a very wide diffusion of Christian Knowledge among a large mass of the Jews.

But at present we have not advanced much farther: that is, the people have not yet turned as one man to God; and, as in the case of nominal Christians, they stop at a certain point, and conviction in many instances falls short of conversion. But are we to be surprised at this? And is such a circumstance to throw into the shade the many instances of sound conversion which we can unquestionably appeal to? What do we effect in our ordinary congregations beyond the occasional recovery from the thralldom of the wicked one of a soul here and there? And our work at present among the Jews appears to be precisely what we might and ought to expect it would be, namely, first to gather out the remnant still among them, according to the election of grace; and secondly, so to spread the knowledge of the truth through the nation, that they may thus be ready in the Lord's own good time for more extended and ultimately universal blessing.

The result of our labours would be much more manifest if it were not for the dispersion before baptism, or immediately after it, of inquirers and converts. And this introduces us to the utterly destitute condition of the Jew in so many, we might say in almost all cases, the moment he is known by his brethren even to inquire into Christianity. Fearful persecution is sure to follow, and his only prospect is simply starvation. The Operative Jewish-Converts' Institution has been invaluable in this point of view, and deserves the most liberal support of all Christians who love the Jews. The Committee trusts its funds will largely increase, especially when the peculiar necessities of the case are known. The Abrahamic, a small and unpretending Society, has also rendered its help in this way; and, in connection with it, the Rev. Mr. Ewald has succeeded in establishing what is called a "Home," where inquirers are lodged and boarded for a time,

to afford them the opportunity of instruction, and the Missionary the means of a more intimate acquaintance. The time is come when something effectual must be done; the subject cannot any longer be put off or passed over. The very success vouchsafed to the labours of our Society is now forcing the consideration of this question upon us. There is among your Missionaries generally a spirit of true devotedness, and the manifestation of a real interest in their work, as loving it for Christ's sake. Their Letters often shew the power of the inward life struggling against corruption within and difficulties and trials without; and their communications continually bear witness to their spiritual-mindedness, and their personal love for that Gospel which they are making known to others. Their tact in contriving opportunities is often peculiarly interesting; and as God gives them the wisdom, we believe He will bless them in its exercise. Your Associations have contributed this year more largely than ever; and we are sure your valued Association Secretaries will not be overlooked in this result. We believe this is connected with a deeper and more extended interest among Christians in the Jewish People; and we are inclined to add, with the prevalence of more scriptural sentiments concerning the present circumstances and future destiny of that nation. The same improvement may be remarked also in Christians on the Continent.

Your Committee cannot but advert to the solemn crisis at which the Society has arrived. War has threatened the disturbance, and even the dissolution of some of your Missionary Stations, and we cannot conjecture to what extent the interruption may possibly reach. What are the sentiments suited to such a juncture? Surely we must feel at such a time that it is impossible to overrate the value of our Evangelical Societies. They deal with an element of life that can find suitable objects for its application at all times and in all places, alike in peace and war, among friends and enemies. At no time can the message they carry be unseasonable, to us parties unnecessary; and often, through the Lord's gracious overruling, has the simplicity of their object, and the established purity of their motives, won for them permission to continue their work without suspicion and with little comparative hindrance, in difficult times and unfavourable positions. While such op-

portunities continue, surely we ought to press our work forward with solemn and earnest interest. The Jew that sees the Missionary to-day may be enlisted to-morrow. Two Jews to one Gentile have already in some places been pressed into military service; and in many such cases the word dropped by your Missionary is the only suggestion of hope that ever reaches them, and that only a short time, perhaps, before their career terminates for ever. What a character, then, of seriousness and solemnity should our work pre-eminently assume at such a season! How fervent should be our supplications, how real our efforts! How lively should be the desire felt for the salvation of those who hear the Word—many, perhaps, but once or twice, very few for a continuance! How should all be earnest work, now especially, with our Missionaries, our subscribers, and the whole executive body of our Society!

Let us also use every effort that the pressure of the times may not restrict a work which often becomes, in such seasons, much more practicable; or lose the greater opportunities which the very difficulties of the times create. Surely the sustaining of our work in all its integrity—nay, we would rather say its earnest extension and advancement—shall make us cheerfully exercise extraordinary self-denial, rather than the work of the Lord shall go back, or even stand still, through us, when He is multiplying His blessing.

Nor is your encouragement in this special work for Israel small. Protestants and Roman Catholics can see that blessing has reached England, through her Christian Labours for the Jews; and that on this account, among others, she is honoured and prospered among the nations. If this be so, let us abound in labours of which the fruit is so precious. Our public journals have told us that in our present negotiations in the East the Jews have not been forgotten. This is consistent, and may be considered as a token, that while we are busily seeking Israel's spiritual welfare the Lord will providentially help us in other ways.

And let us not forget that there is one point of peculiar promise in our position. All movements of any magnitude in our world, of late, have for the most part resulted in fresh openings for the communication of the Word of Life. Surely it will be so even now. May it be our

aim to be so ready, that we may be able to take advantage of every opportunity which the providence of our God may afford us, and thus help forward, in peace or in war, the salvation of His people Israel! It is almost impossible, with the sure Word of prophecy in our hand, not sometimes to think that we can discern—reddening the lower verge of the gathering clouds—the dawn of the bright day of Israel's glory; but whether the present unhappy conflicts among the nations accelerate or retard the return and restoration of the Jews, our Society has always its work to do, irrespective of any such question; while we are permitted to anticipate what is sure to be, ultimately, the issue of the whole—that the Redeemer shall come to Zion, and turn away ungodliness from Jacob. Then shall Jerusalem be a praise in the earth, and the nations learn war no more,

Continent.

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH AND FOREIGN AND CONTINENTAL SOCIETIES.

THE following information is gathered from the Fiftieth Report of the British and Foreign Bible Society—

France.

The work of the Society in France during the past year, though not unaccompanied with annoyances and hindrances, has been, on the whole, highly encouraging and satisfactory. The issues from the Dépôt at Paris, under the charge of the Society's Agent, M. de Pressensé amount to 90,452 copies, making a total of more than 3,000,000 copies of the Scriptures introduced into that country through the blessing of God on the direct Agency of your Society. Your Committee cannot but again acknowledge their obligations to the watchful, untiring zeal of their devoted friend, who, during a year which he pronounces to have been in some respects the most "troublesome he has had yet to pass through," has held on his way steadily and perseveringly. He says—"The spiritual benefits which have resulted from these distributions, so far from having diminished, have gone on increasing from year to year; and never did you receive more convincing proofs of the reality of these benefits than

during the year which has just terminated. There have been devoted to the work of Colportage 81,242 copies. It is in this direction that our labours have been prosecuted with the greatest vigour; and when it is said that a Bible or Testament has been disposed of by a Colporteur, we include that such an act was made the occasion for a serious address, and for the offering up of fervent prayers. The proceeds realized by sales by the Colporteurs amount to 2005*l.*, all from the scanty purses of the poor. There have been 5251 copies sold, 2103 copies supplied to Religious Societies, and 1664 to Dépôts. Only 192 have been distributed gratuitously. I always wish to keep the number so distributed as low as possible. There have been 97 Colporteurs employed, some of them having been 15 years at the work. Your work in France, then, has been abundantly, most wonderfully, blessed; and, without any desire unduly to magnify one portion of your operations to the detriment of others, I may nevertheless be permitted to say that your work in France is one of those on which the good pleasure of the Lord has most visibly rested."

M. de Pressensé, writing with a package which was to be forwarded to the Society's Office in Earl Street, says—

The contents of this case will at first somewhat astonish you. It consists of a vase of artificial flowers, more or less artistically prepared with small coloured beads. The donors, and, at the same time, the makers of this large bouquet, are very desirous of its being placed in the office in Earl Street, as a token of their deep gratitude to the British and Foreign Bible Society, by whose instrumentality they have been enabled to become acquainted with the Word of God, as well as to possess it. These donors, who wish to remain unknown, are French soldiers, belonging to various regiments which successively have formed the garrison of a certain town, which they will not allow me to mention. This town has for many years past been the place of residence of a Christian Female, the wife of a former soldier, who takes a lively interest in the evangelization of those who follow the same profession as her husband formerly did. With this object in view, she some years back commenced an Evening Service, intended exclusively for the soldiers

who, on the invitation of her husband, chose to attend. This Service more especially comprised the reading of a chapter from the Scriptures, preceded and followed by a prayer when there were among the persons present those qualified for it. This Service has already proved a blessing to numbers among the military. It was during these winter evenings that the more skilful among them prepared the bouquet in question while they were listening to some Tract or other religious book. The bouquet was not made in either one, two, or three winters: it is the result of the labours of many evenings of several winters, and men of various regiments have taken part in this work.

In many of his Letters during the year M. de Pressensé speaks of vexatious obstructions, and even of serious persecution which several of his Colporteurs have had to encounter; not so much from the higher authorities as from inferior functionaries, and principally, as it would appear, at the instigation of the party so implacably opposed, in France as well as elsewhere, to the free circulation and use of the Scriptures. He shews the determination of the people, in spite of ecclesiastical fulminations, to possess and read the Holy Volume, as well as beneficial results, in many pleasing instances, flowing from its perusal.

The French and Foreign Bible Society has issued during the past year 15,433 Bibles, 41,069 Testaments, and 191 Psalms, in all, 56,693 copies; of which, 36,640 copies have been supplied to your Society's Paris Dépôt. Your Committee have had the pleasure of making a further grant of 300*l.* to this Society, to assist them in carrying on their general operations.

Spain and Portugal.

Spain and Portugal are still destined to occupy but a very small space in the pages of our Report. For the former country a grant has been made during the year, on the recommendation of the late Dr. James Thomson, of 950 Bibles and Testaments, or portions. These have been placed at the disposal of a gentleman in the south of Spain, who has undertaken the distribution of them. A small remittance has been received from Oporto, but the distribution of the Scriptures in Portugal proceeds very slowly. The Corresponding Committee at Gib-

raltar have remitted the sum of 22l. for Scriptures sold. They have found a difficulty in employing a Colporteur, as recommended by the Parent Committee, but at length an individual has been obtained to enter on this work.

Switzerland and Northern Italy.

Lieutenant Graydon's Issues during the year amount to 15,936 copies. Of these, 8073 copies have been circulated in Lombardy and Piedmont, making the total number which have passed through his hands for the benefit of these parts of Italy since 1848 to amount to upward of 35,000 copies. His Issues in Switzerland during the year have been 7863, bringing up the total number dispensed by him since the commencement of his work in that country to 67,863 copies. The sum which he has received as the proceeds of the sales of the year has amounted to 796l.; namely, from Italy, 348l.; from Switzerland, 448l. The work in Italy has been carried on as heretofore in the face of many difficulties: some of these have had to be encountered in introducing the Scriptures through the regular authorized channels into the country; others have been found to attend on every attempt to bring them into circulation. The result is, however, on the whole, very gratifying, and affords much cause for praise to God. Mr. Graydon has succeeded in establishing six principal Dépôts, which he has been enabled to keep pretty well supplied: he represents them as being respected, free, and accessible. The Issues are effected in part by direct sales from the Dépôts, but a considerable number are disposed of by Colporteurs; of whom, however, it is not easy to obtain a sufficient staff suitably qualified for the work. The Issues from the Dépôts in Savoy and Piedmont have been attended with many encouraging circumstances.

Of Lombardy, where, though the general Issues have declined, a very remarkable sale of 916 copies took place during the year, Mr. Graydon remarks—"Some fifteen to twenty thousand of your Agent's copies must be now in reading hands in Lombardy: many more are quite ready either to excite, as may be, or to sustain, a demand for the true waters of life."

A fresh "Pastoral" has lately been put forth, directed chiefly, like several former ones, against the Society and its work. The present is from the pen of the Archbishop of Milan. Such fulminations,

whatever injury they may temporarily do, indicate in no indecisive manner the reality and success of the work opposed, and thus become an encouraging motive to increased diligence and hope. In briefly reporting respecting his work in Switzerland, Mr. Graydon first alludes to the great and permanent efficiency of the Dépôts at Neufchâtel, Lausanne, and Geneva; whilst, as regards the Dépôts in some of the other Cantons, he has to deplore quite the reverse. The following supplies have been forwarded to Mr. Graydon during the year for the several Dépôts under his charge, viz. 103 copies in English; 9550 French; 8696 Italian.

Breslau.

Mr. Edward Millard, who, since the compulsory suspension of his work in Austria, has been stationed at Breslau, has furnished a detailed report of his proceedings during the year. His Issues amount to 29,580 copies—a very large and encouraging number, especially taking into account the peculiar circumstances under which our friend has been called to enter upon and cultivate that not very promising field of labour.

A considerable part of Mr. Millard's Report is occupied with instances and evidences of the melancholy opposition raised against his work both by Protestants and Roman-Catholics, especially in consequence of the absence of the Apocrypha. A few selections, given by him from the journals of his Colporteurs, shew at once the nature and intensity of this opposition, as well, also, as the difficulties which have to be encountered from the evil habits, the ignorance, and the poverty of the people; so that the success, which in spite of all has crowned the efforts there made, is so much the more remarkable, and demands our more abundant and grateful praise. Mr. Millard writes—"Our Colporteurs have been prosecuting their work of inestimable value with unabating zeal. I do firmly believe they are all and individually men of prayer and faith, and raised up by the Lord for this work. We have 5 Colporteurs." He supplied 5 Seminaries, 90 prisons, and 30 Hospitals, Ragged Schools, &c., which together have received 1264 Bibles, 1804 Testaments; together, 3068 volumes of Holy Scriptures, for the free use of the inmates.

Germany.

The report which Dr. Pinkerton has

transmitted of his proceedings during the past year is short, but very satisfactory. His Issues from the Dépôt at Frankfort are between nineteen and twenty thousand copies more than last year; and the demand for the Scriptures is still on the increase. He says—"Our Issues during the year amount to 65,406 copies; being 19,577 copies more than the distribution of the preceding year. To the Dépôts of the Society at Breslau, Cologne, and London, 6553 copies have been sent. We have had 11 Colporteurs employed during the year, who, on an average, have laboured 9½ months each, and have disposed of 18,478 copies of the Scriptures, for which they realized 768*l.* 2*s.* 11*d.* The expense of this colportage was 316*l.* 9*s.* 1*d.* The total distributions by our Colporteurs in six years amount to 149,858 copies. There have been 32,000 copies printed, and 20,000 copies are now in the press. From the Cologne Dépôt 22,319 copies have been received.

Dr. Pinkerton, in his accustomed summer's journey, went last year in the direction of Switzerland, where he had an opportunity of renewing his intercourse with many of his old correspondents, and of taking steps for the further prosecution of the work; at the same time he sought occasion to gather the opinion of influential and well-informed friends on the proposed plan of supplying the students of Foreign Universities with a copy of the Testament as a Jubilee Gift; a measure which is not likely to be carried to any great extent, as regards the Universities in Germany and the central parts of Europe, but which, in some of those farther north, has met with considerable acceptance. From Frankfort Dr. Pinkerton proceeded, by way of Heidelberg, Stuttgart, and St. Gall, to Coire.

To the Frankfort Dépôt have been forwarded 10,218 Bibles and Testaments during the year.

Belgium, Holland, and North of Germany.

Mr. Tiddy, the Society's Agent for these countries, having accepted an invitation to become the Minister of a congregation near London, has resigned the office which for more than eighteen years he has held in connection with the Society. The supplying with the Scriptures of Hospitals, Prisons, and other Public Institutions on the Continent, was one of the measures adopted by the Committee in the appropriation of the Jubilee

Fund. The Issues from the Dépôt at Brussels were 6554, at Amsterdam 27,789, at Cologne 68,722, during the last year; and the total Issues from the commencement are 899,568 volumes, beside 62,410 volumes sent to the Society's Agents in other places. As a Jubilee Memorial for Holland there have been gratuitously distributed 7320 copies, amounting in value to 545*l.* 16*s.*

At Cologne continued opposition exists, owing to the absence of the Apocrypha. The Jubilee Distributions to Prisons and Hospitals are 4730.

In consequence of Mr. Tiddy's withdrawal from the post he has so long and successfully occupied, a new arrangement for carrying on the Society's work in the above countries became requisite; and your Committee are happy to state that one immediately presented itself, which they confidently hope will secure a prosecution of the same plans which, through the favour of God, have already proved so successful. Mr. Van der Bom remains in charge of the Depository at Amsterdam; Mr. N. B. Millard, as Depository at Cologne, will continue to conduct the work there; and Mr. John Kirkpatrick, who has acted as clerk under Mr. Tiddy, is now appointed to the management of the Dépôt in Brussels. Mr. Tiddy has yielded to the request of your Committee to take, for a time, a general oversight of these respective Agencies, so far as his residence in this country and his other duties will allow. On the retirement of Mr. Tiddy your Committee thought it right to present him with a gratuity of 100*l.*, as a token of the sense entertained by them of his long-continued, faithful, and efficient services. Supplies have been sent from this country to the several Dépôts under Mr. Tiddy's charge, amounting to 655 Bibles and 1208 Testaments.

The Netherlands Bible Society has, during the year, issued 31,404 Bibles and Testaments.

Prussia.

The Society's old and much-respected Correspondent, Mr. Elsner, of Berlin, has continued to receive supplies of the Scriptures in different languages for the use of the Prussian Army. There have been furnished to him, for this object, during the year, 6900 copies, in German, Polish, Lithuanian, &c., making the total number

received by him for this purpose 366,900 copies.

Russia.

The Rev. T. S. Ellerby reports — "Our Scripture Operations in 1853 have proceeded much as usual. The distributions were 7085 for account of your Society, and 5952 copies for account of the American Bible Society, or 13,037 for the entire year; advancing our total issues to the close of 1853 to the number of 349,986 copies of the Word of God."

The labours of our friends at St. Petersburg are now in a great measure suspended. The dark cloud which has been permitted to come over the political relationship between this country and Russia renders it doubtful what shall be the extent or the limit of our operations for that empire for some time to come. We must wait, looking up to the great Disposer of events, as the Guardian of His own Word as well as the Ruler of the nations, that He would arise and plead His own cause. Further supplies have been forwarded from this country, beside those from other quarters, to the extent of 3440 copies, the duties on which have been, as on several previous occasions, remitted by the express personal act of the Emperor.

Mr. Melville, of Odessa, has communicated much interesting information in the course of the year respecting his labours for the Society in Georgia and Circassia, as well as in the southern parts of Russia. Early in the year he also had the pleasure to report that he had received permission from the Emperor for the further introduction of 20,000 copies of the Scriptures, duty free, into Odessa: considerable supplies, in several languages, were therefore immediately directed to be forwarded.

After further correspondence on the subject, your Committee empowered Mr. Melville to get an edition of the Georgian Testament printed, provided the requisite permission should be obtained from the proper authorities; but this work, and the operations of our friend generally, it is to be feared, will be, for the present at least, suspended by the breaking out of the war. May the interruption to labours so peaceful, and at the same time so encouraging and hopeful, be but short! The issues of Mr. Melville have been 5203 copies, and he has received supplies in German, &c., of 5250

copies. He has remitted the sum of 163*l.* for Scriptures sold, and also a contribution of 22*l.* 4*s.* toward the Chinese-Testament Fund.

Sweden.

The death of Mr. Keyser, the Society's old and valued Correspondent at Stockholm, and for many years the active and devoted Secretary of the Agency there, induced your Committee to make arrangements last summer for a visit to that country by the Society's Assistant Foreign Secretary, Mr. Knolleke. After much conference, Mr. Knolleke succeeded in re-organizing the Agency, and placing it on a satisfactory basis. The Rev. Mr. Rothlieb, Minister of the German Church in Stockholm, has accepted the office formerly held by Mr. Keyser.

Mr. Knolleke had it in charge, among other objects, to make inquiries respecting supplying with the Scriptures, as a Jubilee Present, the Students of the principal Universities in Sweden and Norway. The breaking out of the cholera prevented his visiting the latter country, as he had intended; but in Sweden the subject was taken up with much cordiality. The Archbishop of Upsala, and other authorities, manifested a lively interest in the undertaking, and the result has been a grant of Scriptures from the Jubilee Fund, as a present to the Students in the University of Upsala.

During the year 5000 Bibles and 27,000 Testaments (of these, 6500 with Psalms) have been printed at the expense of the British and Foreign Bible Society. There have been sent unbound, by order of the Committee, to London, 1000 Bibles, and 600 are now, at the close of the year, binding. Two thousand Testaments, the half with Psalms, printed towards the end of the year, are still unbound. For the printing and paper of the above-mentioned Scriptures, the binding of the 500 Bibles left unbound at the close of last year, and of 3400 Bibles and 25,000 Testaments, there has been paid 1763*l.* 10*s.*

During the year there have been issued 35,566 copies, viz. 6910 Bibles and 28,656 Testaments.

From the Agency's Accounts it will appear, that during the last year there had been received in payment for the Holy Scriptures not yet accounted for, and for those issued in the same year, 1196*l.* 18*s.* The year's total income amounts to 2026*l.* 2*s.*

If to the Scriptures issued by your Agency are added those spread by the Swedish Bible Society, amounting in 1853 to 638 Bibles and 5871 Testaments, the total number circulated in this country appears to be 284,848 Bibles (130,826 of these by your Agency), and 975,236 Testaments, of which, by your Society have been issued 452,336; or, together, 1,260,084 copies, that is to say, 583,162 by the British and 676,922 copies by the Swedish Bible Society.

Your Committee have had much pleasure in sanctioning arrangements proposed by their friends at Stockholm for an extensive supply of the Scriptures to the Swedish Army and Navy: to which important measure the authorities have kindly yielded their assent, and the Agency have been empowered to print an edition of 12,000 Testaments for this express purpose.

Norway.

The Agency at Christiania have issued during the year 3335 Bibles and 6869 Testaments; together, 10,204 copies. Their total issues since 1828, in conjunction with the other Agencies in Norway, now amount to 66,048 copies. There have been printed at Christiania during the year 15,000 Norwegian Testaments and 5000 Bibles.

The Agency have been encouraged and empowered by your Committee, in connection with the year of Jubilee, to offer, in the name of the Parent Society, to supply, under specified limitations, Hospitals, Prisons, Schools, and the very poor generally, either gratuitously or at reduced prices. A sufficient time has not yet elapsed to shew its results.

Drontheim.

The Agency at this place have issued about 800 copies, and, in order to keep up their stock, have applied for 600 more.

Denmark.

The Danish Bible Society reports an increased distribution of the Scriptures in the past year. The issues were 7542 copies. Its total issues since the formation of the Society in 1814 amount to 210,804. An edition of 5000 copies of the Danish Bible is now printing in this country, under the supervision of the Rev. Dr. Henderson. The Rev. Mr. Wied, of Christiansfeld, has received a grant of 162 German Bibles and Testaments.

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He complains of considerable discouragement in his attempts to circulate the Danish Scriptures, chiefly arising, it would seem, from the absence of the Apocrypha in them.

JEW'S SOCIETY.

THE Forty-sixth Report supplies the following

Summary of Proceedings among the Continental Jews.

Amsterdam—The district of your Missionary, the Rev. C. W. H. Pauli, who is assisted by a Colporteur, includes North and South Holland; so that his labours have extended during the year to Rotterdam, Haarlem, Leyden, and many other towns, some having a large, others but a small Jewish Population. Generally the Missionary meets with a more favourable reception where there are few Jewish Families than in larger places, but in all he has had some access to the Jews. In one place the Teacher was thoroughly acquainted with the Hebrew Testament, and allowed the Society's Bibles to be used in his School.

In Amsterdam, which contains 25,000 resident Jews, the change in their feelings as a body is very remarkable. Formerly it was an unheard-of thing that an Amsterdam Jew should enter a Christian Place of Worship: now it is nothing uncommon to see Jews and Jewesses in Christian Churches. Many of these are thoroughly convinced of the truth of Christianity, but are deterred from coming forward by family considerations. The Rabbies are exceedingly bitter in their opposition. They have started two periodicals, and give notice of any new effort on the part of the Missionary, in the hope of frustrating his intentions. They also anathematize all who shall read any of the Society's Publications; but the circulation of copies of the Testament has exceeded that of the whole number of the nine preceding years of the Missionary's residence in the country.

Rotterdam—The Colporteur has laboured faithfully in Rotterdam, and the whole district, with much success. Your Missionary has obtained permission from some of the Ministers of the neighbouring towns to preach in their Churches, especially to the Jews. And this has proved

of no small importance in carrying on the work. Twelve inquirers have received constant instruction, of whom only four have given evidence of any real impression having been made. During the year seventeen have been baptized, some at Amsterdam, some at Rotterdam, and the rest at smaller places. The number of proselytes has of late greatly increased, and many of them exercise a favourable influence on their brethren. With all the hindrances and impediments there is much to encourage. Large numbers of the Jews have heard the Gospel; the Scriptures have been widely distributed, as well as thousands of Tracts; and many of the Jews have been brought (some most unwillingly) to confess the truth of Christianity, and to exclaim, "No Rabbi, ever so learned, can contradict these arguments."

SWEDEN AND DENMARK—*Gottenberg*: Mr. Moritz is still stationed at Gottenberg, and has been carrying on his labours, partly in the place itself, and partly by extensive Missionary Journeys. Until quite recently, there were only four towns in Sweden in which Jews were permitted to reside. They are now allowed to settle in any sea-port having four thousand inhabitants; but the prohibition still extends to smaller and inland places.

It is impossible to overrate the indifference that prevails among the Swedish Jews toward all religion. They care very little for Judaism; and their only anxiety seems to be to get money, and to secure temporal advantages. They are building a splendid temple, which they intend to open next summer. The aspect of the Mission in Sweden and the neighbouring countries cannot be said to be encouraging, and it seems as if the labour of years has been of little avail. Your Missionary feels, nevertheless, that blessing has not been entirely withheld; and that the seed having been patiently and prayerfully sown, God will yet, in His own good time, give the increase.

Dantzic—The Dantzic district is under the superintendence of the Rev. H. Lawrence and the Rev. C. Noegen, assisted by a Colporteur. It is a very extensive one, and the labours of your Missionaries have extended to a large number of the towns and villages in the neighbourhood. Your Missionaries at Dantzic enjoy great facilities for intercourse with the Jews, the local authorities being friendly dis-

posed. They are also much encouraged by the conviction, that the number of Christians who pray for the salvation of Israel is certainly on the increase. The Old and New Testaments are still extensively read by the Jews, and Biblical knowledge is incomparably greater than formerly. Your Missionaries have met with many Jews who have admitted the excellency of the New Testament. One was heard to recommend it to a friend, in terms which astonished Mr. Noegen. He thankfully received on this occasion St. Luke's Gospel with the Hebrew commentary, published by your Society, and which has proved exceedingly useful. Even the Jewish Schoolmasters are beginning to study the writings of the Evangelists, finding it impossible to answer the numerous questions proposed to them for explanation without a knowledge of the New Testament. The labours of the Colporteur have met with unexpected success. The Missionaries are allowed, under certain conditions, to send packets of books, free of expense, to all parts of the Prussian dominions, which greatly facilitates the circulation of the Scriptures and other Publications.

In reference to the education of children the Jews are compelled by law to send them to a School of their own, or to one provided by the Government, unless they can afford private instruction. In the higher Schools, the Prussian Government is taking every pains to have some of the Masterships filled by faithful Clergymen, that the rising generation may receive religious instruction. The interest taken by Christians in the work of the Mission has not diminished, and some of those resident in Dantzic take opportunities of conversing with the Jews, and endeavour to induce them to attend the Evening Service at the British Chapel. The Dantzic Auxiliary Society for Promoting Christianity among the Jews has prospered during the year. A Clergyman on the borders of Poland has also consented to form a little Dépôt of Hebrew Books and Tracts for the benefit of the Polish Jews.

There are no Jews at present under preparation for baptism, but there have been many inquirers.

Königsberg—The Rev. C. M. Tartakover is at Königsberg. This town is the most considerable in the province of East Prussia, and contains about 1750 Jews. They are to be found in all classes of

society, and many are especially distinguished by their intellectual attainments. They have three Synagogues. They have two Rabbies, one to conduct the ceremonies of their religion, and decide all matters of doubt and difficulty; the other, who is a man of great talent and learning, to preach on special occasions, and to superintend the education of the Jewish Children. The Jews of Königsberg are chiefly of the modern school, and pay no regard to the Talmud, or to religious ceremonies. They are on friendly terms with Christians generally, and willing to send their children to Christian Schools for the sake of the superior education they obtain.

The University at Königsberg brings many young Jewish Students into the place. These your Missionary has invited to his house for religious conversation, and he has never allowed them to leave without a Book or Tract in whichever language they best understood. Some have declared their belief in the New Testament, and their resolution to become Christians as soon as they cease to be dependent on others for subsistence. A class has been formed for giving instruction in Hebrew to Jewish Children, and this helps the Missionary to make the acquaintance of the parents, and to visit them at their own houses. There is a constant influx of Jews from Russia and Poland, and thousands of them have come within the sound of the Gospel during the past year.

Memel and Tilsit have been visited in the past year, and at both places your Missionary found frequent opportunities of delivering his message to the Jews. At Tilsit the cholera prevailed to a great extent just at the time of his arrival, and many families suffered from this scourge. This fearful visitation was not without a softening effect on the mind of the survivors.

Bibles and Testaments, with other Books, have been sold, to the amount of nearly 20l.

Posen—In the Duchy of Posen there are 11 Schools and Schoolmasters, and from 70,000 to 80,000 Jews, distributed in more than a hundred towns. Beside the work which your Missionaries have been carrying on in Posen itself, they have visited between forty and fifty places in the surrounding neighbourhood, and have proclaimed the Gospel to their Jewish Inhabitants. The feeling of the

Jews toward Christianity in this district are a mixture of regard, fear, and hatred. The Jews here are the Talmudists, or Rabbinical Jews, which form the so-called Orthodox Section. The Reformed Jews are rationalists, denying the inspiration of Scripture, and allowing their own understanding to carry them into the most unreasonable errors. The third class are a deeply-interesting body. Their brethren call them Indifferentists, or Atheists, though neither of these designations is applicable. It is true they have rejected Judaism, and have not embraced Christianity; but they hold it in high esteem, are often found attending the Christian Service, acknowledge the Revelation of God in and through the Scriptures, and seem only to need that spiritual enlightening, without which even correct views fail to be beneficial. All this difference of opinion, and the dissensions which prevail among them, have resulted in leading them to a much closer study of the Word of God, not excluding the New Testament, and have excited a considerable interest among them to hear the statements of the Missionaries. We cannot but notice the increased interest taken by the Protestant Clergy and their people in the Jews, including public prayer on their behalf in the Churches, which has told, and is telling, on the minds of the children of Abraham; and they cannot altogether withstand the favourable impression, which the exhibition of such love toward themselves makes, as to the religion of those who evince it. There is a great desire here on the part of the younger Jews to become conversant with different languages. The Missionaries therefore teach those who may be willing to learn for an hour or two in the evening. They are anxious, for instance, to learn English, in case they should go to America, or come to England; and your Missionary has adopted the Testament as the reading-book, often with the happiest results. Some of these young men, before proceeding to America, have told the Missionary, with tears in their eyes, their determination to seek wherever they went the same instruction, not any longer for the sake of the language, but that they might know more of the Word of Life. The results of the Mission in this district, however, are not of that marked character which we should rejoice to see.

Mr. Skolkowski is at Gnesen.

Lissa—Mr. C. Blumls at Lissa. During

the past year he has visited fifty-one towns and villages, some of them more than once or twice, in which he has proclaimed the doctrine of the cross to upward of 215 Jewish Families; and elsewhere he has conversed with nearly 400 Israelites. He has also had extensive intercourse with children and young people, by visiting the Schools; and in many instances was permitted by the Jewish Teacher to speak to them. When this was not granted, discussion with the Teacher, purposely in a loud tone, often drew their attention, and many of them, after School was over, came to the Missionary's Lodging for Tracts. The more educated Jews here are far better acquainted with the Testament than many Christians; and indeed they are so well versed in all the prophecies of the Old Testament, that if they acted up to their knowledge they must confess Jesus to be the Messiah. One very learned Jew once told the Missionary that he would never convert the Jews, but assigned as a reason their not believing in the Old Testament; for he admitted that, if they really believed the Old Testament they must also believe the New.

Drunkenness prevails to a fearful extent among the native population in this district. This is not a vice to which the Jews are themselves addicted, but they make a large profit by keeping the public-houses. A large number of New Testaments have been distributed here, and many Old Testaments and Tracts.

The Posen Schools—The attendance at the Posen Schools, as usual, has been variable; owing partly to the periodical efforts of the rabbies, partly to the occasionally necessitous circumstances of the children. There are still ELEVEN Schools in operation in the Duchy, though a change has taken place in the localities of two of them. The Jews of late have made great efforts to provide Schools of their own; and this has had the effect of diminishing the numbers under our instruction, although there is no doubt that the parents themselves would much prefer that their children should be taught by us, and are only prevented from fulfilling this wish by the strongest Jewish Influence. The attendance during the three periods into which the year is usually divided has been 497, 575, and 506, respectively, presenting a somewhat higher average than appears in last year's Report. The examination of your Schools has proved

very satisfactory. The children have improved very much in their singing, which the Jews objected to at one time, under the impression that it drew them on toward Christianity. Their knowledge of the Scriptures—in some cases of the New as well as of the Old Testament—is very gratifying. The results of the past year call for great thankfulness. Many Jews seem quite aware that the Christian School is the only place in which it is possible that the most unpromising and neglected children should be improved, and they have brought them to the Teacher with this distinct confession. A little girl, one of your scholars, shewed much interest in the Word of God, learning many passages by heart, and manifesting great delight when spoken to on religious subjects. Her mother thought she was becoming too pious, and therefore removed her to a Jewish School. She was taken ill shortly after, and died in a few days. Our Schoolmaster, on hearing of the circumstance, called on her mother, who thanked him for the instruction her child had received from him, adding that she was praying to the last, and speaking of the things she had learnt at the Christian School. The teachers in your Schools voluntarily exert themselves, more or less, in conversing with the Jews of all classes, in the distribution of Tracts, and in seeking, often at considerable sacrifice, to testify the salvation of the true Messiah.

Berlin—The Rev. R. Bellson, Dr. Biesenthal, Mr. Gans, and two Colporteurs, are labouring in Berlin. It is difficult to form a very exact idea of the feelings of the Jews at Berlin toward Judaism and Christianity. A large number of them belong to the upper classes of society, and their zeal for religion is strongly tinged with political motives. There are here the same three distinct parties which are to be found in almost all the large towns—the Orthodox, the New Orthodox, and the Reformed. These last are looked upon suspiciously by the Government, as holding doctrines that tend to rationalism, and are considered to favour radical opinions. The New Orthodox party, while adhering to the old Liturgy and form of worship, have ignored all Jewish Observances, and follow the practice of Christians. They keep open their banks and counting-houses on Saturday.

The Missionaries have again to report the sale of a number of Hebrew Scriptures, beside the distribution of numerous

copies of the Testament and among instances of the blessing following the circulation of the latter may be mentioned the case of a young Jewess of respectable family, baptized last July, who owed her first impressions of Christianity solely to the New Testament. Such instances are by no means uncommon. Beside the Old and New Testament, Tracts are eagerly read by the Jews, and a few fresh ones suitable to different classes are much wanted. The work carried on by the Colporteurs is most important. The journeys of your Missionaries to the larger towns have been continued as usual, and not a little has been done at the fairs of Leipzig, Frankfort, and Brunswick. The Jewish Children most frequently attend the public Schools; and though exempted by law from taking part in the religious instruction, a great many choose to remain; and those who do not cannot escape the influence of daily association with Christian Children. Among eight inquirers under regular instruction, five have been baptized. This number is unusually small, but it arises, as has been remarked in other places, from the impossibility of obtaining employment or means of support for those who are anxious for instruction. It is computed that there are above 2000 baptized Jews in Berlin: they mingle freely with their unbaptized brethren, and even intermarry, so that it is difficult to know them apart. Mr. Petri, your superannuated Missionary, is still labouring among the Jews at Stettin, and seems entirely to possess their confidence.

SILESIA — *Breslau*: Your Missionary, the Rev. J. C. Hartmann, continues to labour at Breslau, with the assistance of Mr. Krueger and Mr. Romann. About 6000 Jews reside in this place, and many of them occupy influential stations in society. Two parties, of Reformed and Orthodox, that prevail upon the Continent, are both to be found in Breslau, and each sect has its own Rabbi. Several Missionary Journeys have been undertaken by Mr. Hartmann during the past year. Mr. Krueger and Mr. Romann have also visited a considerable number of places. There are more opportunities than formerly of getting the Jews to listen to the preaching of the Gospel, chiefly, perhaps, from the greater interest they themselves take in Christianity. The authorities, both in Church and State, are also well disposed toward the Mission, and afford every facility in their power

for carrying on the work. A great number of Hebrew Bibles have been circulated in the past year. The Jews like the Society's edition, and will buy it if possible to add to their libraries. The Testament is principally circulated in German, but some Jews have bought the whole German Bible — both the Old and New Testament — in order, as they say, to find out what the Christian Religion really teaches.

The labours of your Missionaries have been very much extended in the past year, though no new openings in particular can be mentioned. By the Sunday Services, and the Bible Lectures delivered by Mr. Krueger, many Christians have been interested in the cause of Israel, and some are actually employed in helping forward the Missionary Work. Two Jewesses have received constant instruction from Mr. Hartmann during the year, but they have been compelled by their friends to withdraw. Mr. Krueger has also instructed a Jewish Girl for some time past. Two baptisms have taken place. One of the Candidates, a young student, has suffered much in the loss of temporal advantages but he has continued steadfast to his principles. Your Missionaries know about fifty proselytes, and with twelve of these they are well acquainted. Some of them take a real interest in the conversion of their brethren. A Rabbinical Seminary is in the course of establishment at Breslau. A growing interest is felt in the Jews by the Clergy and Laity of Breslau; and a Society has been formed for proselytes, which promises to be of great assistance in the work.

AUSTRIA — *Cracow*: The Rev. L. Hoff and Mr. V. Stockstiel have carried on their labours at Cracow among a large number of Jews, who, with a few exceptions, are extremely poor. They do not appear to be as bigoted as in most other places, but continue on friendly terms with any members of their families who become Christians. Thirty inquirers have been under instruction during the year, of whom two have been baptized; but poverty and other causes have prevented the majority from making an open Christian Profession. The Institution at Dombie has rendered its assistance to inquirers as circumstances have admitted.

POLAND — *Warsaw*: Rev. J. C. Reichardt, Rev. F. W. Becker, Rev. J. C. H. West, Mr. J. G. Lange, Mr. F. G.

Kleinhenn, and one Mission Assistant and Translator. — *Lublin*: Mr. J. J. Waschitscheck, Mr. F. Rosenfeldt — *Suwalki*: Mr. T. W. Goldinger — *Petrikau*: Mr. G. Zuckertort.

The Missionary Band at Warsaw—and in its neighbourhood has undergone some considerable change in the course of the past year. The Rev. J. C. Reichardt has been appointed Superintendent of the Mission; Mr. Kleinhenn has resigned in consequence of enfeebled health; Mr. Deutsch has left Poland for Fürth; and a few other alterations have taken place; but Mr. Becker and Mr. West remain as before. Warsaw is the centre of the Polish Mission. Your Missionaries meet principally with Rabbinical Jews, but there are still a large number of the sect of Chasidim, who are even more bitter in their opposition to the truth than the Talmudists. A Jew from Rumsia lately assured one of your Missionaries that in two places which he named there were hundreds of Jews favourably disposed toward Christianity. The same may be said of the Jews at Warsaw; and in most cases this change of feeling may be traced to the influence of the Mission. The unconverted Jews are most active in trying to prevent inquirers from coming for instruction, and have been known to procure the enlistment of those whom they could not detach from the Missionary by other means. An additional Jewish Elementary School has been established at Warsaw, and the number of scholars is considerably increased. The Industrial Institution continues to be very useful: twelve Jews have been admitted in the past year, and three are now preparing for baptism. The Old and New Testaments have been largely circulated in the past year, and in some cases the latter has been especially inquired for by Jews. One came many miles to obtain a copy; and in another case, mentioned by one of your Missionaries, an individual was led to embrace Christianity solely through the conviction produced by a careful reading of the New Testament. Your Missionaries have had sixteen inquirers at Warsaw under regular instruction, of whom eight have been baptized.

The vacancy at Lublin, created by the death of Mr. Rosenfeldt, has been filled by Mr. Waschitscheck, who has laboured since July last at this Station. Many

Bibles and other books have been distributed, and the Jews generally, especially the more learned among them, seem disposed for discussion. Mr. Zuckertort continues to labour at Petrikau, where he meets with much superstition and bigotry on the part of the Jews. Several journeys have been made from Petrikau, some attended with considerable success.

The Mission at Suwalki is prospering under the superintendence of Mr. T. W. Goldinger. A Jewish Teacher, with his wife and three children, was recently baptized there. He has since become connected with the Mission at Warsaw, and bears a most exemplary character. The Jews from different towns in the neighbourhood having on many occasions begged Mr. Goldinger to come and see them, he made a Missionary Tour during last October, visiting several places. At Kalvary the Jews were especially anxious for instruction. One very learned Jew brought the Missionary a Hebrew MS., composed by himself to expose the fallacies of the Talmud. This it did effectually, but there was no attempt made to shew the purer teaching of Christianity. At Alexoten, also, the Jews came in large numbers to the Missionary. At Suwalki the greater part of the Jews are at present indifferent to Christianity. They admire what they call the excellence and moral beauty of the New Testament, but they will not admit the saving truths that it contains. Mr. Goldinger has disposed of thirty Hebrew Bibles, beside some copies in French, German, and Polish. Thirty-six Hebrew Testaments have also been circulated, beside a considerable number of Tracts.

Many instances might be mentioned by your Missionary, proving that the New Testament is carefully read, especially by the young. A Jewish Youth begged for a New Testament, which he said he wanted for himself and his brother-in-law, adding that they could read it outside the town without fear of detection. On the following Sabbath the Missionary overheard the two young men reading together in a field: the chapter was the sixth of Matthew, and their remarks, and the application they made of the different verses of the chapter, were very interesting. Another rich young Jew had purchased a Testament, which he kept in a bag with his Talith and Tephillin. One morning when he was at prayers with the rest of the Jews a little boy got hold of the bag, and pulled out the Testament. An immediate

uproar ensued, and the father-in-law of the young Jew seized the book, tore off the cover, and would have destroyed it; but the young man sprang forward, and regained his Testament, exclaiming, "If Christians were to treat your books thus, and destroy the Talmud, it would be a very good thing, for then the Jews would be sooner delivered from their present blindness." He has had the book rebound, and still studies its contents. Your Missionary has occasionally had an opportunity of being of use to the Jews, in speaking for them to the authorities where he was able to interfere: this has promoted a good feeling, and induced confidence on the part of many. The Gentile Christians, with some few exceptions, cannot be said to make much effort for Israel; but they fully appreciate the interest taken by England in the Jewish Nation. Not only Protestants, but Roman Catholics, confess that England has on this account been especially blessed and honoured of God.

Frankfort-on-the-Maine: Rev. H. Poper, Mr. D. Daniel, and a Colporteur.—*Creuznach*: Rev. J. Stockfeld—*Strasburg*: Rev. J. A. Hausmeister—The Rev. H. Poper, who has lately been in England for ordination, labours at Frankfort, Mr. Daniel having taken charge of that Station during his absence. Frankfort contains from eight to ten thousand Jews; and, beside the town itself, eighty or ninety other places have been visited during the past year, some of them containing a very large Jewish Population. The Orthodox Jews have completed their splendid temple, and had it dedicated in September last. With all its magnificence, and notwithstanding their boast that they will establish there "the true and ancient faith," it is looked upon by the Reformed party, and others not interested in the matter, as the last effort of a system which is rapidly dying away. The effects of Missionary Labour are clearly perceptible in the different spirit which pervades all parties of the Jews. Many, while themselves repudiating the idea of forsaking Judaism, do not scruple to say that they have no objection to their children becoming Christians, and prove their sincerity by sending them to Christian Schools. The annual conference which has been for some years held with the Jewish Teachers is of great use in furthering the work of the Mission. The teachers are all more or

less favourably disposed toward Christianity, and they interest themselves in trying to remove the prejudices that exist in the minds of their brethren against the Missionary. They moreover assist him in his work, and afford him many opportunities of addressing the Jewish Children in their Schools. Another plan, which has been only recently adopted, viz. of giving these Jewish Teachers subjects for essays on different points, such as the necessity for the study of the Word of God, &c., has been well received, and produced several interesting replies.

The desire for the Scriptures is still on the increase: they have been largely circulated during the year. The practice of lending the Testament, and also Tracts, has been continued. Although the Reformed Jews have a good School, as also the Rabbinical Jews, yet many Jewish Parents prefer sending their children to the Christian Schools. In the past year eight Jews have been under constant instruction, out of which five are going on satisfactorily, and one has been baptized. It is but right to mention that there are still many hindrances in the way of the truth; the most powerful and trying of all being, here as elsewhere, the rationalistic teaching and preaching of nominal Christians.

Mr. Stockfeld is at *Creuznach*. There are very few Talmudists in this district, and for some years past the interest of the Jews in the truths of Christianity has been on the increase. A considerable number of Bibles and Testaments has been circulated, and your Missionaries have received much assistance from the Protestant Clergy. Several thousand Tracts have been distributed, and a considerable number of the "Old Paths."

The labours of your Missionary, the Rev. J. A. Hausmeister, have been principally carried on at *Strasburg* during the year, though he has made Missionary Journeys to Paris, Stuttgart, Esslingen, and other smaller places. The Jews at *Strasburg* have not any great regard for their own religion beyond what they consider necessary for keeping up appearances. There are three Schools at *Strasburg* for Jewish Children, but they are only frequented by the poorer classes: the richer Jews send their sons to the Colleges and other public Christian Schools. The Christians residing in *Strasburg*, who are interested in the Jews, have formed a little Society of

their own, and assist your Missionary very materially. They have supplied the Missionary with a Colporteur, who has been busily engaged in visiting a large number of towns and villages, and circulating Bibles and Tracts. Your Missionary has instructed three persons in the past year: of these, only one has been baptized, but the second, a young Jewess, is very well disposed toward Christianity, though there are reasons for deferring her baptism. The other turned out to be a most undeserving person, and was dismissed. The number of proselytes residing in this city is not so great as formerly. In Paris your Missionary has again, during the past year, come in contact with large numbers of Jews. They live in a state of the greatest indifference toward religion, scarcely observing any of the Jewish Ordinances, and paying no regard to the Sabbath. Some, nevertheless, manifest a favourable disposition toward Christianity; and one young Jew, mentioned by Mr. Hausmeister, came every Lord's Day to spend some hours in reading the Scriptures and prayer. One pious proselyte in Paris is especially distinguished by his love for the Jewish Cause, and he undergoes great persecution from his family, who are very hostile to the Gospel. The pastors of the Lutheran Church also take a warm interest in Israel. In Stuttgard and Esslingen there are many Christians kindly inclined toward the Jews. Mr. Hausmeister also spent a few days at Mühlhausen, visiting the Rabbi and many Jewish Families. A lady residing there is interested in the work of the Mission, and has a Dépôt of the Society's publications for the advantage of those Jews who wish to obtain books. On the whole, your Missionary experienced a very encouraging reception on his journeys.

BAVARIA.—*Fürth*: Mr. S. Deutsch has very lately left Warsaw for Fürth, with the view of opening a new Mission there, in order to promote the circulation of Books and Tracts, which at present is attended with some difficulty. While the Missionaries merely paid short visits to Fürth during their journeys no objection was made by the authorities. When, however, a British Missionary was stationed at Fürth (which was the case some time ago) the magistrate inquired of the Rabbi "whether he had any objection to a Missionary residing in the place." The Rabbi made no objection, saying that he did not ex-

pect the Missionary would do him any injury; but subsequently requested that he might not be allowed to circulate any books. This prohibition still remains.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

General View.

THE statistical returns for the year ending Dec. 31, 1853, exhibit a slight decrease when compared with those of the preceding year. The comparative numbers, as presented in the "Madras C. M. Record," are as follows—

	Total und. Instruction.	Unbaptized.	Baptized.	Communicants.	Schools.
Dec. 1852	27,175	11,236	15,936	3357	7368
Dec. 1853	26,659	10,859	15,800	3310	7631

The growth of a Mission is not like the growth of a tree, with its graduated amount of growth year by year, which is easily traceable on the bark. There are in Missionary work numerical advancements and recessions, and thus the aggregate of the last year may be less than that of its predecessor: and yet nothing could be more erroneous than to conclude from this that the work had retrograded. Probably it is only as the tide, which, in receding, gathers strength for an onward movement. But besides this, the Missionaries do not now enter on the lists all who are under instruction. Recent accessions, of whose continuance there is more uncertainty than otherwise, are deferred. The Rev. P. P. Schaffter, of Nullur, in his report for the half-year ending June 30, 1853, expressly says—

There are a few hundreds of individuals wishing to be received in the congregations, and actually under Christian instruction, but whom I wish to try a little longer before I receive their names on the list, and consequently embody them in the return.

A careful review of the various reports and journals affords satis-

factory evidence that there is growth in the Christian flocks, and that the great work of heart religion is being deepened and extended, while preaching the Gospel to those who are without is being vigorously prosecuted.

It is also observable, that in all the districts there is to be found a numerical increase, two excepted—the united districts of Surrandai and Paneivadali, and the district of Panneivilei. In the first of these there is a very small decrease; in the latter, apparently a very serious one. In the report of the resident Missionary, the Rev. J. T. Tucker, for the year 1852, it is stated that there were then 3400 professing Christians in the district: in the statistical returns for Dec. 1853, as given in the “*Madras Church Missionary Record*,” the aggregate is no more than 1712; and for the previous half-year, ending June 30, 1853, it appears as being 1690. This, however, is to be accounted for by the fact, that the original district of Panneivilei has been diminished by the transfer of a portion called Panneikullam to a separate charge, under the Rev. J. Whitchurch, as appears in the following extract from Mr. Tucker’s report for the year 1852—

I am indeed thankful to the Committee for appointing Mr. Whitchurch to the Panneikullam district. He will at once relieve me of half the superintendence, and I shall thereby be enabled to lay out plans for proclaiming the glad tidings of salvation to thousands of heathen within the limits of my own district, who still remain in darkness and the shadow of death.

The new district, with its proportion of Christian population, is entirely omitted from the statistical returns for the half-year ending Dec. 31, 1853, and hence the apparent decrease in Panneivilei. In the report above referred to, Mr.

Tucker gives the following statistical returns—

Baptized	1785
Unbaptized	1576
Total	3361

We have not received his report for 1853, but his later communications lead us to expect an increase, instead of a decrease. We shall be justified, therefore, in assigning to Messrs. Tucker and Whitchurch’s districts the above total of 3361, instead of 1712. The aggregate on the whole Mission field, as corrected, will then stand as follows—

	Total und. Instruction.	Unbaptized.	Baptized.	Communion.	Schools.
Dec. 1852.	27,175	11,236	15,936	3,357	7368
Dec. 1853.	28,444	11,796	16,648	3,431	8084

Educational Department.

This department embraces a great variety of instrumentalities, from the village schools, where the children of heathen and Mahomedan parents are instructed in the vernacular, and read the Scriptures, to the Preparandi establishment, where young men of Christian character are being trained to act as schoolmasters, readers, and catechists, with a view, if found suitable and faithful, to their eventual ordination.

The importance of this department is evident. In this is involved the permanency of the work. Provision must be made, not only for the conversion of adult heathen, but—when, by the blessing of God, this, in a great or less measure, has been effected—for the transmission of Christian knowledge and profession from the fathers to the children. It cannot be expected that adult converts from heathenism could be fully sensible of the value of Christian education, never having passed through it themselves. It must be initiated, therefore, by the same Missionary agency which introduced the Gospel among the

people, until, gradually becoming sensible of its importance, they are found willing to take the burden of it on themselves. Again, although European Missionaries may begin a work, it is impossible they can sustain it. As congregations are formed and increase, the necessity for a native ministry becomes imperative. On this, humanly speaking, depends the continuance of the work amongst that people; and the formation of suitable institutions for this object is one of the first duties of a Missionary Society, so soon as the work of conversion has so far advanced as that congregations have been organized. The foundation, moreover, of such an advanced state of things must be laid in dispensing widely amongst the young, through the medium of vernacular schools, the blessings of scriptural and useful knowledge, creating thus an educated element, out of which, as the Spirit of God breathes upon it, and individuals come under the power of experimental Christianity, can be selected the *matériel* from whence a native agency may be formed and fashioned.

The educational machinery of the Tinnevely Mission is well arranged. It commences with the village-schools for the wants of the population generally; boarding-schools for the Christian children of both sexes; the seminary, into which promising Christian youths from the inferior schools are admitted for the purpose of receiving higher training and education; the female Normal-school, where young Christian females from the various districts are received, to be fitted to act as school-mistresses; the Preparandi, the object of which we have already stated; and the English school, in which, irrespectively of caste distinctions, youths, not Christian, may re-

ceive a higher education than could be obtained in the district schools, in which the Christian Scriptures are taught, where the young natives may become conversant with the language of their rulers, and, if not converted to Christianity, at least be fitted for the discharge of various posts of usefulness under government, and, constituting a bond between the authorities and the native population, subserve the great objects of order and loyalty.

The condition of the boarding and village-schools will appear in the reports from the several districts, when they come to be reviewed. We proceed to present such extracts from the reports as may place before our readers the state of the more important institutions at the close of 1853.

The Preparandi.

A half-yearly examination of the students was held on the 5th and 6th of Oct. 1853. Mr. Tucker thus communicates his own views of the result, in combination with those of the other Missionaries who were associated with him in the duty of examination—

It is with great pleasure I now send you the following report of the half-yearly examination of the Preparandi Institution. Paper questions in Tamil on ancient history, church history, Scripture history, Paley's Evidences, Thirty-nine Articles, and sacred geography, were given the students. A reasonable time was allowed for them to answer each paper, and their answers were carefully looked over by the Rev. Messrs. J. Thomas, T. G. Barenbruck, J. Spratt, and myself; and we are of opinion that the students have made a good progress in the different branches of study in which they have been engaged during the half-year. It was peculiarly gratifying to find, in the papers which I examined, that almost every student in the first, second, and third classes answered the questions well, a fact that proved each one had enjoyed an equal share of attention from his teacher. I quote the following opinions of the examiners—

The Rev. J. Thomas writes—"The result of the examination on Evidences was satisfactory. The questions which I proposed on Paley, for the first and second classes, were intended to ascertain how far they really comprehended the argument. From the great similarity of the answers, it was clear that the memory is what the native student generally relies upon. Still, I think their answers were creditable."

The Rev. T. G. Barenbruck, who gave them questions on the Thirty-nine Articles, writes—"The questions were very fairly and satisfactorily answered by the young men of the first and second classes, who seem, both from their written papers and the *viva-vocè* examination, to have well got up the first twenty-one Articles, and acquired a knowledge of doctrine and church history that does them great credit."

The Rev. J. Spratt says—"I had the pleasure of examining the Preparandi in church history and in Scripture geography, and am glad to say that I was much gratified with the answers which I examined, shewing as they did that the students had made good use of their opportunities, and had carefully prepared these branches of their studies."

The following Letter from the Rev. E. Sargent, the Principal of the Institution, presents an interesting view of its general working, and of the character and progress of the students. It is dated July 1, 1853.

In two subjects we have broken up new ground, and thus extended the range of our previous studies. I refer to the Evidences of Christianity, and church history. In Paley I have found an admirable means of exercising the thinking powers of the students; and the discovery several of them have, one may say, newly made, of the connexion and force of the various parts of an argument, has inspired them with those pleasurable emotions which are the due reward of every right-minded and persevering student. Nor have I been without my reward, as, on many occasions, I have seen the countenances of several in the class brighten up, a smile of pleasure play upon them, and a look of satisfaction pass from one to the other, as if saying, How beautifully these truths fit together! How was it

we never thought of them ourselves? Besides Paley's Evidences, Blunt's Coincidences have also been extensively, and, I trust, profitably used.

By arrangements made since my last report, the students of the first class go out two and two, every Wednesday and Saturday evening, to distribute tracts, and talk with such of the heathen as may be disposed to listen to them, in our neighbourhood. This is calculated to keep alive in them the remembrance of the professed object for which they come here, viz. to be teachers to their countrymen, and make known to them the way of salvation. Such occasions will also afford them opportunity of proving their armour, by bringing them practically into contact with the arguments of the false religions around.

With reference to the general character and bearing of the students, I am happy in being able to speak very favourably. I have never yet had a complaint from any party without, as to any impropriety or aggression committed by the students, which is a great thing to be said where about sixty young men are congregated together. The remarks I made in my last report on the complete surrender of taste, the kindly feelings which are cherished toward each other, the habits of order and peace which are maintained, apply equally to the present state of the institution.

It will be found that, during the last two years, twenty-three students have left the institution, of whom two left of their own accord, five were dismissed, and sixteen were sent to their respective districts, to be employed as readers or schoolmasters. The present number in the institution is fifty-six.

As to the question, how far the present institution may serve as a nursery for the native ministry, I have good hope that several who have passed and are passing through the course of study here adopted, may, when, with God's blessing, age and experience have matured their judgment, and the duties of reader and catechist have tested, as well their ability to teach and govern, as their character in witnessing a good confession before men, be again proposed to enter the Institution with a view to study for ordination; and the course of study now followed will very materially facilitate their application to what may then be required of them.

The Seminary.

A private examination of this institution was held in December 1852, commencing on the 28th, and continuing until the 31st. Papers of questions were prepared on Scripture, Greek grammar, Greek delectus, trigonometry, history, Euclid, English grammar, arithmetic, algebra, globes, &c. In writing answers to the proposed questions the boys were employed about five or six hours each day. Their progress was reported to be such as to call for much thankfulness.

On January the 6th the public half-yearly examination was held in the presence of several gentlemen and ladies, residents at Palamcottah, and the previous opinion confirmed.

In this school, Scripture history and a knowledge of the English language are the prominent subjects taught; and the first four classes can speak, read, and write English well. Considerable attention is given to Euclid, &c.

The Rev. J. T. Tucker, in his report of the half-yearly examination above referred to, thus expresses his views of the importance of the seminary—

As an individual, I would most earnestly urge upon the consideration of the Committee the immediate necessity of looking out in all directions for some one or two pious and well-educated young men—I would say, native young men—who would cordially undertake to assist Mr. Clark in that most, humanly speaking, necessary work of giving a good English and scriptural education to many Christian boys. In such a case the seminary could be easily increased to at least a hundred children. I feel assured that this is a most important part of our Tinnevely Mission work. The younger part of the older congregation, having been educated in our village schools, are much wiser in their generation than their fathers, and they therefore require better educated men for teachers: moreover, the whole of the Mis-

sion force is making advances upon the heathen population. Christianity is more respected by the higher classes. In order, therefore, that the European Missionaries may give up a good deal of their time and attention to preaching among the heathen, they must have well-educated and trustworthy Catechists to leave in charge of the already-Christian population.

From the report of the Rev. W. Clark, the Missionary in charge of this institution, for the half-year ending June 30, 1853, we find that it continued to be characterized by the same favourable aspect, the conduct of the scholars being in general very satisfactory, and the assistant masters labouring, as was their habit, with great zeal and diligence. At that date there were sixty-three names on the books. In November last the seminary was visited by cholera, and several of the scholars were carried off. This solemn dispensation is thus referred to in a letter from Mr. Clark, dated December 3, 1853—

I am very sorry to inform you, that since my last the seminary has been visited with a very painful affliction. On the 18th of November a little boy belonging to the seventh class was reported by the dresser as ill of cholera. I went to see him, but found him apparently a little better than he had been. I saw him again in the evening. He was still very low, but warm, and able to attend to what was said to him, so that I had no idea that he was actually in danger. Soon after, the zillah doctor, Mr. Clementson, came, and offered to go and see him. At his request I soon after sent the boy to the hospital attached to the poor-house, where he would be able to see him and prescribe for him regularly. While the doctor was at the seminary hospital, two other boys who had been attacked just before were pointed out to him. These also he directed to be sent with the other. Early the next morning information was brought that two of them had died during the night. Soon after, another was attacked, but not violently. The two poor boys who had died were buried during the morning in the Mission ground. I kept them only a short time, and allowed only a few of the elder boys to be present at the fu-

neral, to prevent a general panic. During the day several others were attacked; but as we had urged the boys to report themselves immediately should they feel unwell, we were able to adopt more effectual means for their recovery. Towards evening, however, one little boy was so prostrated by an attack he had that he was unable to walk. He was taken to the hospital, where he remained till the following morning, and there died about eight o'clock. Another, too, was taken ill during the Sunday-morning service, and was obliged to return to the seminary. We had then four sick in the seminary, and three in the poor-house hospital. There were no more cases; but so terrified had the rest of the boys become, that I thought it right, in compliance with their own wish, to let them disperse for a short time to their respective homes.

All this was so sudden—having extended over only three days—and so distressing, that for a time every one seemed stunned by it. May it be sanctified to the eternal good of us all, and may many of those who were spared be led to think of the necessity of being ready even in their youth! Out of ten who were taken ill, three had died. Three of the others were still in great danger, but, by unremitting attention night and day, were saved.

The English School.

A report for 1852-53 has been received from Mr. W. Cruickshanks, the master of this school. It contains so much information as to the working of the school, and the kind of results that we are justified in expecting from it, that we give it very nearly *in extenso*.

During the year under review there were 232 pupils under instruction. These, as usual, included a number of Pariahs, whose admission into the school since its establishment in 1844, on the very same footing with the Brahmin and the Mahomedan, entitles the Church Missionary Society—who, I believe, were the first to disallow caste privileges amongst their Hindu pupils—to the special interest of the Christian public. These are from the most respectable Hindu families, and the average duration of their continuance in school is from three to four years. In a few instances it has extended to five, and, in a still smaller number, to six years;

but whether they have remained a shorter or a longer time in school, they have all been carefully instructed, as circumstances allowed, in “the truth as it is in Jesus,” and this has been especially the case with those youths who have held the Wilson’s and Church Missionary Society’s scholarships. The ten youths distinguished as the Wilson’s scholars are about the best of those whom we have educated; and of the five who have held the Church Missionary Society’s scholarships, three only have attained to an equality with the youths just mentioned. None of them are now in school. Two are dead, namely, Kooroonathen and Anavardhum, but eight are still alive, and most of these usefully employed.

A gentleman has lately charged one of them, namely, Chinnasawamy, with the care of a native-English school which he has established in Vulleur at his own expense. In this school none but caste youths, I believe, are admissible; but the Bible is not wholly excluded, as a portion of the New Testament forms one of the class books, and I understand, that, so far from being objected to, it is studied with eager pleasure. Here is an example which seems to say to every one who has it in his power to diffuse saving knowledge by means of schools like the one in question, “Go, and do thou likewise” among a people who are perishing for lack of it. The chief want of India is knowledge, not secular, of which she already has a little too much, but scriptural, of which, alas! she is almost utterly destitute; and therefore those who supply this deficiency, be it in ever so small a proportion, are among her greatest benefactors.

Two of the Wilson’s scholars are now paid teachers in the school, and render very effective assistance. As the friends of the school may wish to know something more of these young men, the following extracts of certificates furnished by me on the occasion of their being nominated to two of the Wilson’s scholarships, may gratify their reasonable curiosity.

“— has been in school about four years. Though, when first admitted, he was able to read and speak a little English, yet he was totally unable to understand any of the reading-lessons of his class; but, being regular in his attendance and a diligent scholar, he rapidly improved. He is now second to none in the school, and has good natural parts, while his conduct is very satisfactory. He

has learnt to despise the superstitions of Hinduism; and has acquired the power of thinking boldly and judging correctly on moral and religious subjects. He has a good acquaintance with the Scriptures, which, alas! he only believes, as yet, as Agrippa did the prophets."

"— has been in school about four years, and, when first admitted, could read and speak a little English; but, notwithstanding, he had, like the first-mentioned, to begin to acquire any thing like knowledge. He was at first rather wild, and otherwise addicted to most of the vices that deform the character of Hindu youths. Besides, he was in the habit of privately reading to his school-fellows Tamil tracts containing blasphemies against the Bible; and once even went to the length of destroying a Bible while returning home from school in company with several others, tearing out the leaves, scattering some about, and placing others before a pagoda, and, in mockery, sprinkling water upon them, as if in the act of performing a religious ceremony. He was severely punished for this offence, and would have been dismissed from school if he had not publicly expressed his repentance, requesting me, at the same time, in the audience of all his schoolfellows, to pray for him. I did so with all possible solemnity, entreating God to forgive him this his great sin, and avert from him those judgments which he had exposed himself to by thus affronting the Divine Majesty. From this day he became an altered character, and has ever since conducted himself in a most satisfactory manner. His capacity is good, and he seems very desirous of improving. As a scholar, he is only inferior to —, if at all inferior to any. He has a good acquaintance with the Scriptures, which have done great things in enlightening his understanding and improving his disposition, and yet, alas! they have not yet made him 'wise unto salvation by faith' in Jesus Christ."

Anavardhum, whose death is above referred to, was one of the finest lads in the school. He had obtained one of the Wilson's scholarships on the ground of superior scriptural knowledge. Let us hope that it proved far more profitable to him in presenting to him a sure hope to which his soul might cling in the hour of need. His fa-

ther, a tahsildar, had taken him with him to Ramasaram, and there he died of cholera. The particulars will be found in the following letter from Mr. Cruickshanks, dated Nov. 18, 1852—

I have endeavoured to redeem my promise of returning to Anavardhum's case if the particulars elicited by inquiries on the subject did at all appear interesting; and the result has been the discovery of a pleasing fact.

Thrice did his father essay to take his son with him to Ramasaram, and was as often prevented from doing so, once by circumstances connected with his public duties, and twice by my refusal to let Anavardhum go until after the private and public examinations of the school: and what is remarkable, when he urged me to grant him leave, I told him that I was afraid he might never return alive, as the cholera was in those parts; warning him, at the same time, to avoid the temptation to which he would be exposed of participating in the gross idolatry usually perpetrated at Ramasaram by those who resorted thither. On these occasions he generally replied that he had no desire to go, but was obliged to obey his parents. St. Paul, we are told, essayed to go into Asia, but was hindered by the Spirit: he obeyed, and no evil followed. This lad's parents essayed to journey to Ramasaram, and were thrice hindered by obstacles thrown in their way by Providence; but they understood not the suggestive warnings of such interpositions, and, persevering in their resolution, suffered the penalty of their blind resistance to the will of the Most High in the loss of their son, an only child.

When I heard of his father's return to Tinnevely, Mr. Browne, at my request, wrote to him for an account of his son's last hours. The poor man, in his reply, spoke of his bereavement as one who sorrowed without hope, mingling the murmur of discontent against the Providence which had so severely afflicted him, with the voice of bitter lamentation so natural to suffering humanity. As he was a Hindu, and therefore a stranger to the consolations of the gospel, it could hardly have been otherwise. To such an one, death is indeed the king of terrors, and the grave but the slaughter-house of the living. Alas! O Lord! how long shall benighted India sit in darkness, and her

erring children "perish for lack of knowledge?"

His letter, written in Tamil, among other things stated that Anavardhum, during his illness, which was sharp and brief, was frequently heard uttering English words, which his father calls repeating his lessons. This fact was confirmed by several who were present, in answer to inquiries made by persons employed by me to ascertain it. This is the fact to which I have referred, and I hail it with a sort of trembling satisfaction, as affording ample room for the indulgence of a well-founded hope that he prayed, and that those good beings who rejoice in heaven over every sinner that repenteth, pointing to him as he lay extended on his death-bed, exclaimed, with benevolent sympathy, "Behold, he prayeth."

He had always proved himself a sensible lad, and was not delirious for a moment during his illness. When he saw his parents and others about him weeping, he tried to comfort them, and otherwise spoke like one who knew what he was about. Again, when they were bringing him in the boat to the town on the main land, he inquired how far they were from the shore; then, requesting those who were near him to place him in a comfortable position, he covered his face with his hands, and uttering some English words once more, for the last time, expired immediately after, in the midst of his weeping relatives.

It is not to be supposed, for a moment that one, who gave so many evidences of being in the perfect possession of his senses, would spend his little remaining strength in simply repeating passages from his school lessons. What, then, were the English words uttered by him under these awful circumstances? I feel no hesitation in answering the question, by supposing them to have been words of prayer; perhaps couched in the language of Scripture, which he had so long read and so well learned; perhaps in the language of the prayers which he had so often heard offered up at school, and in which he sometimes bore a part, by concluding them with the Lord's Prayer. The fact, then, that he prayed in English admits of no doubt: the only question that remains to be solved is, to whom did he pray? I cannot help pleasing myself with the idea, that if, before he left Tinnevely, he was not a Christian, he was almost persuaded to be one. He was

perfectly indifferent to Hinduism, and was often heard to say that it was nonsense and folly to worship idols. This, viewed in connexion with his knowledge of Scripture, his veneration for it as the Word of God, and even his belief in it as such, though amounting in general to nothing more than a mere indication rather favorable than satisfactory, as falling short of actual conversion, if it does not bring others to the same conclusion with myself, will at least plead my apology for the wishes and hopes which, on so slender a foundation as it may be thought by some, I am encouraged to indulge in regard to his final state and eternal destiny. The last great day of the Lord will solve the question.

The distraction of the poor heathen father was great. He went about to kill himself, and would have buried himself with the body had not the bystanders prevented him.

The Districts.

We now proceed to review the districts, of which there are thirteen in number. But the Meignanapuram and Asirvathapuram districts, and the Surradei and Paneivadali districts, having been united, leave eleven distinct fields of labour. As to the comparative amount of Christian population, they stand as follows—

<i>Meignanapuram & Asirvathapuram districts:</i> the Rev. J. Thomas, Missionary in charge, assisted by the Rev. Seenivasagam Mathuranayagam, at Pragasapuram; and the Rev. Abraham Samuel, at Asirvathapuram.....	Baptized ... 4732 Unbaptized, 2277 Total 7016
<i>Suvleeshapuram district:</i> Rev. J. Spratt.....	Baptized ... 2019 Unbaptized, 1753 Total 3772
<i>Panneivillei & Paneikkullam districts:</i> Rev. J. T. Tucker and Rev. J. Whitechurch....	Baptized ... 1785 Unbaptized, 1576 Total ... 3361
<i>Donaivor district:</i> Rev. T. Foulkes	Baptized ... 1480 Unbaptized, 1553 Total 3033
<i>Surradei & Paneivadali districts:</i> the Rev. T. G. Barenbrook, assisted by the Rev. Mathuranthiram Seyeroyan.....	Baptized ... 1216 Unbaptized, 1361 Total 2577

* The numbers for 1852.

<i>Sattthakkullam district:</i> Rev. James Spratt, assisted by the Rev. Mootooasamy Devaprasatham.....	{ Baptized ... 1273 Unbaptized, 943 Total 2216
<i>Kadatchapuram district:</i> Rev. J. Dewasagayam, assisted by the Rev. Jesudassen John,	{ Baptized ... 1858 Unbaptized, 266 Total 2124
<i>Nullur district:</i> Rev. P. P. Schaffter.....	{ Baptized ... 666 Unbaptized, 817 Total 1483
<i>Pavur district:</i> Rev. T. G. Barenbruck.....	{ Baptized ... 537 Unbaptized, 876 Total 1412
<i>Palamcottah district:</i> Rev. E. Sargent, assisted by the Rev. Paramanatham Simeon...	{ Baptized ... 939 Unbaptized, 345 Total 1284

We have thus eleven Missionary districts, in charge of eight European Missionaries, exclusive of two absent in Europe, and seven native pastors, five being as yet only in deacons' orders; assisted by upward of sixty-five catechists, eighty-seven readers, beside schoolmasters and assistants.

PALAMCOTTAH DISTRICT.

The town of Palamcottah is the European capital of the province of Tinnevely, and the headquarters of the provincial government. Tinnevely, the Indian capital, lies three miles westward, the river Tambrapurny flowing between them, which is crossed, near to Palamcottah, by a handsome bridge of eleven arches, each sixty feet in the span, erected at the expense of a wealthy native gentleman. Palamcottah, as its name expresses (*palian*, a camp, and *hotei*, a fort), is properly a fortified town, containing a population of several thousands. The Church-Mission Establishment lies between the fort and the river.

Report by Rev. E. Sargent, April 4, 1853.

In this report Mr. Sargent enumerates the principal points in his district where congregations have been formed—Palamcottah, Tinnevely, Alvarneri, ten miles south of Palamcottah; Koveikullam, two miles south-west of the last-

mentioned place; Maruthakullam, three miles south-west of it; Kalathur, eighteen miles south of Palamcottah; Arakullam, five miles west by south of Palamcottah; Nanjankullam, nine miles north-west of it, besides other villages occasionally visited by the catechists. Mr. Sargent thus speaks of the first of these congregations,

Palamcottah.

In Palamcottah I think there is a visible improvement in the attendance and deportment of our Tamil congregation. The students in the Preparandi establishment have of course added to the general appearance of our religious assembly here; for their number, added to the seminary boys, makes upward of one hundred and twenty, who are all decently clad, and maintain becoming order in the church. Independently, however, of these, and the girls in the boarding-school, we have an adult attendance of one hundred and thirty-seven baptized Christians, of whom about sixty-two are communicants. There are also, beside these, fifteen candidates for baptism. Of the hundred and thirty-seven baptized adults, there at least one hundred who can read the Word of God for themselves in their houses as well as profit by it when preached. I have occasion to know, that in several cases the Word preached has to some extent aroused at least the natural conscience, and that some have been made to think, who hitherto had been altogether thoughtless and apathetic. Some there are, indeed, who have brought down a good Christian name from years long past, received into the fold of Christ under the ministry of Rhénus and Pettitt, and who, with their advancing years, still cling to the only Rock of salvation, advancing the Gospel by their peaceful and consistent lives. One of these individuals is blind, but still comes to church, led by a neighbour. Some time ago she was ill, when, being unable to leave her bed, I administered the Lord's supper to her in her house, and found her in a very happy state of mind, expressing her sole reliance on the Saviour, and her assurance of a glorious immortality should He be pleased to call her hence. I heard nothing of that loud complaining of other pains, that murmuring against God, which natives in distress so

much indulge in, and, though poor, no setting off her poverty to extort the promise of assistance from me. It has pleased God to restore her for a time.

The heathen in our neighbourhood are not without constant witness against their idolatry, and I trust, also, not without faithful testimony regarding the love of the Saviour. In addition to the two agents whom the Heathen's Friend Society employs for the sole purpose of distributing the Word of God and Tracts among the heathen, and preaching in the bazaars and highways, the first class of students in the Preparandi are allowed to go out two and two every Wednesday and Saturday afternoon, and distribute tracts; so that there are but few indeed, among the lower orders in this neighbourhood, who may be supposed as yet never to have heard the message of salvation in some form or other.

Tinnevely.

Here there are many who once professed Christianity, but fell back, from an unwillingness to sever themselves unreservedly from heathen practices. Between them and their heathen neighbours there still remains sufficient difference to prevent amalgamation; and during last year they appeared disposed to recur to their former profession of Christianity. Mr. Sargent thus speaks of them—

They came to me with every protestation of sorrow for their former conduct, and promise of living hereafter in accordance with the discipline of the church. I was willing to give them another trial; but, within a few days, one of their number dying, they would have the usual heathen music and other accompaniments of the funeral, and so I was obliged to give them up. They came again, pleaded hard, urged the custom of former times, their position in the midst of a large city, where they would be despised and ridiculed if they had no pomp and show, and their ignorance as to what was allowable or otherwise; but when it came to the point of putting down in writing all that they must give up if they wished to join us, and for the future avoid what was wrong, they consented to every thing named, excepting only the blowing of the chank, the most heathenish instrument of all, and, rather than give that up, they

went away. All this made it only the more evident that they have certain by-ends for which alone they are willing to make a kind of compromise with Christianity. One young man, however, of their class, has always remained firm in his profession, and, with the exception of his marriage affair, has also shewn more than a mere formal attachment to Christianity. That part of the congregation which consists of high-caste people connected with the local courts has fluctuated considerably—now giving hope that a good work of reformation was finding its way among them, now indicating that old attachments to the world and caste were all-powerful for the prevention of good. With regard to one man, at least, among them, I do hope that there is not only "the form of godliness," but "the power" also; and this alone encourages the hope, that eventually he may act as leaven upon the others, who are all more or less related to him. A Shanani is employed in this family to teach the boys English. The Tinnevely congregation now consists of only twenty-five souls, all of whom are baptized.

Our Missionary occasionally calls at the great heathen temple at Tinnevely, and is received in a friendly manner by the chief manager, a Brahmin, whose conversation is such as to shew his unbelief in the idolatry he inculcates. The following extract refers to this man—

Upon my pointing to certain images and figures, revolting to every sense of modesty, and urging upon him the impropriety of his conduct, he hesitated not at once to say, "These are certainly improper, but what can be done? Without these we never can get on: take these away, and you may as well close the gates of the temple, for the people will not otherwise be attracted to the place." In a retired spot behind the sanctum, among a cluster of cocoa-nut trees, there is a stone choultry, with a raised seat for the idol in the centre, and a trench all round for water. Upon my asking the object of this, he very humorously replied, "Why, in the summer months European gentlemen go to the sea-coast for the sea-breeze, and they who can't go there stay at home and shield the

house with wet tats; so when we find the heat oppressive to the gods, we bring them out here, and make the place cool and pleasant with tats and water, and the gods enjoy the pleasure of the cool breeze." A general titter ran through the crowd at this joke of the old Brahmin.

Alvarneri.

Mr. Sargent thus describes this village—

This village is situated about ten miles south of Palamcottah. The land belongs to Brahmins, about sixty in number; and as they have a perpetual feud among themselves, the people are allowed quietly to follow their own inclination in reference to religion; otherwise we might have met with continual trouble, and not be allowed a place upon which to build either church or pastor's house. As it now is, the village presents the appearance of a well-ordered Christian settlement. On the west lies the gothic church, with its spiral turrets and lancet windows, built by Mr. Pettitt. A little in advance, on the south, is the new pastor's house; and on the north, the boys' and girls' school-room. Eastward lies the village, with the main street from the church bisecting it. The village contains 233 Christians, of whom 199 are baptized, and forty-eight are communicants. The schools contain thirty-one boys and twenty-nine girls, who, since the residence in the village of the Rev. P. Simeon with his family, bid fair to be brought into a very efficient state by his personal supervision and instruction. Some of the poor people here, as in other places, do not see the necessity of sending their children to school when they can be made use of in tending sheep, picking cotton, or seeking for firewood; and therefore it requires no little contriving and persuading to get parents to send their children regularly. The people of this congregation have now been long under instruction. So far back as the year 1830 a church was formed here, which, at first comprising a few, has at length taken in the whole of the population. Many days of Messrs. Pettitt's and Newman's Missionary life have been spent among them, and I trust it will be found that it has not been in vain. Some, indeed, have occasionally acted inconsistently with their Christian profession, and shew that they are still of the world; but

others again, by their unwearied attendance on the means of grace, by their peaceable and orderly demeanour, by their efforts to do their neighbours good, and the pleasure they seem to take in all that is connected with religion, give promise, some more, some less, of being partakers in the hope and blessings of the Gospel. The Sabbath Bible-class is tolerably well attended, both by men and women, who can read, and the day I spend among them, once a month, seems generally more profitably and interestingly employed than in any other village in my district. Adjoining this village is a heathen one of Vellalars and Maravars. With the exception of a Maravan, who is a relative of one of our catechists, and attends our services in Alvarneri, the rest, though frequently hearing the good message of salvation, still close their minds against embracing it. A few of their children have always attended our school, but this as yet does not seem to have produced any good effect, except so far as, to some extent, it keeps up a good understanding between several parties in the two villages.

Passing over Koveikullam, where the people have long had the character of being unmanageable, although, within the last two years, there has been some improvement, we come to

Maruthakullam.

This village is three miles south-west of Alvarneri. Here we have one hundred and thirty-five people, of whom ninety-two are baptized. In no place throughout the district have Christians suffered more than these people have at the hands of the Brahmin Meradar and his party. He has deprived them of their well, the only one in the place in which there is water worth drinking. He instigated the Maravars to plunder them of their property, in which they partly succeeded. The fact of the robbery stands confessed before the Panjayet that was appointed to settle the terms upon which the people should cultivate the lands which they could prove had always been cultivated by them. He promised to arrange that all should be given back again; but, to this day, nothing has been restored to them. Again and again he has committed himself, through his agents, but he has such ready contrivances, and so great la-

terest with the native officials, that he invariably succeeds in eluding justice. But while these people have thus "received the gospel in much affliction," there are not wanting instances to induce the hope, that, as regards a few at least, it has been received also "with joy of the Holy Ghost." The Brahmin refusing to allow any place for the building a church, the only means that could be devised was to enlarge a shed which one of the men had in his yard for boiling the palmyra juice, and making jaggery in. This, however, is so low, and in so confined a position in the midst of other houses, that it is impossible to spend the heat of the day there. Consequently, I go there generally in the evening, from Alvarneri, and am always pleased with the ready attendance of the people, and their improvement in Christian knowledge. The headman, who has suffered considerably himself, is the most promising of all. He had a good deal of intercourse with Mr. Newman when he was here, which, I rejoice to think, has not been without profit to his soul, and perhaps, as time may shew, to several others. May the Holy Spirit carry on the work of grace, and Christ's be all the glory!

Our space will permit reference only to one more village,

Nanjankullam.

This is about nine miles north-west of Palamcottah. The congregation here, consisting of ninety-six people, is somewhat orderly with regard to attending church, and being at peace among themselves; but they are not people of much natural intelligence, nor have they made the same advance in showing their zeal for Christianity that other Shanars have in the south. They are isolated in their position, and apparently timid, being a few families only among a large Pullar population, and obtaining their livelihood, not by climbing the palmyra-trees, of which there are not above forty in the whole neighbourhood, but by keeping gardens, and cultivating vegetables for the Tinnevely market. The forty trees above mentioned belong to the Pullars, and even they are not cultivated, because the Christians refuse to extract any thing but pathanir, whereas the Pullars will not let them have them unless they extract toddy, to form an intoxicating drink. None of the people here can read. They have been only a few years under Chris-

tian instruction, and, never having had a school among them till their connexion with us, they do not as yet sufficiently appreciate the advantages of a good education: consequently, although we have twenty-seven children on the list, not more than from sixteen to twenty attend daily; and their progress, therefore, is slow. After four years' teaching, only seven or eight children can read their Bible. The teacher is, I believe, a good man, but he is wanting in energy, which may partially account for the present state of things.

John, a "crown of rejoicing."

In the superintendence of converts from heathenism, who, although convinced of the truth of Christianity, have yet much to unlearn of old habits and practices, there is much to try the Missionary. But he is not without his encouragements; and, from time to time, bright instances shine forth of the power of the gospel, to shew him that his "labour is not in vain in the Lord." Such an instance is the following—

I had written my report thus far, and, upon looking over it a second time, the question recurred to me, Am I not taking a less favourable view of the extent of vital religion among the native Christians than I ought to do? Am I not too suspicious and impatient that they do not come up to some supposed standard of my own? May there not be good at work, which my partial acquaintance with my people prevents my discovering?

Occupied more or less with these thoughts, I called to see a Christian, who has been sick for some weeks, in his hut. I had known nothing of him except as a fine tall old man who came regularly to church, and was frequently employed in carrying letters in the district, or conveying my box when I travel in the villages. On this occasion he had not sent for me. It may have been that he thought too humbly of himself, or too highly of me; but upon going over the list of my people to mark the next two families that should meet me for private conversation and prayer—a plan lately resumed after a long interval—this man's name stood next, when I was told that he was sick, and unable to leave his house. This induced me to call there this evening, expecting to find him.

ignorant and indifferent regarding the all-important subject. He appeared very much reduced, with a bad cough, and dropsical. "I rejoice to see you, Sir," he said, as he stretched out both his hands: "I have not long to live, but this, in fact, is my prayer, that now, at length, the Lord would relieve me from my pains here, and take me to Himself in heaven." I observed, that he was now an old man, and must expect death as not far off; but that in all our sorrows, if Christians, we have a strong and merciful hand to depend on. "Yes," he said, "I have lived long enough in this world to find that nothing in it can give true and lasting joy: the Bible alone brings joy. I have had my share, such as it was, of this world's pleasures—these eyes have seen much—but I have found them all vain and like the wind. My desire now is for a speedy departure to a better world." I thought there might be something of impatience in what he said, though the tone did not betray it, and observed, that we should leave all events in God's hand, and that the great means of bearing any burden which God is pleased to put upon us is to think of the burden which Christ bore. He took me up at once, and, with great earnestness, said, "Christ's burden, Sir? that was not His burden: it was my burden. My load of sin lay upon Him: and as to this burden, which He has now laid on me, it has been for my good. His will be done." His whole manner shewed that here the power of grace and faith had begun its work. I said, "Supposing it were left altogether with yourself to choose whether you would have your sins removed or have your body restored to health and vigour for years to come, by the power of Christ, which would you prefer?" He replied, "What is this body, Sir? what is this world? Why have any desire to live longer, when there is so much evil and so many temptations? The great thing is to have the inside right—to have my sins all pardoned, and the stain washed away." I asked him what was the great thought that now chiefly occupied his mind and gave him comfort. "Why, the great thought of all is this—that the Son of God came down from heaven and undertook to answer for me. This is the only thing that can give comfort at all times, especially when one comes to be in the state in which you see me." The exertion of speaking more made him cough a good deal. I therefore thought it best not to

disturb him further, for the present, by any more questions. So, after prayer, in which he most fervently joined, I bade him good bye, promising to call again. As I was leaving, he said, "I thank you for coming to see me, a poor, worthless man. I have one request to make, that you will kindly have an eye to my sons when I am gone: let them work, and gain their livelihood. I have worked hard in my day. Many an additional anna have I got from Mr. Thomas and other Missionaries for running extra speed with letters of importance. Well, my sons can work; they are strong; but they will want your eye upon them to keep them from going wrong." This gave me occasion to say a few words of exhortation to them also, and I left, thanking God for what I had seen and heard.

Now, here was a man whom, I confess, I had hitherto regarded only as one professing Christianity simply for the opportunity it afforded him of getting employment as a cooly. His position as a cooly made him, perhaps, feel, that to speak to me personally about his concerns, without being spoken to, would be an intrusion and impropriety. I knew nothing whatever against the man; but because I did not see something positively affirmative of a state of grace, from the few opportunities I had of judging, I concluded harshly of his condition. Here, however, was knowledge of which the wisest heathen are ignorant—here was wisdom which the greatest philosophers might envy. I trust the impression received from this lesson may never be forgotten. May I learn to be less suspicious, to be more accessible to all around, more watchful, and wiser to win souls to Christ, and "to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever!"

The death of this man is mentioned in a subsequent Letter from Mr. Sargent, dated July 4, 1853.

John, the sick man of whom I made mention in my last report, is no more. He died while I was away. According to the testimony of those who witnessed his last hours, his end was peace. Two texts were continually in his mind; one, "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" the other, "To me to live is

Christ, and to die is gain." His bodily sufferings were great, but he bore them with patience, praising God for His goodness to him, and committing his soul into the hands of his Redeemer. And this man was once a worshipper of devils! Oh! what power and efficacy must there be in that name, which is thus able to cheer the dark vale of death with hopes bright with immortality! How important, how glorious their office whose duty it is to proclaim that name in all its fulness, and in all its healing and comforting power—that name which "God hath highly exalted," "which is above every name," and yet a name so little known among the nations, and so little loved where most known! Thanks be unto God, not only for this inestimable gift, but also for the assurance that a time shall come, a time perhaps not far off, when at this blessed name "every knee shall bow," and "the kingdoms of this world become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." In those blessed promises we have something to lay hold on, something sure and fixed to cheer and encourage us, notwithstanding the ignorance and wickedness so prevalent around us. "Lord, increase our faith," increase our love to Thee, and "cause Thy face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations."

KADATCHAPURAM DISTRICT.

This district is remarkable for the very great preponderance of the baptized converts over the unbaptized; the former numbering 1858, the latter only 266. The proportion of the communicants, 728 in number, is much larger than in any other district, being no less than one-third of the entire aggregate.

Ravages of Cholera.

In the latter part of the year 1852, and the beginning of 1853, there was an outbreak of cholera in the Tinnevely districts, to which frequent reference is made in the journals of the Missionaries. The similarity of our circumstances at the present time justifies a special reference to some of these notices. It may be profitable to mark in

what spirit our Tamil Christians were enabled to meet this visitation. The Rev. J. Dewasagayam writes—

Dec. 25, 1852: Christmas-day—We celebrated the joyful day as a day of prayer and thanksgiving.

Dec. 26: Lord's-day—The usual divine services were performed by Jesudasen and myself. The number of communicants was two hundred and four. Several old and sick people received this blessed sacrament in the evening, which Jesudasen administered to them in their houses. In the evening service he read prayers, and I performed the baptismal service, when eighteen adults and six infants were baptized. Want of time obliged me to conclude the service without the usual short sermon, but I have not failed to put my hearers in mind that this is the last Sunday in the year. They are also much alarmed by the cholera, which is very severe in the two next villages. More than fifteen people are suffering by the same in this and in the preceding day.

Dec. 29—Agreeably to the request of Mr. Holden I went to Edeyenkudy, where I had the privilege of administering baptism to his infant son. Coming home in the night, I was informed that one of our young men at Deyvanapuram, called Daniel, died by cholera in the preceding night. The heathen in that village did not come out of their houses, but two of our Christians in this village, and our catechist, readers, and schoolmasters, were the only persons that digged the grave, and carried the corpse and buried it. The fearless conduct of our people appears also striking to the heathen around us. Three of our Christian physicians are employed day and night for the benefit of all Christians and heathen around us. Their treatment is also blessed to a number of people. The Christian young man called Daniel, who died, was one that was baptized last Sunday. We feel assured that he died in the faith of our Saviour. I knew him more than a year. He attended my baptismal class about five months. His work as a day labourer prevented his regular or daily attendance. The piety of his mother, Christiana, I doubt not had a favourable effect on him. He was a worthy son to her.

Dec. 31—The morning and evening services were attended by many of our people, who were much alarmed by cho-

lera. Two children and two adults were attacked here, of whom three recovered, and one is dangerously ill. The number of people who died in the two neighbouring villages in this week is sixteen, of whom one was a Christian. The number of people who recovered is thirty-five. Our earnest prayers were offered to the Lord at the last day of the year, that we may be truly grateful to Him to the end of our lives, and that our venerable Society, and all the Christian superiors and benefactors, to whom we are so great debtors, may be richly rewarded by the Lord.

Jan. 1, 1853—We had, as usual, commenced regular service about five o'clock in the morning, and I preached to the people upon the text, Luke ii. 21, "And when eight days were accomplished for the circumcising of the child, His name was called Jesus, which was so named of the angel before He was conceived in the womb." The name of Jesus appeared to me full of all our happiness in this and in the next life. The church was full before I entered it. As the cholera appeared in our village, and one of the people being very ill, they seem to arouse themselves from their sleep. At about nine o'clock I had a private meeting with the catechist, readers, schoolmasters and mistresses of this place, and exhorted them to be truly faithful to the Lord in this new year. At about ten o'clock I went to Anbinagaram, where all my catechists, schoolmasters, and many of our people there, and in all other congregations, met me for new-year's congratulation, with whom I had another service in the mid-day. Evening prayers at Kadatchapuram as usual.

Jan. 2: *Lord's-day*—The man who had cholera died this morning. I had again a full church from seven to eight. The cholera helps us to bring many negligent people to church. I felt thankful for the good opportunity I had to preach to my people. The example of Simeon, Anna, and our blessed Saviour in His youth, was so strong in my mind, and so plain to my hearers, that I recommended it to them with particular feelings, while we see the uncertainty of this life. In the afternoon I performed the burial service myself, in the hopes of finding also another opportunity to awake our people in this time of affliction.

Jan. 10—One of my servants, called Manikkum, got cholera, and died in the night. He was a regular communicant, but very poor in his knowledge. On

Sunday night, when he came to tell me of the sermon he heard from me in the evening, he said that *shepherds* saw the star, and came to Jesus and worshipped Him. Great was the poverty of his religious knowledge, and his memory very poor, but he was faithful and active in his duty. He and his whole family were much attached to our religion. From the beginning they settled in this village.

Jan. 11—Early in the morning I did him the last duty by reading the burial service over his remains, and giving a short address to those that were present. I had afterward the great pleasure to be introduced to the Rev. C. C. Fearn, by Mr. Sargent. As I am personally acquainted with his worthy parents, it was great delight to me to see that their children came to the same field, and with the same piety and zeal. I returned in the night to Kadatchapuram.

Jan. 13—I heard of the death of a woman in my absence by cholera. The schoolmistress had visited her in her last hours, and entered the following in her journal—"I found Annamalai very ill by cholera, and she lamented much for her three children. I exhorted her to trust in the Lord, and commit them to His care. She answered, 'Yes, I trust in Him alone.' When I asked what He did for her that she may trust in Him, she repeated the text, 1 Tim. i. 15, 'This is a faithful saying,' &c. This she did, as she had learnt it several years ago, and she always kept it in her heart, and comforted herself by the same. I exhorted her to think of the sufferings of our Saviour, and love Him with her whole heart. She desired me to recommend her three children to Ayyer" (J. Dewangayam). I sent for the three children and their grandmother. Two of them are in my infant-school, to whom I commenced to allow monthly half a rupee, or one shilling, from the allowance given by two ladies in England for day-school girls."

Feb. 3—In the morning prayer at Uthiramadankudyirruppu, I exhorted the two Christian families here from the call of Matthew at "the receipt of custom." Perinbam, a member of our congregation here, a pious Christian, who had lost his dear son, five years old, expressed to me his grief at the loss. I found him and his wife, although they felt very sorry, yet resigned to the will of God. The schoolmaster, who was present when the boy died by cholera, gave me the

following account of him—"Gabriel was one of the favourite boys in my school. He seemed a very sharp boy, and had just been able to spell out words, and was obedient to his parents and masters, and behaved very well during the time of prayer. Although he was not able to pray from his heart,* yet he would repeat the Lord's Prayer with much reverence. He was attacked by cholera on Thursday last, at about four o'clock, p.m., and I administered to him the cholera pills in my hands. I asked him, 'Gabriel, you are now in an uncertain state: what do you say to me?' He said, with a feeble voice, 'Lord, remember me when Thou comest into Thy kingdom'—the prayer of the penitent thief. 'Could you repeat a verse from the hymns you learnt?' He answered, 'Yes.' Then he repeated the following verse—'Yes, His wounds are the shelter of curing the sickness of Thy servant. He has died for me. I will not die. The separation of soul from body is a happy thing. Oh, let me die in the shelter of Christ.' Gabriel repeated this verse in his dangerous state. This is the verse I taught him about a fortnight ago. This is the verse," said the schoolmaster, "which was given out by my father to instruct the people in our congregations in these days of cholera, to prepare their minds for that sudden call. I taught the dear boy another Scripture text—'To me to live is Christ, and to die is gain:' this also was repeated by him in his pain. Poor Gabriel, in saying this word, 'Jesus, save me!' leaning on his father's breast, breathed his last. Although the loss of this dear boy was deeply felt by his parents, yet the young child is perfectly happy in the bosom of Jesus Christ."

Visit from the Bishop of Victoria.

While this dispensation was going forth on its mission of death, removing many from this short life to eternity, our Missionaries and their flocks were cheered by a visit from the Bishop of Victoria, which is thus referred to in the journal of the Rev. Jesudasan John—

Feb. 4, 1853—This evening, at eight o'clock, the Bishop of Victoria honoured us and our people by his coming to us. We paid our respects to him, and sang a doxology, with our school-children, both

boys and girls, standing in a row in two sides. Mrs Hobbs was so kind as to invite me and my father to take tea with him. The bishop's excellent conversation, and his fervent prayer for us and our people, we have hardly words to express.

Feb. 5—As my father was not able to interpret the bishop's address during the morning prayer, he desired him that I may be privileged to interpret for him. At about seven o'clock the bishop came to the church. After singing a hymn, the second lesson of the day was read by the catechist as usual. The bishop addressed our people most affectionately and intelligibly on these subjects—1. All men are sinners. 2. Christ is the only Saviour of sinners. 3. The Holy Ghost cleanses and makes them fit for heaven. While addressing on these subjects he did not finish his exhortation without giving such impressive advice to the circumstances of all assembled on that occasion. The attendance, I believe, was nearly 1000. At about one o'clock all our catechists, schoolmasters, mistresses, and some of the students in our Palamcottah Institution, visited the bishop at the normal school. Although he found himself not very well after breakfast, yet he did not give up his desire to see them all, and give them his valuable admonitions. He was much pleased to see our Retford schoolmistress, and the Bishop of Sierra Leone's two girls, viz. Naomi and Ruth, and said that he had the pleasure of seeing the poor Christians at Retford who support this school, and promised that he would write to them to say that he had an opportunity to see their "labour of love" in one of the corners of Tinnevely, which he did not at all expect. At about four o'clock he examined the normal school, and was pleased with it. In company with my father and myself he visited our Kadatchapuram village and two heathen villages. At about six o'clock, having commended us and our works to the blessing of God, he left for Mel-guanapuram. In the evening prayer, at the request of my father, my brother-in-law Sethianathan reminded the people of the subject which the bishop addressed this morning, and at the conclusion desired his Christian hearers to pray for the entire conversion of the Chinese, and to bless the labours of this worthy bishop and the clergy in China.

We refer, in conclusion, to some

* In his own words, we believe the schoolmaster means—En.

instances of the power of gospel truth, as exhibited in the conversion and consistent conduct of individuals. The extracts are from the journals of the same Missionary.

Conversation with a Communicant.

Nov. 28, 1852: *Advent Sunday*—I read prayers in the morning, and my father preached from Matt. xxi. 9—"And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is He that cometh in the name of the Lord; Hosanna in the highest." The blessed sacrament of the Lord's Supper was administered after the sermon, and I assisted my father in giving the cup to the people, &c. In the afternoon, I administered the sacrament to two old men in their houses, who were not able to attend the church on account of the infirmities of extreme old age. The conversation I had with each was very pleasing, and I beg to insert in this place the conversation of one, which shews that he appreciated the love of his dear Saviour in his heart. The first man was about eighty-five years old. I asked him, "Well, you desire me to administer to you the Lord's Supper. Do you love the Lord Jesus Christ in your heart?" "Yes, Sir, He is my good Nayan." "Why do you call Him your good Nayan? What did He do for you?" "He died for me." "What benefit do you think you have derived through His death?" "I will obtain heaven." "You must get another important thing before you die: what is that?" "The pardon of my sins." Having exhorted him to raise up his heart entirely to God, I administered the sacrament to him, with five others who joined him in partaking of this sacred ordinance.

Visit to a sick Christian, the wife of Parinbam.

April 23—On my way to Sembalingapuram I determined to see a Christian woman at Uthiramadenkudyyuruppu, and pray for her. This woman has been suffering from fever for upwards

of a month, and all medicines hitherto prescribed by native doctors have proved useless. On my arrival near the door of Parinbam, the husband of the sick woman, I heard these words—"O Lord Jesus Christ, have mercy upon this suffering child. Do not leave us uncomfortable. We are all sinners. Thou art just by punishing and casting us into hell fire. Be gracious to this suffering child." When I entered the house I found this woman was the mother of the sick woman, and I told her that I had come to pray for her daughter. I cannot express the joy I observed in her countenance. I went into the cottage where the sick woman was, and to my great sorrow found her quite unable to perceive who I was. Those that stood near me said, "Sir, this is the hour in which the violent fever generally attacks her, when she becomes quite senseless." About ten minutes after this I saw her husband Parinbam. He said, "Sir, you will observe a great difference within a few days in my wife. She was perfectly well and sensible on your last visit, but now she is in this condition. I do not murmur at this sad event, but am resigned to the will of God; and if He would call my wife to Himself, I am willing to submit to His will; and if He would spare her for my comfort I thankfully obey His order. All is for my good." In one of my conversations with this man, on the death of his dear son, both he and his wife behaved like true Christians. I afterwards prayed for the sick woman, and commended her to the protection of God. While leaving this Christian family the man said, "Sir, please to hear this one word, which my wife said to her two daughters who came from school to see their afflicted mother 'My dear children—seeing them weeping for her—do not weep for me. If God is willing to take me through this sickness, I am glad to go to heaven. Your Rev. Ayer would be to you as your father and mother.'" As it was getting late I hastened to Tharmapuram, and held prayer with our people.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. H. Rhodes and Mrs. Rhodes left Sierra Leone, on account of ill-health, on the 22d of July, and arrived at Plymouth on the 17th of August—The Rev. A. Strawbridge, the Rev. J. Leighton, and the Rev. A. Medland, with their wives, embarked at Portsmouth on the 19th

of July, and on the same day Mr. and Mrs. Batstone, and Mr. Wright, embarked at Gravesend, for Calcutta—The Rev. F. E. Schneider and Mrs. Schneider embarked at Portsmouth on the 24th of August, for Calcutta—The Rev. C. Every, and Mr. and Mrs. Scamell, embarked at Gravesend on the 19th of July, for Madras.

Missionary Register.

OCTOBER, 1854.

Biography.

BRIEF MEMOIR OF A NATIVE CONVERT,

CONNECTED WITH THE LONDON MISSIONARY SOCIETY'S MISSION TO THE SOCIETY ISLANDS,
IN THE SOUTH SEAS.

THE Rev. Charles Barff, of the Society's Islands, has recorded the life and labours of Moia, one of the first members of his Church at Huahine, and who was also among the foremost of the native pioneers who prepared the way for the introduction of the Gospel at Samoa. To the pious confidence of this devoted man, in undertaking the cure of the most potent chief on the islands, when lying apparently at the point of death, and the signal success of his treatment, may be attributed, under God, the first favourable impressions which the Samoans received regarding the new religion which Moia and his companions had come to make known to them. Mr. Barff writes—

Moia, the subject of the following notice, was a Raiatean by birth; but on his marriage with a woman of Huahine, he removed to this island, and resided, when I first knew him, near the Marae (temple) of Oro, the god of war, and of Hiro, the god of thieves.

When we removed from Eimeo to Huahine in 1818, and began to form a settlement at Fare, but few of the people could be induced to come and reside at it. It fell to my lot to itinerate round Huahine, to preach and superintend Schools. We had a preaching-place and School at Parea, the residence of Moia, and he was among the most diligent in learning to read himself and in teaching others.

When some were placed under a course of private instruction, as Candidates for Baptism, Moia was one of the first to remove with his family to Fare to enjoy that privilege; and, on the 21st April 1821, was baptized, on the profession of true repentance, and faith in the Lord Jesus. He was now admitted among the Candidates for communion, and united in Church Fellowship in May 1822. His conversion to God was not accompanied with those alarms of conscience which some experienced; but the growth of his knowledge, faith, and love to the Lord Jesus was gradual. He was one of the most active in the native

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Schools, and in visiting the sick and aged at their houses to read to them the Word of God and pray with them. He was among the most diligent, too, in his attendance on the Means of Grace; and his conduct was uniformly consistent with the Gospel of Christ.

Moia was one, among many, who early volunteered his services as a Native Teacher among the Heathen, and was put under a simple course of instruction preparatory to the work. Proceeding to Tahiti, in 1828, he accompanied two of the Missionaries to the Marquesas; but as it was not thought safe to commence a Mission there at that time, he returned to Huahine.

In the beginning of 1830, after much earnest prayer for direction, it was determined, by Mr. Williams and myself, to try to commence a Mission on the Samoan Islands, and Moia was one of the natives selected by the Church of Christ at Huahine for that humble attempt. We left these islands in May 1830, in the "Messenger of Peace," and had the happiness to land, in the month of June following, at Sapapalii on Savaii. Both our Native Teachers and ourselves were received by Malietoa and his people with far more kindness than we could have expected. He was spared to labour for twelve years at Samoa.

In common with his companions in la-

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bour, Moia suffered much from the actual want of the necessaries of life. The Samoans had not, like the Tahitians, been in the habit of giving food to visitors, so that, when the few trinkets Mr. Williams and I left with them were exhausted, they were reduced to extreme want; but even this was wonderfully overruled for good. Moia had one old black coat left, which had been sent to us, with many other presents, by a kind benefactress in England. This, after much earnest prayer, they determined to lay at the feet of Malietoa, as the best present they had, and solicit his support. Moia and his companions went to Upolu, where Malietoa then resided, and found the chief in an apparently dying state. All the skill of heathen doctors and enchanters had been tried in vain. Malietoa's family surrendered the sick chief to Moia and his companions; this was a trying moment. They knelt down and prayed for Divine direction. After prayer, they consulted what to do, and finding the chief was in a high state of fever, they concluded that bleeding would be beneficial. With much fear and trembling, Moia extracted blood from his arm. The chief soon felt relief, and recovered his senses; and on opening his eyes, finding they had been the instruments of saving his life, he blessed them; and, when acquainted with the object of their visit, gave them permission to take food from his lands on all the islands; in which his family and people heartily concurred. They returned to their wives and children at Sapapalii in Savaii, overflowing with gratitude to God for His wonderful interposition on their behalf.

Soon after this event, a number of Malietoa's family and people put themselves under the instruction of the Native Teachers, and began to attend their religious exercises; and the good work once begun spread rapidly, under the blessing of God, on Savaii and some of the other islands of the group, so that, when Mr. Williams visited the islands in 1833, a large number had made a profession of Christianity. The Rev. A. Buzacott and I visited the Samoans in 1834, and found several small Chapels erected for the worship of Jehovah, walled and plastered with lime, and a large one at Sapapalii on Savaii; and an increased number of natives had made a profession of the faith. It was during this visit that I asked Moia, in private,

what occasioned the great change that had taken place. It was the *tibi iti*, meaning the lancet, that produced the first favourable impression. We had provided the Native Teachers with lancets when we first located them, and taught them how to use them in case of sickness among themselves.

It was during this visit that Moia moved from Sapapalii on Savaii to Falelatoi on Upolu, where he spent the remaining years of his labours in the Samoan Mission. He exerted himself very much in building Chapels, preaching, and teaching to the extent of his limited knowledge. He was very much afflicted with the disease of the islands, elephantiasis: and, his eyesight beginning to fail, he was, at his own request, brought home in the Missionary Ship to Huahine in 1842. The Missionary in that part of the field where Moia was located, the late Rev. T. Heath, gave him an excellent character.

Moia now resumed his place in the Church of Christ at Huahine, and was as active in his office, as Deacon, as his many infirmities would allow. His addresses at the Church Meetings were always listened to with deep attention, shewing a large acquaintance with the Scriptures and breathing a spirit of deep-toned piety. He survived twelve years after his return from Samoa. During the last two years of his life he was so severe a sufferer as to be unable to attend Public Worship; but the Missionary generally visited him once a week, to converse with him on his Christian Experience. God was very gracious to him, and gave him strong faith in Jesus, and a desire to depart. The last time I saw him he was free from pain, and able to eat, drink, and converse as formerly. He lifted up his arms, and shewed me his legs also, which, from having been for many years so swollen as to have become almost useless members, were now nearly reduced to their natural size, and asked me what the change indicated. I told him it shewed that the outward man was rapidly decaying, and that his departure was just at hand. He replied, "The sooner the better; come Lord Jesus, come quickly." He died on the 3d February 1854, about midnight. He had been as well as usual during the day. About eleven p.m. he awoke his wife, and told her the Lord Jesus had come for him, and desired her to call Roi, a Dea-

son that lived close by, to come and read a Psalm to him and pray; and while the Deacon was praying his spirit departed.

"Is not this a brand plucked out of the fire?"

BRIEF MEMOIR OF A FEMALE NATIVE CONVERT,

IN CONNECTION WITH THE LONDON SOCIETY'S MISSION AT BELLARY.

AMONG the most precious fruits of Missionary Labour in India have been the Boarding Schools, in which young orphan girls, rescued from the pollutions of Heathenism, through the careful training of the wives of the Missionaries, have been brought to know and love the Saviour. The case of Frances Maria, the subject of the following narrative, furnishes an instructive illustration of the value of this training; for to her the Orphan School at Bellary proved at once a happy home and a nursery for heaven. Writing under the date March 9, Mrs. Wardlaw, the wife of the Rev. J. S. Wardlaw, of Bellary, writes:—

We lately lost a very interesting young woman connected with the Mission, Frances Maria. She was received into the Boarding School in 1846. She was then ten or eleven years of age. She was quite ignorant of the true God, and could neither read nor write, but very soon made rapid progress both in English and Canarese. As soon as she was qualified she was appointed as a monitor to the younger children, continuing also her own lessons. She was very quick and intelligent, and of a most pleasing disposition, with a very tender heart, which soon became impressed with the truths of God's Word. I have seen her eyes fill with tears as she heard of the love of Jesus and of His suffering for us. She was led to see that she needed a Saviour, and wished to make an open profession of His name. It was my husband's privilege to baptize her in 1849, and to receive her into the fellowship of the Church. Her answers to the questions then proposed to her were very simple and satisfactory. During that year we took her and two or three of the other children with us to Bangalore. She was pleased with the change and seeing other Mission Schools, but delighted to return to her own again. She soon exercised a very beneficial influence over the other children, and was much loved by them all. In the end of 1850 she was married to Benjamin Dudley, after his return from England. He was also an orphan brought up in the School. Frances still continued to give most of her time to the School, till the birth of her first child. At this period she suffered much,

but she was again, through mercy, restored, though never afterwards very strong. During our absence from the Mission we had frequently Letters from her husband, and occasionally from herself. The Lord was preparing her for trial, that she might be made meet for glory. Last year she gave birth to another child, which, however, only lived a few days. Her husband, in a Letter addressed to Mr. Wardlaw at this time, says: "It pleased the Lord to bless us with a son, but I am sorry to say it has been removed from us to that better world where there is no sickness, sorrow, nor death, but where it is happy as the angels. It is quite happy now. Being Christians, we are not to give ourselves up to much grief, but parents will feel it. It is a loss to us, but where is our trust? In God. Well, then, let us cheer up. The Lord has given, the Lord has taken away: blessed be the name of the Lord. His ways are not our ways, His thoughts are not our thoughts. Who can lift up his hand against Him and say, What doest Thou? for He is a great and powerful God, as well as gracious. Then let us humble ourselves before Him. Oh let Him comfort us from heaven above, and give us strength to walk steadfastly in His ways." For a length of time her husband had been poorly, symptoms of consumption having become manifest. In the Letter from which I have just quoted he says: "I have often felt unable to discharge my daily duties, and compared myself to a reed blown about by the wind." Not long after this he died, we trust, in the Lord. To poor Frances it

was a heavy stroke—so young—already a widow.

On our return to the Mission, she was among those who first met us: she seemed a little cheered, but never did I see any one so changed. Poor girl! death seemed to have marked her for his victim. For a few days she seemed to revive, but afterward became daily weaker. Her mind was, however, calm and peaceful. When spoken to regarding death she would say: "I am happy to go if the Lord calls me; but I should be happy if the Lord would spare me for the sake of my child; but whatever is the Lord's will that I wish." Her heart clung to her little girl, but the bond was soon to be broken. A few days before her death, after Mr. Wardlaw had been reading and praying with her, he said, "I think, Frances, God will take you from us very soon; it would not be kind to tell you that we think you will get better when we see you so ill." My husband thought

she looked sad, and he said, "Are you afraid to die?" She replied, "No; why should I fear? I have a great Saviour." She then expressed her full trust in Christ, and as having nothing of her own to rest in. She continued in the same happy state to the end, when, without a struggle, her spirit winged its flight to glory. Her last words were, "I am going to heaven; Jesus, Jesus, Jesus!" I miss her much in every way, but over her I cannot mourn; I feel she is safe. We have had sorrow and disappointment in some of those brought up under our care, but I cannot say that Frances ever grieved us. She was a favourite with all, and was useful and obliging whenever it was in her power. May her example and death be the means of blessing to others! Her little Jessie, so called after our beloved sister, is now under our care. The orphan child of orphan parents, may the Father of the fatherless look upon her in His great pity!

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 374 of the Number for September.)

CHINA.

Religious Principles of the Insurgents.

IN China the insurgent chief is employing four hundred men among his followers to print the Word of God. Dr. Smith, the Bishop of Hong Kong, in his charge to his Clergy in October last, says, that a modern Missionary who went to Shanghai bears his testimony, that among the troops of the insurgents in some of the guard-houses there were praises and prayers offered to God at a given signal every morning; as, in old Oliver Cromwell's time, there were officers appointed actually to preach to the troops. I will not weary you, or take up your time by reading a long extract; but it is natural to ask, what are the kind of notions that are being really circulated among those people; and perhaps some of our friends will be quite surprised when I read the following lines from "An Ode for Youth," intended to be committed to memory by every child in the insurgents' camp; and supposing the insurgents to be successful, it

is possible that these lines may be learned by every child of every official throughout the empire. These lines will interest and repay your attention. They are headed, "Reverence to Jesus"—

"Jesus His first-born Son,
Was in former times sent by God.
He willingly gave His life to redeem us from
sin;
Of a truth His merits are permanent.
His cross was hard to bear;
The sorrowing clouds obscured the sun;
The adorable Son, the honoured in heaven,
Died for you, children of men.
After His resurrection, He ascended to heaven,
Resplendent in glory, He wields authority
supreme.
In Him we know that we may trust,
To secure salvation and ascend to heaven."

Just to give you one further extract—for I am persuaded that hundreds in this hall are desirous of knowing from an authentic document what is the amount of spiritual light which these men have—I give you that which is entitled "A Prayer

for a Penitent Sinner," which is extracted from the "Religious Precepts of the Thaping-wang Dynasty."—"I, Thine unworthy son (or daughter), kneeling down upon the ground, with a true heart repent of my sins, and pray Thee, the great God (*Thang-te*) our heavenly Father, of Thine infinite goodness and mercy, to forgive my former ignorance and frequent transgressions of the Divine Commands; earnestly beseeching Thee, of Thy great favour, to pardon all my former sins, and enable me to repent and lead a new life, so that my soul may ascend to heaven; may I from henceforth sincerely repent and forsake my evil ways, not worshipping corrupt spirits (or gods, *shin*), not preaching perverse things, but obeying the Divine Commands. I also earnestly pray Thee, the great God, our heavenly Father, constantly to bestow on me Thy Holy Spirit, and change my wicked heart. Never again allow me to be deceived by malignant demons, but, perpetually regarding me with favour, deliver me from the evil one. And every day bestowing on me food and clothing, exempt me from calamity and woe, granting me tranquillity in the present world, and the enjoyment of endless happiness in heaven; through the merits of our Saviour and heavenly Brother, the Lord Jesus, who redeemed us from sin. I also pray the great God, our Father who is in heaven, that His will may be done on earth as it is done in heaven." You will observe that in this prayer you have a clear recognition of the guilt of sin, of the duty of repentance, of the atonement of Jesus Christ, of the need of a new heart, and of the work of the Holy Spirit in renewing and purifying the soul for heaven. Surely it is an unspeakable, marvellous opening which is thus presented to the Church of Christ. And when we see our Bible Societies, and our various Missionary Institutions, all putting forth their appeals for special funds for China, it must be a great delight to us to know that the dépôts of the Tract Society are also open for the same great work.

[Rev J. C. Müller—at Rel. Tract Soc. An.]

Will the Insurrection be successful?

It is unquestionable that the insurgents in China have made very great progress, and whatever be the way in which that progress has been accounted for, it leaves our duty in the matter, with reference to our efforts, very much the same. Sometimes it is asserted that those insurgents have no army; that it is an undisciplined

rebellion; that there is no solid power; and, therefore, it cannot be supposed that they will ultimately secure the conquests they have made. But, if it be so—that they have marched over nearly two thousand miles of country, northward; that they have everywhere met with success; repressed every imperial force sent against them; taken possession of the second great city of the empire, and are now threatening the capital; then, what must be the apathy of that vast empire towards the government, what the contempt in which that government is held, and how utterly powerless the forces they can present against the insurgents! So that if they are weak, the imperial government must be weaker still; and the insurrectionary power is the more likely ultimately and permanently to prevail. But, if the leader has a disciplined force and brave soldiers, their past successes seem to herald this—that in the future we have many reasons to conclude that the insurrection will be ultimately successful. Now, if it be so, we must bear in mind that these men are professedly Christians; that they have attained an amount of knowledge, at least such as that of which a specimen has been given us this evening. They everywhere avow their determination to destroy idolatry from the land; they have ransacked and emptied the convents of the Buddhist population; they have driven out the priests, and, most unwarrantably, in some instances, inflicted death on the Roman Catholics, because they supposed them to be idolaters; and they are disposed to maintain the worship of one God, by Jesus Christ His Son. In consequence of these opinions, certainly defaced by some superstition and many defects—still, in the maintenance of these opinions, based, as they profess them to be, upon the Scriptures which we receive from God, upon the avowal that Jesus Christ is the Son of God, who has atoned for the human guilt, they see, in European Nations generally, and in us in particular, their friends and brethren. The old supercilious ignorance and contempt of the rest of the world, which have marked the system of the Tartar Government, have now given way, and the Chinese Empire, with its vast population, is as much disposed to fraternise with us as it was before to reject us, as barbarians, with contempt. This gives us great facility of action among them; and if they are disposed to circulate such tracts as this Society alone issues from its dépôts,

er alone authorises its correspondents and agents to disperse, then they are circulating opinions which you have already sanctioned.

[Rev. B. W. Noel—at the same.

An unprecedented sphere of action.

The empire of China is such as the world never saw; besides, that it makes the people of the empire of Nebuchadnezzar, or the conquering Cyrus, or the more rapid warrior Alexander, all seem as comparatively nothing—when you recollect that Cæsar never awayed such an empire; that Charlemagne never counted such millions; that Napoleon, when aiming at universal empire, and when he placed his hands on all the nations of Europe, never counted under his sway, directly or indirectly, any thing like the millions of China at this moment; that it is, at least, twice the whole population of the British Empire—so that it is no contemptible field of action at which you are labouring; and it is no small boast in the history of mankind, if you can seize the opportunity which God in His providence presents to you, to give to that great family of nations those evangelical truths for which, observe, they are in a measure prepared. Their own chiefs—the men they trust and fear—the men under whose dominion it seems they are about to come—have already stamped these doctrines as true; and imagine while, as at this moment, we meet in discussing a number of important questions—imagine what must be the intense curiosity of the millions of China to ask what this new doctrine is which is about to be imposed upon them. They see their gods thrown out of the window, and drifting down the river; they see that there is not a god that can interpose for its own protection; they see their religion is powerless, and that something is coming in its place. How must every man be inquiring, “What is this new doctrine?—what is it we are to believe?—what is the substitute for this idolatry of ages, which we have been accustomed to reverence?—what is to come in its place?” Give them those tracts which will tell them what is to come; and when those truths contained in them reach their consciences, they will not ask for external evidence—though that extrinsic evidence is abundant—of truths so divine, so adapted to human nature, so adapted to man’s wants, and having such a manifest stamp of plety in them. Just as you see the shining of the sun, and ask for no other evidence that it shines, but look at it and

see its glory; so when a man sees those Gospel Truths, he seeks no other proof than that they come from God in heaven, and are come to bless his soul. Give them, then, those tracts.

[The Same—at the same.

What was Babylon or Nineveh to China?

I must refer to China; and I must be more or less than human, if, on this occasion, I am not the subject of emotion deep and almost overwhelming. China has become a name of transcendent and absorbing interest. After thousands of years of ignorant, superstitious, jealous, barbarous isolation, it is now to be restored to the fellowship of nations, and, we hope, to the kingdom of our Lord Jesus Christ. We have heard a great deal lately—not too much, for all has interested us—of the discoveries which have been made at Babylon and Nineveh. The tombs of these ancient empires have been discovered, entered, and their mouldering relics brought out to adorn our museums; and, what is still better, to verify the great facts of Scripture History. I yield to none in the interest which I take in these matters; but what are Nineveh and Babylon now to China? With Nineveh and Babylon are associated the hoary recollections of the past; with China, the glowing anticipations of the future. The entrance into the tombs of Nineveh and Babylon was to bring out the relics of a dead man, as it were; but the revolution of China is opening the prison doors, and bringing out a living one to light and liberty, to action and enjoyment. The inhabitants of Nineveh and Babylon have gone to their eternal destiny, and we cannot extend to them the benevolence of a Missionary, a Bible, or a Prayer; but to the 360,000,000 of the inhabitants of China we can send both Missionaries and Bibles, and invoke the blessing of God upon our exertions. Nineveh and Babylon will now, as they once were, add nothing to the domain of the Redeemer, but China will be—and think me not a prophet in thus speaking—the largest ruby that is to blaze, the most precious diamond that is to sparkle in the diadem of Immanuel. And that diamond is already dug from its mine, surrounded indeed, I admit, with its earthy incrustations and impure admixtures; but, if there be any truth in prophecy—if there be any meaning in Providence—the process of grinding is going on; and when its

faces are polished, and it is placed in its intended receptacle, its hues shall flash in the rays of the Sun of Righteousness, delighting every beholder, and exciting the gratitude of every Christian who has prayed for the conversion of that vast empire. God is in history: for my part, I hear His voice calling, I see His finger beckoning, I feel His hand drawing, I mark His footsteps leading to China. I shall be thought, perhaps, a little enthusiastic; but if enthusiasm mean ardour beyond what the cause justifies, imagination prevailing over judgment, I maintain that there can be no enthusiasm in our views, feelings, and actions, with respect to an empire that has one-third of the population of the globe within its compass. I know very well that China is not yet converted to God, and I am quite conscious that we should not allow any mere visionary schemes and prospects to take possession of our minds. My own views are these. That before China is converted to God great convulsions must take place. The deposits of superstition and moral corruption have been going on through so many ages, and have formed such tremendous strata there, that there can be no breaking them up till there have been most terrible disruptions. The stagnancy that has settled upon that empire so long can never be purified but by awful storms. Therefore, let us stand prepared for some considerable time to elapse before China will yield to the Missionary and the Bible, and be converted to Christ; and we must not be astonished, if, after all, considerable defeats arise to puzzle and perplex our faith: but what a scene was that which the gentleman on board Her Majesty's ship "Hermes," off Silver Island, beheld, when one of the broad rivers of China was covered with the remains of idols and Buddhas, twenty feet high, floating onwards to the ocean, perches for the sea birds, or seeming monsters to affright the credulous and ignorant mariner. This, as one has observed, was not to cast the idols to the moles and to the bats, but, at any rate, to the gulls and the fishes. Here is much to encourage us. We are not the abettors of the cruelty, fanaticism, and intolerance of the insurgent army; we do not stand by exulting spectators in witnessing their distempered and destructive zeal, which, rolling onward like lava bursting from a burning volcano, consumes every thing in its course; but we

do know that the insurgent army has adopted, in a mutilated and partial form, our holy religion; and it would be criminal indifference to the interests of China, to our own obligations, and to the honour of Christ, if we did not take advantage of the opportunity that is thus afforded us of pouring in the Scriptures and Missionaries to that empire.

[*Rev. J. A. James—at B F Bible Soc. Am.*]

Beside Bibles and Missionaries, China has another Want.

While we are circulating the Scriptures, let us be earnest in prayer for the Spirit of God to come upon them. For do not forget, if the insurgent party should be defeated, what will be the consequence? Christianity, having been identified with the insurgents, will be considered as high treason; so that the destiny of China is trembling in the balance; and it is for God's people, by earnestness, to take care on which side the scale shall preponderate. Let us take a leaf out of the book of the Roman Catholics. While we renounce their system, let us imitate the zeal by which it is sustained. That extraordinary man, Francis Xavier, when pacing the deck of the Portuguese Vessel that was bearing him to the land on which his heart had been set for conversion to the Catholic Church, on catching sight of the sun-gilded tops of the mountains of China, broke out into the paroxysm of zeal, "Oh, give me China for the crucifix, and all Asia shall fall before her!" Protestants, with the change of a word, may put up that exclamation; and let us raise the fervent shout to Heaven, and adopt it as the watchword of our proceedings—"Oh, give us China for the Cross, and all Asia shall fall before her!"

[*The Same—at the same.*]

Hung sew-Tseun's Views.

If he ascend the throne, there will be an Emperor in China with the most large and liberal views of all foreign people. He looks upon us now as brethren, as kindred of the same flesh. In proof of this, with your permission, I shall read two extracts from one of the tracts published by him. With regard to the animosities among clans and kindreds, he says, "How can this be? It is only because men's views are small and their hearts are tiny. On this account this nation hates that nation, and that nation hates this." Then, speaking regarding

all foreign people, he observes, "If you speak of ten thousand nations, what is it? They are all but one family. The Almighty God, He is the common Father of all under heaven. Near us we have the Chinese nation; that is what God Almighty rules and governs: afar off you have foreign nations, and it is so with them too. God over all cherishes and nourishes distant people; God over all nourishes the Chinese people too; and although under heaven there may be a great many men, yet they are all one fraternity; and under heaven, though there be many sisters, they are all of one sisterhood." This is from the writings of

the chief; and in further evidence of this I may observe, from having minutely, and for a long time, studied his writings, that in those writings there are principles avowed which he is not ashamed to say he has derived from foreign books: and not only so, but in speaking of the worship of the true God, he recommends this to his countrymen as "the foreign religion." Beside this, certain doctrines, such as monotheism and anti-idolatry, he not only maintains from the books of the ancient sages, but further confirms them by quotations from the Scriptures of foreigners.

[*Rev. W. C. Milne—at the same.*]

LONDON MISSIONARY SOCIETY.
SIXTIETH REPORT.

Introductory Remarks.

THE Directors of the London Missionary Society, in presenting an abstract, restricted to the narrowest limits, of its Sixtieth Annual Report, sincerely congratulate their constituents on its present position and future prospects. Throughout the year, both at home and abroad, decisive and abundant proofs of the Divine favour have rested on its interests; and it behoves its assembled friends to render their grateful praise to God, who has animated and sustained the steadfast attachment of its supporters; who has watched over the precious lives and guarded the character, yet more precious, of its Missionaries; who has honoured its multifarious labours with augmented success; and who has signalised this year of the Society's history, by opening to our astonished and delighted vision prospects of Missionary Triumph such as our fathers never ventured, within our times, to anticipate—such as our children will realize with holy and extatic joy.

Death among Labourers.

Two only of our devoted brethren have during the year been removed by death—the Rev. George Mundy, of Calcutta, who had been a labourer in India for thirty-three years, and the Rev. P. J. Lillie, of Jamaica, who, after a very short course of suffering, fell a victim to yellow fever. Two devoted women, the wives of our Missionaries, have also finished their course—Mrs. Paterson, of Calcutta, and Mrs. Henderson, of Demerara.

Missionaries sent out.

In the autumn of last year, the Rev. S. M. Creagh and the Rev. John Jones,

with their wives, sailed for the South Pacific Islands; and the Rev. James Kennedy, with his family, returned to Benares, where he has vigorously resumed his varied labours.

Missionaries returned home.

Since the last Anniversary the following Missionaries, with their wives and families, have arrived in Britain, their return being rendered necessary by failure of health:—Rev. Messrs. Wm. Gill, B. Rice, G. Spencer, J. M. Lechler, W. C. Milne, and Jos. Gill. With one exception, all these valued labourers hope to return with recruited health and energy to their several spheres of service.

The Directors would take this occasion to express their regret that the presence of a returned Missionary at every Local Meeting is now deemed all but essential; for, although it must be equally gratifying and instructive for the friends of the Society to see and hear the men whom they have aided to send forth as their messengers to the Heathen, yet it should be remembered that our brethren visit home from painful necessity—under the influence of actual disease or exhausted strength. Their restoration and return are therefore seriously imperilled by the incessant labours which they are required to render during their stay in Britain; and the Directors are therefore constrained to remind their constituents, that in sparing the strength of returned Missionaries they will best promote the Mission Cause.

Additional Missionaries for China.

It has appeared to the Directors, as it has done to their most experienced and judicious brethren labouring in China,

that, whatever may be the defects or the errors in the views of Tae-ping-wang and his followers, these defects will be best supplied, and those errors corrected by the free circulation of the Word of God, and by the faithful teaching of Christian Evangelists, when they shall become accessible to Christian Instruction. In the anticipation of such an issue to the present contest, the Directors have been impelled by a sense of duty specially to appeal to their constituents for the funds requisite to multiply their Agents and extend their operations in China. On the 30th of November last they convened a special general meeting of the Society at Exeter Hall, at which the Earl of Shaftesbury presided, when resolutions to this effect were unanimously adopted. And although the noble project of giving to China a million copies of the New Testament, which originated with one of the Directors and oldest friends of this Society and which was zealously adopted by the British and Foreign Bible Society, pre-occupied the attention of the Christian Public, yet the Directors are happy to report, that during the four months which have elapsed since they made their Appeal the Contributions of their friends have amounted to nearly 12,000*l.*, of which 11,172*l.* have already been received. Many Congregations, however, have not yet been able to make collections but have kindly promised their aid hereafter; and it may therefore be confidently expected that the Chinese Fund will be considerably augmented during the present year.

Encouraged by this proof of cordial concurrence and support on the part of their constituents, the Directors are employing their best efforts to secure well-qualified men to enlarge the Missionary Band in China. Already God has graciously inclined the heart of some toward this arduous and glorious ministry; and earnestly entreating the supplications of the Churches, and humbly relying on the grace of the Redeemer, the Directors cherish the assurance that He will raise up the required number of faithful Evangelists for that region of darkness and death which He is so wonderfully opening to their labours.

It may possibly be imagined that the end of internal war in China is not near, and that the form and genius of its future Government are obscure and uncertain. But come what may, the despotism and

exclusiveness of the past can never be restored and perpetuated; the mind of China is awakened by the force of truths which are Omnipotent; the feeble hold of the Tartar Government over the millions of the people has been demonstrated, and free intercourse with the world has become inevitable. No time, then, should be lost; zeal and promptitude are essential to success. If it were possible that ten additional Missionaries could immediately embark for China, although they might render valuable assistance to their brethren, yet from two to three years of laborious study in the acquisition of the language would be required before they would be thoroughly qualified for effective service; while, on the other hand, the watchful adversaries of Protestant Missions are already in the field in great force, waiting to sow tares among the wheat. Who, then, is willing to consecrate his service this day unto the Lord?

State of the Funds.

Receipts of the Year.	£	s.	d.
Subscriptions and Donations in the United Kingdom	58168	3	11
Legacies	6284	1	7
Contributions raised at the Missionary Stations	12329	2	0
Total . .	£76,781	7	6

Payments of the Year.

Missions—			
South Africa	8978	2	2
Mauritius and Madagascar ..	1352	4	2
China and India beyond the Ganges	8345	3	11
Northern India	8899	9	10
Southern India	16370	13	2
South Seas	8518	4	10
Demerara	2803	6	6
Berbice	4222	17	0
Jamaica,	3061	7	10
Missionary Students	102	10	9
Missionary Families	5074	14	9
Publications	1009	9	4
Salaries	1511	3	6
Travelling Agents	343	2	0
Travelling Expenses of Missionaries, Agents, and Deputations, Taxes, Repairs, Postage, and Carriage of Parcels, &c.	3086	1	5
Interest	217	14	8
Annuities on Donations	46	10	0
Total . .	£73,946	15	10

Remarks on the Funds.

In the receipts above stated are included the following sums for Special Objects:—For the enlargement of the Chinese Mission, and Chinese New Testaments, 11,607*l.* 5*s.* 6*d.*; for the Madagascar Mission, 1444*l.* 19*s.*; for the Madras Institution, 981*l.* 6*s.*; Sacramental Offerings for the Widows and Orphans of Missionaries, and for Aged and Infirm Missionaries, 1206*l.* 19*s.* 11*d.*; and in the payments are included the following amounts:—Repairs and refitment of ship, 1185*l.* 11*s.* 7*d.*; Expenses chargeable upon the Chinese Fund, 417*l.* 10*s.* 3*d.*; Madagascar, 774*l.* 16*s.* 2*d.*; for the Widows and Orphans of Missionaries, and for Aged and Infirm Missionaries, 1845*l.* 4*s.* 5*d.* The Ordinary Income of the Society (deducting a payment of 1100*l.* incorrectly included with the Contributions of 1853) is considerably in advance of that year. And this result is the more gratifying, since the Contributions for Special Objects also exceed those of the year preceding, making the aggregate increase of home receipts, 5564*l.* 11*s.* 9*d.*

Summary.

The present number and distribution of the Society's Agents are as follows:—In Polynesia, 33. The West Indies, 20. Africa, 38. Mauritius, 3. China, 16. India, 57.

In this statement are included seven Ordained Native Pastors; and, in addition to the entire number just given, the Society employs upward of 600 Native Agents, comprising Evangelists, Catechists, Schoolmasters, and Readers.

Concluding Remarks.

In closing this brief annual review of the Society's proceedings, the Directors would ascribe glory to God, no less for the measure of service it has been enabled to render to His cause, than for the amount of success with which that service has been crowned. They are humbly conscious that the purest offerings laid upon His altar, to secure His acceptance, must receive the application of the blood of sprinkling; and they are deeply convinced that the wisest counsels, and the mightiest agencies, unaccompanied by the grace of His Spirit, must prove impotent and vain. In addressing themselves, then, and in stimulating their friends, to the momentous and augmented

duties of the coming year, the Directors would temper zeal by humility, and sanctify increasing effort by more fervent prayer.

But the times which are passing over us are eventful and instructive. The commerce, the wealth, and the language of our country are extending to the ends of the earth: her science, her legislation, and her moral power are advancing, and England, with all her faults, is still a blessing to the world. And to the Mission Churches of Britain, God is saying, in terms too plain to be misunderstood, and in tones too emphatic to be resisted, "Go forward!" In answer to our prayers, both in the East and in the West, He hath broken the gates of brass, and cut the gates of iron in sunder. And now, last and greatest, the opening of China—China, sealed against the Church of Christ for ages—is at hand. Already from the land of Sinim we hear her multitudes of millions crying from the depth of their miseries, "Come over, and help us." The breaker-up of the way has gone forth at God's bidding, that His Word may have free course and be glorified. He will make the wrath of man to praise Him, and the remainder of wrath will He restrain.

Great, then, is our encouragement, and great our responsibility, to live and labour for the world's salvation. May we have grace to walk worthy of our high vocation! May we, through the mercy of the Lord, be found faithful to our heavenly mission, faithful to our solemn vows, faithful to the souls of perishing myriads, faithful to the Lord who bought us with His blood! "God be merciful to us and bless us, and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations;—God shall bless us, and all the ends of the earth shall fear Him."

*WESLEYAN MISSIONARY SOCIETY.**REPORT FOR THE YEAR 1853-54.**Summary View of the Society.*

MISSIONARIES: in Ireland, 27—Continent of Europe, 26—Western Africa, 18—South Africa, 40—China, 3—South India, 14—North Ceylon, 7—South Ceylon, 15—Australia and Van-Diemen's Land, 40—New Zealand, 20—Friendly Islands, 10—Feejee Islands, 12—Demerara and St. Vincent's, 24—Honduras, 1—West Indies,

49—British America, 178—*Total*, 484, beside 23 who are absent from their Stations. Of these, 212 labour among Heathen, Converts from Heathenism and Negroes; the remainder among Europeans or Colonists.

Assistants: The Missionaries are assisted by 703 paid Catechists and Readers, and 8779 gratuitous Sunday-School and other Teachers. Of these 5327 labour among the Heathen or Converts from Heathenism and Negroes; the remainder among Europeans or Colonists.

Members in Society: in Ireland, 1918—Continent of Europe, 2044—Gambia, 780—Sierra Leone, 6399—Gold Coast, 1124—South Africa, 4426—China, 1—South India, 354—North Ceylon, 205—South Ceylon, 1456—Australia and Van Diemen's Land, 5322—New Zealand, 4093—Friendly Islands, 6834—Feejee Islands, 2707—St. Vincent's and Demerara District, 13,227—Honduras and West Indies, 34,196—British America, 25,132—*Total*, 110,228. Of these, 34,426 are Europeans or Colonists.

Scholars: in Ireland, 3051—Continent of Europe, 1990—Gambia, 576—Sierra Leone, 3857—Gold Coast, 1242—South Africa, 7004—China, 10—South India, 1287—North Ceylon, 1417—South Ceylon, 2281—Australia and Van Diemen's Land, 7364—New Zealand, 5846—Friendly Islands, 7279—Feejee Islands, 3916—Demerara and St. Vincent's District, 5897—Honduras and West Indies, 12,335—British America, 13,459—*Total*, 78,811. Of these, 26,864 are Europeans or Colonists.

Missionaries sent out in 1853-54.

The following persons, in number 30 Missionaries, and 10 wives of Missionaries, have been sent out by the Society since the last Anniversary:—*To Sierra Leone*: Mr. Dillon and Mr. Teal—*The Gambia*: Mr. Bridgart—*India*: Mr. and Mrs. Hodeon, Mr. and Mrs. E. J. Hardey—*Australia*: Mr. and Mrs. Bickford, Mr. and Mrs. Hill, Mr. Waugh, Mr. Wells, Mr. Taylor, Mr. Akrill, Mr. Albiston, Mr. Angwin, Mr. Mack, Mr. Abell, Mr. Gale, Mr. Kely-nack, Mr. Currow, Mr. Vanderkiste, Mr. Williams, Mr. Brown—*The Friendly Islands*: Mr. and Mrs. Vercoe—*Feejee*: Mr. and Mrs. Fordham, Mr. and Mrs. Wilson—*Antigua*: Mr. and Mrs. Bleby—*Demerara*: Mr. and Mrs. Hudson,

Mr. and Mrs. Padgham—*The Bahamas*: Mr. Moon—*St. Domingo*: Mr. Cheeswright—*Eastern Canada*: Mr. Bishop.

Of this number, Messrs. Hodeon, Hardey, Bickford, Hill, Wells, Bleby, Hudson, and Padgham, who have been before honourably and usefully employed in various Missions, but had returned home for a season, have been again appointed to the Foreign Work.

Deceased Missionaries.

The following much-lamented Missionaries have been removed by death:—*At the Gold Coast*: Mr. Martin—*At Trinidad*: Mr. Andrews—*At Barbice*: Mr. J. E. S. Williams—*At Jamaica*: Mr. Atins and Mr. Wildish—*At Abaco*: Mr. Hutchings—*At Turk's Islands*: Mr. Thompson—*At St. Domingo*: Mr. Towler—*At Kingston, Canada*: Mr. Booth.

To this affecting record must be added that of an excellent female, the wife of a Missionary, who has also exchanged mortality for life.

State of the Funds.

Receipts of the Year. £ s. d.			
Contributions paid at the Mission			
House	1938	10	11
Auxiliary Societies	64973	4	3
Ireland	4195	8	0
Foreign Districts and Stations ..	17713	13	4
Legacies	13922	2	10
Government Grants	2741	1	0
Donations, to cover Annuities ..	913	16	8
Donations on Annuity	1150	0	0
Donations for China	902	18	8
Juvenile Christmas Offerings ..	5297	18	7
Lapsed Annuities	300	0	0
From Centenary Fund for retired Missionaries, Widows, and Orphans	450	0	0
Total	£114,498	14	3

Payments of the Year. £ s. d.			
<i>Missions—</i>			
Irish	4819	8	0
German	97	8	0
French	3264	10	5
Spanish	817	0	3
Western Africa	7500	11	10
South Africa	14757	7	11
South India	6381	9	9
<i>Ceylon—</i>			
Tamul	2297	12	2
Singhalese	3269	6	6
Australia	5290	13	0
Van Diemen's Land	418	18	9
New Zealand	5731	1	3
Friendly Islands	2469	10	6
Feejee Islands	3256	12	2

Demerara	1654	7	10
Honduras	531	7	6
West Indies	14204	5	1
British America	10722	6	3
Education of Children of Missionaries	3326	4	0
Grants to Widows and Orphans, Expenses in England of Missionaries sick or on leave ...	1981	13	0
Grants to Supernumeraries	909	19	10
Medical Expenses	927	5	0
Missionaries now stationed in England	78	15	0
Students in the Theological Institution	630	0	0
Annuities on Donations	743	13	2
Interest and Discount	1588	7	2
Publications	2712	5	2
Salaries, Books, Rent, Repairs, House Expenses, Postage, Carriage, and Sundries	4075	14	9
Postage	3079	13	9
Missionary Candidates	272	14	11
Annual Appropriation for Training a Native Agency	68	19	0
Paid in part liquidation of debt,	1500	0	0
Total	5119	17	4
	£114,498	14	3

Remarks on the State of the Funds.

The Receipts of the Society for the year ending December 31, 1853, were 114,498*l.* 14*s.* 3*d.*, being an increase of 9116*l.* 14*s.* 9*d.* over those of the preceding year. As the amounts presented to the Society in the form of Donations on Annuity are more than Four Thousand Pounds less than in the former year, and as there is also a small decrease on the items of Colonel Grants and other miscellaneous income, it is evident that the result now reported must have arisen from a considerable advance on other sources of income. This advance is found in the receipts from the Home Districts, in the Hibernian Missionary Society, and in the Contributions of Foreign Auxiliaries in Australia, which have exceeded all former years in their ordinary contributions, and have also remitted considerable sums for the outfit and passage of additional Ministers for the Colonies; but the amount of Legacies received during the year has also been advanced beyond all former precedent, by the payment to the Society of the munificent bequest of Ten Thousand Pounds, less duty, by the Society's early and well-known friend, the late Thomas Marriott, Esq.

The Expenditure of the year has also

been 114,498*l.* 14*s.* 3*d.*, including the amount of 5119*l.* 17*s.* 4*d.*, which has been paid in partial liquidation of the accumulated deficiencies of former years. The remaining balance of those deficiencies now stands at 19,501*l.* 11*s.* 10*d.*, the entire liquidation of which the Committee keep steadily in view, in connection with the financial management of all the operations of the Society. For the accomplishment of this desirable object, the Committee look to the increasing liberality of the friends of the Society, in whose behalf, as well as on their own, they incur the responsibility of each year's Expenditure before the amount of the Receipts can possibly be ascertained. It will be observed that the Expenditure of the year has been augmented to a large amount, by the outfits and passages of no less than thirty Missionaries, some of them married, and nearly all of them sent to the most distant fields of labour occupied by the Society.

Concluding Remarks.

"This day is," to the friends and supporters of the Society, "a day of good tidings:" the Committee, therefore, would not do well to hold their peace. The increase of the Home Contributions is particularly gratifying, inasmuch as it has not arisen from the augmented supplies furnished by a majority of the Districts in Great Britain. The principle of making daily offerings on behalf of the great work of the conversion of the world has this year been adopted by many, and with the best results.

Still more remarkable and encouraging is the amount contributed by the several Foreign Auxiliary Societies, which this year exceeds by Five Hundred Pounds the whole Missionary Income of the Methodist Connection in the year 1817, in which the Society was first organized. This large amount, contributed as it is in the places where Missionary Labour is carried on, and, in a great measure, by those who are the constant witnesses, and many of them the fruits also of that labour, is perhaps the most conclusive evidence that could be presented of the general fidelity, consistency, and success with which the operations of the Society are conducted by its numerous agents in every quarter of the globe. Well may the Committee, in view of this fact, thank God and take courage.

As another evidence of the favour of the Most High, and of the acceptance of the Society's past labours by those who are in circumstances to understand them best, is the encouragement afforded to their educational efforts by the public authorities of more than one most important colony. In South-Eastern Africa, and in New Zealand, the respective Governors, convinced that the welfare of the aboriginal races will be most effectually promoted by such a combination of religious instruction with industrial training as has hitherto been exhibited in the Institutions at Mount Coke and the Three Kings respectively, have, without solicitation, offered very liberal aid to the Society for the extension of its educational operations in those countries. Communications to the same effect have been received from the natives of certain Districts in New Zealand, offering to make permanent provision for Schools if they can be at once set up among them. Munificent proposals have been made by the Commissioner administering the Government of the Mysore Territory. It will be for the Committee hereafter to consider carefully whether and how far these applications can be met.

And to these obvious indications of the progress and prosperity of their work, must be added the animating intelligence brought, by their friend and brother the Rev. R. Young, the recently-returned deputation to Australasia and Polynesia. Without entering into details on this subject, it may be here stated, that as the result of arrangements made, and to be made in the various Southern Districts, Mr. Young anticipates a speedy reduction of the cost of those Missions to the Society of several thousands per annum. He also feels assured that the whole amount now expended upon them may, in the course of a few years, be at the disposal of the Committee for other purposes—to extend its operations in those purely heathen countries which have an undeniable and primary claim on its sympathies and resources. And this is indeed “a consummation devoutly to be wished.” For let us exult as we may in the triumphs of the Gospel, it becomes us to bear in mind that the progress of conversion has not equalled that of population, and the increase of the Heathen by natural causes has more than kept pace with all evangelistic efforts; so that the world is still, in its general and pre-

valent character, a Heathen World. In the nineteenth century of Christianity, the worshippers of idols are still a vast numerical majority of the sons of men; and their worship is as offensive to God, and as injurious to themselves, as when it awakened the indignation of Moses, called forth the expostulations of Jeremiah, or stirred the spirit of Paul within him. To the Heathen World, then, let the friends of the Society bend their strength afresh. Here we may safely bestow our tenderest pity, and our most ample liberality. For as to be without God in the world is to suffer all calamities in one; so to impart the knowledge of God is to bestow all blessings in one; and happiest will he be who shall be found at last to be instrumental in dispensing most largely this inestimable gift.

With unfaltering confidence, therefore, the Committee again commend their cause to the sympathy and countenance of all who love our Lord Jesus Christ in sincerity. They ask, in their Master's name, that this great work may have all its requirements met with becoming promptitude, and on a scale commensurate with its importance. They ask for an increase of the pecuniary means. They plead for overtasked Missionaries, almost crushed by the multiplicity of engagements—some of them sinking under the weight of years and toil—disheartened (sometimes) by the solitariness of their situation, and the paucity of their numbers—that they may have the relief they need, and the reinforcement they implore. They ask for whole countries untrodden as yet by “the feet of him that publisheth peace,” some of whom are earnestly imploring that the messengers of the Churches may come “as far as to” them; while others maintain a silence on these subjects more eloquent than the loudest entreaty—the unbroken silence of spiritual death. They plead, above all, for Him whose dearest rights will still be withheld until His servants recover them, and the recompense of whose dying pains is mysteriously bound up with the fidelity and zeal of His ransomed people. Long has the Church confessed, “Worthy is the Lamb that was slain to receive riches.” But the sentiment has seldom been acted upon: and at this day the whole revenues of the various religious societies are but a fraction of what is expended upon its army by each of the great powers of Europe. A higher stan-

dard of liberality must be recognised—that which is now wondered at as the comparatively rare exception, must become the general rule and practice of Christians before “the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.”

Not less urgent is the want of able, faithful labourers. As their list of reserve is exhausted, the Committee feel bound to renew to-day the appeal so often put forth, in the hope that while they hear or read it “the Spirit of God may come upon” some of our gifted and ingenious youth, to qualify them for this work, and to incline them to it. “Who, then, is willing to consecrate his service this day,” and in this department, “unto the Lord?” The highest talent will here find an appropriate sphere for its exercise, and the richest endowments will acquire a tenfold value from their consecration to the service of Christ in the work of the Gospel. May the Samuels and Timothys of the present day respond in good number; and the Missionaries of the next generation approve themselves worthy successors of the sainted dead, and of those who are now compelled by advancing infirmities to retire from active service.

And the Committee would respectfully suggest to the friends and connections of intending candidates, that they also should be willing to bear their share of the common burthen, and should not allow a miscalculating tenderness to interfere with the claims of solemn duty. They take leave to remind them, that while it is so manifest as at the present time that “the Lord hath need of” the children whom He has graciously given His people cannot innocently or with impunity disobey the voice of His providence, or withhold their services from Him. And why, the Committee ask, should parents or guardians hesitate at their children’s entering upon the Missionary Life? It affords unbounded scope for the sanctified ambition of ardent youth, no less than for the gratification of the largest wishes which parental fondness can frame. Can the Herald’s College of any country under heaven supply a title more truly noble than that which was bestowed of old on the beloved Barnabas and Paul, “men that have hazarded their lives for the name of our Lord Jesus Christ?” Or is there any prize in life to be compared to that

which will surely be realized by the faithful Missionary when “They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever?”

But for the competent supply of “labourers,” it is especially the prerogative of “the Lord of the harvest” to provide. For this, therefore, as well as for every other good gift needful to the success of His own work, let His blessed name be humbly and constantly invoked. “Keep not silence yourselves, nor let him rest in silence, until he establish and until he render Jerusalem a praise in the earth.”

Another Pentecost is at hand: to be ushered in, it may be, as of old, with signs in the earth beneath and wonders in the heaven above, with blood, and fire, and vapour of smoke—but still sure to arrive; for it shall come to pass, in the last days, saith God, that I will pour out my Spirit upon all flesh. Be it ours to wait for it, as they did in the upper room at Jerusalem, continuing all—both men and women—with one accord in prayer and supplication—praying always, and watching thereunto with all perseverance.

Continent.

UNITED BRETHREN’S MISSIONS.

THE Synodal Committee’s last Statement, issued from Bethelsdorf, gives the following Summary of the

Income and Expenditure for the Year 1852.

	£	s.	d.
Receipts of the Year.			
Brethren on the Continent....	1458	9	1
Friends on the Continent.....	1600	5	7
Brethren in Great Britain and Ireland	1311	11	8
Friends in Great Britain & Ireland,	3663	4	1
Brethren in North America ...	90	2	4
Friends in North America	89	18	10
Brethren’s Society in Pennsylvania.....	1537	10	0
Legacies on the Continent.....	896	12	6
Ditto in Great Britain and Ireland.....	2317	9	6
Surplus of Interest and Profit by Exchange.....	85	18	10
	13051	2	5
Deduct for Training-School Fund, 2400	0	0	0
Total.....	£10,651	2	5

Payments of the Year.

Missions—			
South Africa	6	7	10
Antigua.....	507	12	4

Barbadoes.....	104	15	11
Jamaica	1597	3	3
St. Kitt's.....	743	18	6
Tobago	34	1	9
Danish Islands.....	1084	15	7
North-American Indian.....	701	4	1
Labrador.....	68	6	0
Greenland.....	479	10	9
Pensions—			
To 32 Married Brethren and			
9 Widowers.....	1191	5	0
To 48 Widows.....	507	16	9
To 155 Children at School...	2243	9	1
To 47 Youths apprenticed...	452	6	1
To 9 Girls' Allowance.....	82	1	0
Expenses of Management.....	601	8	11
Travelling.....	108	2	5
Total.....	£10,509	4	6

Remarks on the State of the Funds.

The following few remarks may assist to explain the present financial position and prospects of the Brethren's Missions—

1. The income for 1852 is less than that of the preceding year by about 2250*l*. The cause of this apparent diminution is not, however, to be traced to an actual falling-off in the receipts for 1852, but simply to the deduction, from the amount of legacies received, of a sum of 2400*l*. for augmenting the fund, established some years ago, for the Antigua Training Schools.

2. The account for the year has been able to bear this loss of income without exhibiting a deficiency, as the expenditure of the Missions in the West Indies, which, in 1851, was about 5860*l*., in 1852 is only 4070*l*. The outlay in the former year for buildings, amounting to nearly 2250*l*., is sufficient to account for the difference.

3. A novel feature in the above statement is the amalgamation of the accounts of the Jamaica and Antigua Training Schools, which will in future appear under the head of the West-India Training-School Fund. Any contributions of our brethren or friends to this important fund will be thankfully accepted. The account of the Country Schools in Jamaica will form a separate Fund.

That our fellow-servants in the West-Indian Field will continue to do all in their power, both to limit their own expenses and to increase the contributions of their flocks, there is no room to doubt; yet it is evident that, notwithstanding all their efforts, a considerable balance will have to be defrayed by the Church at home, which

in this and the ensuing year will be seriously augmented by the cost of re-building the Churches at Friedensthal and Friedensfeld, in St. Croix, and at St. John's, in Antigua. And to enable us to do this, we must solicit the continued assistance of the the esteemed Christian Friends, who have hitherto so generously supplied what it was beyond our ability to raise.

The Synodal Committee, in their last annual account of their proceedings, give the following

Survey of the Missions.

"Praise ye the Lord, for it is good to sing praises unto our God; for it is pleasant; and praise is comely." With these words of the Psalmist, we once again lay before you our Annual Report of the Missionary Labours of the Brethren's Church in the heathen world.

From *South Africa* we have received accounts, to our great joy, of the termination of the Caffre War. Peace has been restored, but general distrust seems to prevail on all sides. The Caffres, though weary of war, are by no means entirely subdued. They remain on this side of the Kei; and Sandilli, the powerful chief of the Gaikas, is still free. Other chiefs, however, have surrendered to the English, and all hostilities have ceased. A body of horse-police has been formed along the frontier, to put an end to the depredations which are still occurring. We thank the Lord, that He has granted success to the British arms; and desire to trust Him for the future, because He has so graciously helped us thus far.

Shiloh is no longer a military post. The troops have quitted the settlement, and the rest of the strangers follow. Peace and tranquillity have succeeded to the horrors of war; but the desolation which it has inflicted is still marked by the roofless walls of the large and once beautiful Church, which successively served the enemy as a fortress and the English as a barrack, and by the ruins of many dwelling-houses destroyed by fire. The Fingoes have now exchanged for ploughshares the arms which they faithfully used in defence of the Government and the country that had afforded them an asylum, and diligently attend the Means of Grace. The rebel Hottentots have surrendered to the English, and have been sentenced to hard labour. Our Brethren and Sisters are again able to

pursue their calling undisturbed, and are more comfortably settled in their house. Br. Bonatz has made the furniture most needed, such as bedsteads, tables, &c., an old door laid on a chest having been till then their only table. The gifts of Christian love sent them by our Brethren and Sisters and friends at home have reached their hands, and proved most acceptable, especially in prospect for the winter season. They have also purchased some cattle. Their gardens and fields were in excellent condition, when swarms of locusts appeared, in numbers more immense than Br. Bonatz remembers ever to have seen within the last twenty years, and laid them entirely waste. But no actual want of provision was felt. Next to Shiloh, Enon was most exposed to the perils of war; but the settlement was mercifully preserved from injury, and the Congregation had again returned to their homes from Clarkson, and other places of refuge, and were edified in peace. According to the last accounts, bands of marauders appear still to molest the adjoining Zauberg.

Our Congregations in the west have also assumed their usual appearance. The men who had served in the war have all returned. From Genadendal we hear that more spiritual life is observable in the Congregation than formerly prevailing. The accounts from Elim and Groenekloof are also cheering. Our Missionaries extend their labours to the respective neighbourhoods, the coloured population of which are still mostly heathen. Four Out-stations are regularly visited and served with the Gospel from Genadendal. At one of them, Twistwyk, the foundation stone of a new Church had been laid; and at Hout-kloof, near Elim, the new Church is completed. The Training Institution at Genadendal was in a satisfactory state. In the room of our late Br. Teutsch, of whom it may be truly said, "The memory of the just is blessed," Br. C. R. Kölbing has been appointed President of the Directing Conference; and Br. Kühn, Warden of the South-African Mission. Br. Breutel, a member of the Unity's Elders' Conference, has been commissioned by that Board to hold a visitation of our South-African Stations. During his visit it will be decided whether Mamre and Goshen shall be re-built. Br. and Sr. Breutel left us in July, attended with our best wishes; and we commend them earnestly to the affectio-

nate remembrance and prayers of our Brethren and Sisters, and Christian Friends.

The two Brethren among the *Mongols* have been learning the Calmuck and Mongol Languages under the tuition of Br. Zwick, at Königsfeld, formerly warden of our Congregation at Sarepta, and acquiring some medical and surgical knowledge there, and at Berlin. They were ordained Deacons of the Brethren's Church by Bishop Breutel at Herrnhut on July 10th, and have commenced their voyage to the East Indies, under the friendly escort of the Rev. Mr. Rebah, of the Church Missionary Society. From Calcutta they purpose to proceed to the Church Missionary Station at Kotghur, in the Himalaya Mountains, and there await the time when the Lord may be pleased to open a door for their entrance into Mongolia. About a hundred years ago several messengers of the Brethren's Church endeavoured to penetrate into the interior of Asia through Russia and Persia, for the purpose of preaching the Gospel to the nomadic tribes of that continent. They joyfully ventured their lives in this holy mission, but did not attain their object. The Mission among the Calmucks of Southern Russia, which our Brethren in Sarepta began in 1815, was more successful; but the Missionaries were obliged in 1823 to resign the Calmucks under their care to the Greek Church. We earnestly pray that it would please the Lord anew to send prosperity, and to grant success to this fresh attempt; yea, that He would employ us as instruments in His hand, to call the worshippers of the Dalaia Lama, who sit in the thick darkness of superstition, to the marvellous light of His Gospel.

Our two *Australian* messengers on Lake Boga have still to submit to a hard trial of their faith and patience. We know the wretchedness and barbarous rudeness of the Papoos, and how difficult it is to come into contact with them; but since the circumstances of the Colony have taken a different turn, on account of the gold-diggings, and the colonists cannot procure a sufficient number of European Labourers, because all wish to go to the gold-fields, the Papoos are much more than formerly attracted to their stations. There they do not learn any thing that is good. It may therefore be easily imagined, that the colonists do not look favourably on their intercourse with our Missionaries, but seek to hinder their

work, even to the extent of endeavouring to fill their minds with dread and suspicion of the Brethren, by all manner of abominable calumnies. Our Brethren are, however, encouraged to proceed in their work of faith, by many tokens of goodwill shewn them by Christian Settlers and friends in Melbourne and elsewhere. They embrace every opportunity to come into contact with the Papoos; and if the latter come to their station, they treat them with kindness, try to remove their fears, and to inspire them with confidence, and tell them the way to heaven. Around their dwelling they have laid out a garden, which abundantly supplies their wants. They have both suffered from sore eyes, a complaint which is very common there. We are thankful that the Lord has enabled them to approve themselves as faithful soldiers of the Cross, and pray that they may richly experience the truth of the promise—"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

On the *Mosquito Coast* the work has taken root at Bluefields. The Missionaries have entered their new dwelling-house, and the building of the Church is proceeding toward completion, but already in use. A small flock of awakened souls, Negroes and Mulattoes, forms already a little Missionary Church, and bears witness of the power of divine grace, by a quiet and Christian Walk in the midst of a crooked and perverse generation. Several Indian Children attend the School, and shew good abilities. Our Brethren and Sisters have not, as yet, had much intercourse with the adult Indians, as the latter neither attend the Church, nor call on them when they come to Bluefields, though they are often seen intoxicated on the roads. The Brethren intended, therefore, to establish an Out-Station on a plot of ground near Pearl-Key Lagoon, where the Indian Villages are most numerous, for the purpose of being near the Indians, and facilitating their labours among them; but they deferred the execution of this plan till the arrival of an anxiously expected addition to their number. This addition, consisting of Br. and Sr. Jürgenson and Sr. Glöckler, is on the way, and we pray the Lord safely to conduct these dear travellers to the place of their destination.

Oct. 1854.

In our last Report, we referred to the progress of the work of education in *Jamaica*. For the benefit of the children of our scattered flocks, not fewer than 28 Country Schools, attended by 1340 children, have been established, in addition to the 16 large Station Schools, which are frequented by 1633 scholars. The establishment of these Schools has of course naturally increased the work of the Missionaries, and the superintendence of them will continue to draw largely upon their time and strength. For these Schools an additional number of really-qualified Teachers is required. This has led to the enlargement of the Training School at Fairfield, which had already furnished 16 useful Teachers, to enable it to receive 24 Pupils, the means having been generously provided by the trustees of the late W. Taylor, Esq., of Jamaica. The new building and the enlarged School was solemnly opened on March 17. The liveliest interest was manifested by all, and several Ministers of other denominations were present. By the departure of the late Br. Jas. Spence, the warden of the Jamaica Mission, the Mission which he so faithfully served for a period of ten years has sustained a severe loss. He was a faithful and gifted servant in the House of God. Br. Sellar, of Antigua, has been called to succeed him. The Letters of our Missionaries bear witness to the spiritual grace which prevails in their Congregations, and proves that the chief Shepherd faithfully seeks and tends His sheep, while the terrors of the Lord are revealed to obstinate sinners and seducers. The Churches are everywhere well attended. The Missionary Festivals are days of festive joy at all the Stations, and the Negroes manifest a lively interest in the further extension of the kingdom of God.

The Training Institution at Cedar Hall, in *Antigua*, continues to prosper, and steps are being taken for its gradual enlargement. The establishment of a Training School for Female Teachers has also been determined upon. The Negro Brother, J. A. Buckley, and the Mulatto Sister, Ellen Roberts, have been called to the service of the Mission; the former, as assistant to the Out-Station, Greenbay, near St. John's, and the latter to engage in the care of souls among her own sex. We rejoice at this step in advance. Br. Westerby, Superintendent of the Antigua Mission, was obliged, by

reason of failing health, to visit England ; and was there consecrated a Bishop of the Brethren's Church, with special reference to the service of our Mission Field in the West Indies. He purposes returning to his former sphere of labour in the autumn of this year.

From *St. Kitt's*, the accounts are upon the whole cheering. An increase of spiritual life was observable in the Congregation at Basseterre, after a confirmation held on Palm Sunday. The Missionaries cannot remember to have spent such a blessed Easter Season.

In *Barbadoes*, our Brethren and Sisters were privileged to see the fruits of their labours both in the Church and Schools. At Bridgetown, the increase of the School has obliged Br. Lewis to build a larger Schoolhouse. At Mount-Tabor, Br. Zippel is enlarging the Church, to meet the wants of an increasing Congregation and auditory.

In *Tobago*, the number of scholars has been doubled through the exertions of Br. Cooney, at Montgomery. Several of the islands were visited, during the past year, by the yellow-fever, especially the populous island of Barbadoes, where many families became extinct. In Bridgetown, scarcely a house was without mourners; but the Lord was pleased to spare our Missionaries, and to command the destroyer to pass by their dwellings. In *St. Croix* only, our Brethren and Sisters were visited with severe attacks of illness; from which, however, all recovered, except Br. S. Brunner, a hopeful young Missionary and talented Teacher, who died of the yellow-fever, to the sincere regret of all his fellow-labourers.

In the *Danish Islands* we are able to report the completion and consecration of the new Church at Friedensthal, in *St. Croix*. The old Church stood in a damp gully and was therefore intolerably hot, even when moderately filled; beside, it had become far too small for the increasing number of hearers. The consecration took place on Palm Sunday, in the presence of his Excellency, Governor Feddersen, and of from 1300 to 1400 persons. On April 25th, the foundation-stone of the new Church at Friedensfeld was laid by the Governor. The Government Schools in *St. Croix* continue to prosper, under the superintendence of Br. Gardin, who had lately returned from a visit to Europe. In *St. Jan*, where the education of the children has been much neglected,

our Brethren hope that schools will be established on the same plan as those in *St. Croix* and *St. Thomas*. The east end of *St. Jan* is connected with that island by a very narrow and scarcely-passable ridge of hills, and inhabited by a few free settlers, who live scattered on land of their own, and earn their livelihood by fishing, burning lime, selling wood, &c. They are almost all members of our Church, and, if the weather permits, go by water to Emmaus, the nearest of our stations, to attend Divine Service. Some of their children occasionally contrive to attend the schools there; but their education was necessarily more or less neglected. The opening of a School in that district was therefore hailed with joy, both by parents and children.

In *Surinam*, our Brethren and Sisters have enjoyed a season of rest after the heavy trials and awful visitations of the past year, and were able to carry on their work in peace. Not the least interesting occurrence was the completion of the Church and dwelling-house at Annazorg, the newly-established station on the Warappa Creek. This Church, situated in one of the most populous districts of the colony, was consecrated on January 13th, in the presence of a large concourse of negroes, clad in white, and apparently eager to receive the Gospel. It was a day of great joy and gladness, and of distinguished blessing.

In the town of Paramaribo a new Schoolhouse was erected for the large Day School, which was previously kept in the Church, to general inconvenience. The School is in a very flourishing condition. At Beckhuizen, the Training Institution is in a hopeful state.

The efforts of our Brethren, on their visits to the plantations on the Commewyne and its tributaries, from Charlottenberg, and to those on the Suriaam and Para, from Paramaribo, have been crowned with evident success. Many a heart has been apprehended of Christ in the past year, and confirmed in the true faith; many an ignorant and blind heathen, who lived without God in this world, has gladly received and savingly applied the message of reconciliation. The success which attends the labours of our Brethren is truly astonishing. On one plantation, which is visited once in six weeks, and for one day only, the Missionary found, at his third visit, that the path leading to the idol temple was quite

overgrown with grass, thus affording the best proof that it had not been frequented; and a negro woman declared, "Since the Church has come to us, every thing is changed. I used formerly to dance till the magic wind came, but that is all over now. God has touched my heart with His hand. Now I know that He really exists I have nothing more to do with the old things." Their gratitude to the Missionaries, which they often manifest, is truly affecting. An old negro woman embraced the knees of the Missionary, and said, "I am old, and desire soon to go to the Lord Jesus, but I know as yet very little of Him: I have therefore prayed night and day that He would send the teacher once more before I die. Last night I received the comforting assurance that he would surely come; and now I thank God that my eyes have seen you once more."

The Congregation of free negroes at Bambeys has been served during the past year by Brethren visiting from town, and by Sr. Hartman, who continues at her solitary post. A very talented national helper, who is a slave on a plantation on the borders of the Colony, was intended for this Station; but all efforts to purchase his freedom for this purpose have hitherto been vain.

At the other Stations our Brethren labour in blessing. This is also the case at Paramaribo, where the Congregation, the largest of our Missionary Flocks, amounts to upward of 5000 persons. But in the case, also, of this garden, (the name Paramaribo was given by the aborigines, the Indians, to the first Settlement of Colonists, and means a flower-garden,) it is true, that

The Father's garden here below,
With patience must be watched indeed.

The more, therefore, do we rejoice over those plants which flourish in this unfavourable soil, and of such there are many. May the Lord continue to cause the north and south wind to blow upon His garden, that the spices thereof may flow through the whole country, to the praise of His holy name.

Our Congregations among the *North-American Indians* have continued in their undisturbed course. The Delaware Congregation at New Fairfield, in Canada, was rejoiced by an official visit on the part of the Brn. Jacobsen and Seidel, of the Provincial Board in Pennsylvania.

They found the Congregation in a very pleasing course, addressed them in the Church through an Interpreter, and visited in all their dwellings. They said it was truly gratifying to meet with so many Indians who were evidently subjects of divine grace. Among these we may mention old Sam Hill, a former sorcerer, who had been baptized by Br. Luckenbach. Blind for the space of thirteen years, he rejoices that the eyes of his mind have been enlightened; and, as often as he is able, he attends the Church, from which his dwelling is about two miles distant. An aged helper, Timothy, a chief of the Shawnees, and a near relative of the celebrated warrior Tecumseh, expressed himself very feelingly on the state of his heart, and the grace he had experienced, through which he hoped to remain faithful. Our Cherokee Congregations at New Spring Place and Canaan had sustained painful losses by the departure of two valuable helpers, Thomas Henry and Jesse Israel. The meetings continued to be numerous attended. At Canaan and Mount Zion, room was often wanted to accommodate the hearers. We deeply regret that our Mission in East Florida is again in abeyance. The first Convert Family has been baptized, and its members are walking in the fear of the Lord. But the difficulties, chiefly arising from the system of slavery, which here, as everywhere else, prevents the Gospel from having free course and being glorified, have induced Br. and Sr. Friebele to retire from that field of labour, and to leave it unoccupied. Of our dear Br. Miertsching we have had no tidings since the accounts dated Cape Lisburn, July 30th, 1850; and we consequently neither know where he is, nor whether he is still in the land of the living. We commend this our dear traveller and fellow-servant to the prayers and intercessions of our Brethren, and Sisters, and friends.

The Letters received from *Labrador* in the course of last autumn brought cheering accounts of the Esquimaux Congregations. In temporal, scarcity has prevailed everywhere, in consequence of a very stormy and protracted winter. In the north the famine was very severe among the heathen, and led to fearful crimes. A whole family became extinct. Even among our Christian Esquimaux whose households favourably contrast with

those of their heathen countrymen, and who practise the precepts of Christian Charity by assisting one another in times of need, the distress became at last very great, especially as the seal-hunt proved a complete failure, owing to the masses of ice which blocked up the whole coast as far as Hopedale, the most southern of our Stations, and from the violent storms which were continually prevailing. The Lord had, however, enabled our Missionaries to lay by considerable stores of dried fish, with which they could supply the wants of their people. At Okkak alone 70,000 cod-fish were distributed among the poor famishing Esquimaux. At length the stores were all exhausted, and our Brethren and Sisters would have been brought into circumstances of serious embarrassment and distress, had not the "Harmony" safely arrived and landed fresh supplies. At all our Stations the Esquimaux were highly pleased to receive printed copies of the Text-Book, which they formerly used to copy for their family-worship. The meetings were everywhere well attended. At Hebron, our Brethren lamented the hardness of heart manifested by the heathen, who frequently visited them. In spite of their wretched condition, and the contrast between themselves and the Christian Esquimaux, they opposed deaf ears to the Gospel of Salvation. One of them even declared, in a tone of mockery, that he desired to go to hell. Oh that the hour of conversion would soon strike for this remnant of heathen!

The accounts which we received in the course of last autumn from *Greenland* state that the past year had been very favourable for the Greenlanders to pursue their usual calling, the winter having proved exceedingly mild. The Missionaries had endeavoured to visit the out-dwellers at all their Stations, and were pleased to see them flock in great numbers to the Settlements at the festive seasons of the year. At Lichtenau, 600 persons had assembled at Christmas, a large number considering the thinly-peopled country. The spiritual course of our Congregations was, on the whole, cheering, yet complaints of indifference were not wanting. It must, however, be considered a triumph of the Gospel, that a savage nation, fondly attached to roving habits, could be collected into Settlements, and, without the aid of the civil power, brought to submit to the care of

the Missionaries. As long as they remained in this condition, they prospered in temporals, and were happy in the pursuit of their calling at sea. But by their enlarged intercourse with Europeans, and the introduction of European articles of trade, a time of trial has come; and, if circumstances remain as they are now, that part of the nation, which has not been brought under the power of the Gospel, must be reduced to a state of moral and temporal wretchedness, and relapse into spiritual darkness. This danger is the more imminent, as our Missionaries are not able to exercise much influence upon the out-dwellers; yet we trust a remnant will be left, to which the words of the Prophet will be applicable—"All that see them, shall acknowledge them, that they are the seed which the Lord hath blessed."

Finally, in regard to the temporal concerns of our Missions, we can gratefully record that the Lord has again vouchsafed His blessing so abundantly, that we could not only defray all expenses, but close the year with a small surplus in hand.

Herewith we conclude our report of the past year. On a retrospect of its history, we feel shame and confusion of face in remembrance of our shortcomings, but thankfulness to the Lord because of His many mercies. We pray that He would pardon what we have done amiss, and not impute unto us our slowness of heart, our mistakes, and unfaithfulness. But unto Him who, in His kingdom of grace on earth, calleth sinners by His Gospel, redeemeth them from the power of sin and death, and saveth them by His grace; unto Him, to whom the Father has given all power, that He might put all His enemies under His feet; unto Him, with the Father and the Holy Spirit, be glory, obedience, and adoration.

And you, dear Brethren, and Sisters, and friends, accept the assurance of our warmest gratitude for your sympathy in the success of our Missionary Work, which we commend to your further generous co-operation. May the Lord continue to work in us that charity which proceedeth from faith, which rejoiceth in well-doing, and shall never be weary. And may we all unite in prayer to the Lord of the harvest, that He would bless His Servants among the heathen, strengthen their faith, and endow them with power from on high, that many may be-

lieve through their word, and receive the fulness of His gifts and grace, even His blood-bought righteousness, and the salvation of their souls. In the Lord's camp, those who tarry by the stuff must never cease to pray for those who go down to the battle, for the voice of prayer is a powerful weapon against the enemies of God's kingdom. And may the Lord also grant unto us deeply to feel how important this present time is as a season of probation, that we may rightly employ

it, but also how insignificant it is in comparison with eternity, that we may seek, with the whole heart, our heavenly object, and never allow its being removed from before our eyes! May the Lord make us to increase and abound in love one toward another, and toward all men, and establish our hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ! His grace be with us all!

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1855.

JANUARY.

Day.	Daily Words.	Doct. Texts.
1	Is. 50. 10.	John 5. 12.
2	Joah. 1. 9.	Rev. 2. 3.
3	Is. 66. 10.	2 Thess. 3. 16.
4	Ps. 84. 2.	John 4. 42.
5	Zech. 9. 16.	1 John 4. 17.
6	Ps. 119. 93.	Luke 1. 73, 79.
vii	Hab. 2. 20.	Eph. 4. 14.
8	Deut. 32. 35.	Rom. 5. 10.
9	Jer. 33. 6.	Heb. 1. 3.
10	Is. 66. 4.	1 Cor. 15. 63.
11	Ps. 48. 13, 14.	Rom. 12. 17.
12	Zech. 6. 12, 13.	Luke 7. 37, 39.
13	Ps. 51. 17.	Matt. 9. 36.
xiv	Ps. 38. 22.	Matt. 19. 22.
15	Zech. 1. 16.	1 Thess. 5. 11.
16	Hos. 3. 4, 5.	John 3. 3.
17	Is. 66. 14.	Acts 9. 31.
18	Gen. 48. 2—4.	Rom. 11. 32.
19	Is. 63. 2, 3.	1 John 1. 7.
20	Ezek. 39. 7.	Matt. 11. 28.
xxi	Ps. 1.	Matt. 7. 16.
22	Ps. 60. 12.	Eph. 1. 7.
23	Ps. 122. 7.	Luke 4. 22.
24	Ps. 69. 9.	Rev. 22. 13.
25	Jer. 5. 24.	Matt. 15. 19, 20.
26	Zech. 2. 11.	1 Thess. 2. 4.
27	Hos. 2. 19, 20.	John 1. 18.
xxviii	Ps. 80. 19.	Rom. 8. 14.
29	Ps. 78. 28.	Acts 5. 28, 39.
30	Deut. 7. 9.	Rev. 21. 4.
31	Ps. 17. 7.	Acts 14. 17.

FEBRUARY.

1	Ps. 22. 28.	1 John 2. 16.
2	1 Kings. 3. 12, 13.	Luke 2. 25.
3	Ps. 8. 2.	Gal. 5. 13.
iv	Ps. 34. 19.	John 1. 11.
5	Ps. 149. 5.	Luke 15. 10.
6	Ezek. 3. 10.	Matt. 14. 19.
7	1 Sam. 26. 24.	Col. 3. 1, 2.
8	Exod. 14. 13.	1 Pet. 3. 13.
9	Ps. 141. 5.	Acts 3. 15.
10	Deut. 30. 6.	Rom. 6. 22.
xi	Is. 51. 7.	2 Pet. 2. 9.
12	Is. 53. 10.	Rev. 5. 14.
13	Ps. 109. 4.	2 Cor. 12. 9.
14	Ps. 2. 11.	Matt. 27. 51.
15	Ps. 11. 7.	Luke 24. 15, 16.
16	Is. 51. 6.	Matt. 13. 16.
17	Deut. 31. 6.	John 6. 64.
xxviii	Deut. 33. 3.	John 12. 23.
19	Deut. 33. 12.	Phil. 4. 8.
20	Ps. 119. 10.	1 Pet. 1. 18, 19.
21	Ps. 97. 11.	1 Cor. 1. 23, 24.
22	Ps. 33. 6.	John 17. 21.
23	Ps. 119. 58.	Rom. 5. 6.
24	Jer. 31. 3.	1 Cor. 8. 16.
xxv	Is. 11. 9.	Matt. 24. 37, 38.
26	Jer. 17. 9.	Rev. 1. 16.
27	Mal. 3. 18.	2 Cor. 4. 9.
28	Is. 9. 6.	2 Cor. 5. 21.

MARCH.

Day.	Daily Words.	Doct. Texts.
1	Ps. 123. 8.	1 Cor. 1. 23, 29.
2	Ps. 23. 2.	Matt. 5. 37, 37.
3	Is. 63. 12.	Luke 22. 45.
iv	Ps. 42. 8.	Luke 22. 61, 62.
5	Ps. 2. 7.	John 3. 17.
6	Jer. 12. 3.	Matt. 12. 34, 35.
7	Jer. 31. 81, 32.	1 Pet. 2. 21.
8	Gen. 28. 2 nd .	Phil. 1. 21.
9	Ps. 23. 3.	2 Tim. 2. 19.
10	Is. 44. 24, 26.	John 16. 20.
xi	Is. 53. 8.	Matt. 26. 63, 64.
12	Mal. 1. 2.	Rom. 2. 13.
13	Is. 60. 4.	1 Cor. 2. 4, 5.
14	Zeph. 3. 17.	Heb. 12. 5.
15	Is. 44. 31.	Heb. 13. 9.
16	Ps. 16. 7.	2 Cor. 1. 5.
17	Ps. 43. 1.	Eph. 6. 11.
xxviii	Ps. 18. 49.	John 19. 5.
19	Ps. 132. 16.	Luke 16. 2.
20	Ps. 85. 4.	1 Tim. 6. 8—10.
21	Ps. 105. 3.	Gal. 5. 22.
22	Is. 53. 8.	John 5. 39, 40.
23	1 Sam. 11. 13.	Acts 17. 7, 28.
24	1 Kings 6. 12.	Rom. 18. 4.
xxv	2 Chron. 25. 8.	Heb. 2. 17.
26	Ezek. 34. 11.	Heb. 10. 19, 22.
27	Ps. 102. 25.	1 Cor. 13. 7.
28	Is. 6. 1.	Gal. 2. 20.
29	Is. 40. 6, 8.	Eph. 5. 23.
30	Ps. 138. 6.	Luke 9. 45.
31	Jer. 1. 7.	Matt. 10. 29, 31.

APRIL.

1	Ps. 76. 1.	Matt. 16. 24.
2	Is. 53. 3.	Tit. 2. 14.
3	Ps. 86. 6.	Rom. 10. 4.
4	Joel 3. 16.	John 13. 3, 5.
5	Exod. 2. 24, 25.	1 Cor. 11. 26.
6	Ps. 118. 5, 6.	John 10. 16.
7	Is. 27. 6.	John 12. 24.
viii	Gen. 8. 10.	Rom. 8. 34.
9	Ps. 50. 23.	Rom. 6. 5.
10	Exra 10. 11.	John 20. 20.
11	Is. 52. 11.	1 Cor. 4. 7.
12	2 Chron. 29. 10.	Matt. 5. 12.
13	Ps. 33. 13, 14.	Heb. 12. 14.
14	Jer. 32. 17.	Acts 7. 59.
xv	Lam. 4. 22.	1 Pet. 1. 8.
16	Is. 61. 1, 2.	John 4. 24.
17	Sol. Song 8. 10.	Matt. 15. 16.
18	Jer. 29. 13, 14.	Luke 10. 39.
19	Ps. 22. 15.	1 Cor. 2. 14.
20	Ps. 25. 22.	Gal. 6. 1.
21	Ps. 19. 14.	2 Tim. 1. 13, 14.
xxii	Ezek. 34. 31.	1 John 2. 28.
23	Ps. 73. 24.	Heb. 3. 12.
24	Is. 41. 17.	Acts 4. 12.
25	Ps. 25. 12.	Rom. 8. 7.
26	Jer. 31. 10.	John 1. 47.
27	Is. 57. 14.	Matt. 14. 36.
28	Deut. 4. 8.	Luke 8. 2, 3.
xxix	Deut. 32. 4.	Luke 24. 32.
30	Ps. 104. 24.	John 14. 27.

MAY.

Day.	Daily Words.	Doct. Texts.
1	Is. 6. 36.	1 Cor. 1. 15, 16.
2	Exod. 24. 7.	Gal. 1. 15, 16.
3	Ps. 63. 1, 2.	1 Tim. 4. 8.
4	Ps. 102. 13.	1 Pet. 3. 4.
5	Ps. 145. 17.	1 John 5. 14.
vi	Exod. 33. 13.	John 21. 17.
7	Deut. 7. 6.	1 Tim. 2. 4.
8	Ps. 136. 23.	1 Thess. 4. 9.
9	Ps. 19. 8.	Rom. 6. 8.
10	Jer. 32. 40.	John 1. 16.
11	Jer. 1. 19.	Matt. 13. 25.
12	Ps. 92. 5.	John 15. 16.
xiii	Ps. 65. 22.	John 21. 7.
14	Hos. 6. 3.	Luke 5. 8.
15	Ps. 43. 9.	Rom. 12. 20.
16	Ps. 18. 36.	2 Cor. 4. 17, 18.
17	Hag. 2. 9.	John 20. 17.
18	Job 2. 10.	2 Thess. 3. 10.
19	Zech. 5. 12.	1 John 3. 23.
xx	Deut. 5. 33.	John 14. 2, 3.
21	Gen. 2. 3.	Rom. 4. 5.
22	Ps. 138. 8.	Rev. 7. 7.
23	Is. 62. 14.	Luke 24. 29.
24	Gen. 14. 19.	Acts 2. 38.
25	Ps. 118. 26.	Luke 2. 61.
26	Ps. 89. 14.	Eph. 6. 2.
xxvii	2 Sam. 7. 24.	John 14. 16.
28	Ps. 112. 4.	John 17. 23.
29	Ps. 77. 5.	Rom. 8. 16.
30	Is. 60. 21.	2 Cor. 8. 5.
31	Exod. 34. 8.	Matt. 7. 1, 2.

JUNE.

1	Is. 43. 13.	1 John 1. 8.
2	Jer. 3. 22.	Rev. 14. 13.
iii	2 Chron. 31. 21.	1 Pet. 2. 1.
4	Hab. 3. 9.	Matt. 5. 8.
5	Jer. 50. 17.	Rom. 1. 16.
6	1 Kings 3. 15.	Matt. 10. 32, 33.
7	Ps. 32. 7.	Luke 23. 18.
8	Ps. 119. 39.	John 17. 12.
9	Sol. Song 6. 3.	1 Cor. 11. 28.
10	Ps. 86. 7.	Rev. 3. 15, 16.
11	Is. 65. 19.	Eph. 5. 8.
12	Is. 52. 9.	1 Cor. 12. 28.
13	2 Sam. 7. 11.	Matt. 6. 3, 4.
14	Ezek. 12. 1.	1 Pet. 5. 6.
15	Is. 66. 1.	Luke 1. 73—75.
16	Ps. 51. 13.	Acts 16. 14.
xvii	Gen. 17. 1.	Rom. 4. 17.
18	Is. 53. 10.	Luke 17. 5.
19	Is. 68. 21.	John 10. 29.
20	Deut. 28. 9.	Matt. 5. 3.
21	Ps. 147. 11.	Eph. 2. 18.
22	Ps. 6. 2.	1 Cor. 13. 13.
23	Ps. 104. 30.	Mark 3. 6.
xxiv	Is. 28. 29.	Mark 10. 13, 16.
25	1 Chron. 29. 17.	Acts 15. 11.
26	Lam. 3. 22.	John 5. 24.
27	Jer. 31. 9.	Rom. 12. 10.
28	Ps. 63. 6.	Acts 11. 20, 21.
29	Ps. 33. 22.	James 1. 2, 3.
30	Is. 64. 8.	1 Pet. 2. 12.

JULY.

Day.	Daily Words.	Doct. Texts.
1	Pa. 118. 8.	Col. 2. 3.
2	Jer. 13. 23.	Rom. 11. 29.
3	Prov. 21. 1.	Matt. 1. 23.
4	Pa. 119. 6.	Heb. 4. 1.
5	Pa. 8. 4.	Col. 2. 6.
6	Pa. 110. 3.	Rev. 12. 11.
7	Pa. 72. 6.	John 6. 37, 33.
viii	Ezek. 37. 26.	1 Pet. 2. 25.
9	Prov. 21. 1.	2 Tim. 2. 22.
10	1 Sam. 15. 23.	Rom. 12. 14.
11	Lam. 5. 1.	John 8. 30.
12	Is. 40. 11.	Mark 15. 27, 28.
13	Sol. Song 5. 10.	Luke 21. 97.
14	Is. 32. 16.	2 Cor. 5. 9.
xv	Is. 62. 5.	Matt. 16. 18.
16	Dan. 10. 19.	Matt. 7. 12.
17	Micah 7. 20.	Phil. 2. 5.
18	Exod. 6. 7.	Heb. 13. 1.
19	1 Chron. 28. 9.	Phil. 3. 1.
20	Zeph. 3. 13.	1 Pet. 1. 13.
21	Kzek. 34. 24, 27.	John 7. 26, 27.
xviii	Pa. 119. 45.	Acts 1. 34.
23	Mic. 7. 18.	Acts 12. 24.
24	Pa. 31. 10.	Luke 9. 30, 31.
25	Pa. 45. 1.	James 4. 4.
26	Is. 41. 10.	Matt. 15. 9.
27	Kzek. 38. 11.	Matt. 6. 34.
28	Jer. 14. 22.	Eph. 6. 16, 17.
xix	Zech. 8. 6.	2 Cor. 4. 7.
30	Pa. 20. 1.	Phil. 1. 9—11.
31	Is. 31. 6.	2 Tim. 2. 8.

AUGUST.

1	Jer. 31. 16.	Rom. 8. 11.
2	Is. 9. 7.	John 2. 25.
3	Is. 46. 15.	Acts 9. 16.
4	Mal. 1. 5.	Luke 13. 17.
v	Pa. 73. 6.	Matt. 13. 12.
6	Dan. 7. 10.	John 4. 38.
7	2 Chron. 20. 17.	Eph. 6. 10, 11.
8	Gen. 32. 25.	Rev. 5. 6.
9	Josh. 1. 8.	Matt. 12. 50.
10	Prov. 20. 12.	Heb. 1. 1, 2.
11	Is. 62. 13.	2 Thess. 3. 13.
xii	Zeph. 10. 12.	Rom. 6. 14.
13	Jer. 3. 23.	Acts 4. 32.
14	Is. 43. 1.	1 Cor. 12. 4—6.
15	Zech. 8. 8.	Matt. 13. 44.
16	Is. 63. 9.	John 1. 17.
17	Pa. 115. 12.	John 10. 27, 28.
18	Pa. 108. 8.	Acts 4. 20.
xix	Pa. 106. 48.	Luke 6. 12.
20	Kzek. 34. 29.	1 Cor. 13. 12.
21	Josh. 12. 29.	Matt. 24. 14.
22	Kzek. 14. 14.	Eph. 5. 14.
23	Prov. 16. 9.	Matt. 12. 21.
24	Pa. 5. 1, 2.	Matt. 11. 30.
25	Kzek. 34. 7.	Rev. 16. 7.
xvi	Pa. 14. 19.	1 John 4. 16.
27	Hag. 1. 8.	Acts 2. 42.
28	Kzek. 37. 27.	1 Tim. 4. 16.
29	Is. 62. 7.	2 Tim. 2. 5.
30	Is. 46. 9.	Rom. 5. 3.
31	Is. 17. 7.	1 Cor. 5. 7.

SEPTEMBER.

Day.	Daily Words.	Doct. Texts.
1	Pa. 2. 2.	Acts 2. 47.
2	Dan. 4. 31, 35.	Matt. 10. 22.
3	Is. 53. 1.	Eph. 6. 18.
4	Is. 53. 7.	Matt. 5. 39.
5	Gen. 23. 15.	Eph. 4. 1, 2.
6	Dan. 2. 21.	Matt. 11. 6.
7	Is. 41. 20.	1 Cor. 6. 20.
8	Pa. 110. 2.	Rev. 22. 12.
9	Pa. 14. 7.	1 John 2. 4.
10	Zech. 10. 9.	1 Thess. 4. 11, 12.
11	Pa. 119. 128.	Rom. 2. 4.
12	Is. 7. 14.	1 Cor. 1. 26.
13	Numb. 6. 24—26.	John 17. 15.
14	Dan. 7. 27.	Luke 1. 78.
15	Exod. 33. 13.	Luke 2. 34.
xvi	Is. 12. 2.	John 12. 26.
17	Is. 32. 18.	Eph. 1. 6.
18	Hos. 2. 1.	Luke 2. 52.
19	Josh. 24. 23.	Matt. 4. 23.
20	Deut. 4. 39.	Col. 3. 13.
21	Pa. 119. 168.	1 Pet. 5. 4, 9.
22	Is. 35. 4.	Col. 4. 6.
xviii	Pa. 31. 24.	Acts 16. 31.
24	Prov. 4. 23.	Acts 20. 31.
25	Is. 26. 13.	John 11. 26.
26	Is. 62. 2.	Mark 6. 3.
27	Pa. 31. 6.	Luke 23. 27.
28	Job 23. 23.	Gal. 5. 23.
29	Jer. 30. 11.	Rev. 19. 9.
xxx	Gen. 5. 22.	Matt. 8. 27.

OCTOBER.

1	Mal. 3. 1.	Matt. 26. 41.
2	Pa. 104. 33.	1 Cor. 1. 20.
3	Mic. 5. 7.	Eph. 6. 14.
4	Exod. 13. 22.	1 Tim. 1. 15.
5	1 Kings 10. 7.	1 John 5. 4.
6	Is. 50. 2, 9.	Acts 20. 23, 24.
vii	Pa. 111. 1.	Rom. 14. 7, 8.
8	Pa. 84. 5, 9.	John 16. 33.
9	Josh. 3. 10.	Luke 1. 48.
10	Pa. 116. 5.	Luke 24. 27.
11	Pa. 119. 32.	Matt. 12. 36.
12	Pa. 79. 9.	Matt. 4. 3.
13	Pa. 103. 14.	Matt. 10. 32.
xiv	Pa. 91. 15.	1 Cor. 13. 1.
15	Pa. 102. 17.	Eph. 5. 30.
16	Deut. 6. 3.	Matt. 5. 14.
17	Is. 49. 6.	1 John 3. 16.
18	Exod. 24. 8.	Rev. 22. 20.
19	Pa. 134. 2.	Rom. 12. 16.
20	Is. 63. 1.	John 6. 68.
xvi	Pa. 103. 21.	Mark 9. 24.
22	Deut. 10. 17.	Luke 23. 11.
23	Deut. 2. 7.	Eph. 4. 23, 24.
24	Is. 35. 4.	1 Thess. 5. 17.
25	Jer. 51. 50.	Matt. 10. 18, 20.
26	Exod. 33. 18.	1 Cor. 15. 42—44.
27	Is. 42. 8.	1 Cor. 10. 17.
xviii	Pa. 72. 13.	Matt. 11. 29.
29	Is. 60. 20.	1 Thess. 4. 3.
30	Kzek. 34. 12.	1 John 1. 5.
31	Pa. 108. 22.	Rom. 3. 23.

NOVEMBER.

Day.	Daily Words.	Doct. Texts.
1	Is. 46. 10.	Heb. 13. 14.
2	Pa. 69. 21.	Rev. 21. 6.
3	Josh. 4. 2.	Rom. 4. 2.
iv	Pa. 107. 9.	John 5. 14.
5	Pa. 19. 12.	2 Thess. 3. 1.
6	Pa. 84. 12.	Acts 14. 22.
7	Numb. 14. 21.	Luke 17. 4.
8	Pa. 69. 20.	Matt. 10. 30.
9	Pa. 37. 24.	Matt. 3. 15.
10	Pa. 69. 4.	Matt. 8. 8.
xi	Pa. 101. 1.	Gal. 5. 22, 23.
12	Is. 64. 6.	Col. 3. 3, 4.
13	Pa. 97. 7.	John 10. 4.
14	Pa. 144. 2.	Acts 10. 34, 35.
15	Gen. 5. 3.	Rev. 3. 9.
16	Pa. 22. 17.	Rom. 9. 4.
17	Is. 63. 15.	John 3. 19.
xvii	Pa. 30. 19.	1 Pet. 5. 6.
19	Pa. 119. 106.	Luke 10. 21.
20	Gen. 4. 5.	Matt. 10. 16.
21	Pa. 161. 6.	Mark 2. 16.
22	Gen. 12. 3.	Matt. 6. 28.
23	Jer. 35. 10.	Eph. 2. 4, 5.
24	Pa. 170. 17.	John 1. 14.
xviii	Is. 49. 12.	1 Pet. 2. 2.
26	Pa. 45. 2.	Col. 1. 18.
27	Pa. 135. 3.	Rev. 7. 17.
28	Jer. 10. 16.	Rom. 4. 23.
29	1 Kings 8. 66.	Acts 5. 42.
30	Gen. 4. 8.	John 1. 29.

DECEMBER.

1	Pa. 145. 4.	Luke 7. 49.
2	Is. 41. 10.	Luke 1. 78.
3	Josh. 1. 7.	2 Tim. 2. 9.
4	Is. 44. 23.	Matt. 5. 2.
5	Is. 48. 5.	Matt. 15. 27.
6	Lam. 5. 41.	Matt. 7. 7.
7	Exod. 14. 8.	Acts 4. 10, 11.
8	Hos. 6. 2.	Luke 5. 5.
ix	Nehem. 4. 15.	Acts 1. 7.
10	Pa. 89. 2.	Matt. 7. 3.
11	Pa. 25. 5.	Matt. 14. 27.
12	Pa. 118. 26.	Gal. 1. 5.
13	Gen. 39. 2, 3.	Phil. 2. 3.
14	Is. 44. 24.	2 Tim. 3. 15.
15	Pa. 131. 2.	Heb. 12. 11.
xvi	Exod. 37. 26.	John 1. 14.
17	1 Chron. 24. 25.	Rom. 5. 21.
18	Amos 9. 11, 12.	1 Cor. 4. 6.
19	Pa. 31. 1.	Matt. 4. 23, 24.
20	Exod. 20. 24.	2 Cor. 4. 16.
21	Pa. 103. 4.	Acts 2. 24.
22	Josh. 21. 45.	John 10. 10.
xviii	Pa. 33. 5.	John 1. 9.
24	Exod. 15. 13.	Luke 10. 11.
25	Lam. 3. 57.	Luke 2. 12.
26	Is. 60. 7.	Luke 2. 19.
27	Gen. 27. 3.	1 John 1. 3.
28	Jer. 51. 23.	Heb. 2. 9.
29	Job 42. 4.	Rom. 3. 22—24.
30	Is. 52. 15.	Luke 2. 23—26.
31	Is. 54. 4.	1 John 2. 17.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

MEIGNANAPURAM AND ASRIVADAPURAM DISTRICTS.

IN this district, likewise, may be traced the desolating progress of the cholera during the latter part of 1852 and the beginning of 1853.

Our sources of information respecting the Missionary work in this district are, we regret to say, very imperfect, not extending beyond the first quarter of 1853. We have, moreover, no report, only extracts from journals, which, however interesting in themselves, are not the materials which would enable us to present a distinct and satisfactory outline of the work

which is going forward. The first extracts are from a journal of Mr. Thomas's for the last quarter of 1852.

*Congregations at Meignanapuram, &c.—
Ravages of Cholera.*

Oct. 10, 1852: *Lord's Day*—At Meignanapuram I read morning prayers and expounded the Epistle for the day. I preached in the forenoon, and administered the Lord's supper to 188 communicants. The congregation amounted to 1490.

Oct. 24: *Lord's Day*—I left home early this morning for Pragasapuram. I did not feel sufficiently well to attend the early service, but I was able to preach in the forenoon; and as cholera prevailed in the village, and one woman had died during the night, I took for my text the words, "It is appointed unto men once to die, and after that the judgment." I endeavoured to impress upon the people the importance of personal piety as the only solid preparation for death and eternity. I administered the Lord's supper, assisted by the Rev. S. Mathuranayagum, to 225 communicants, the largest number that I have known here.

Dec. 19: *Lord's Day*—In the morning I rode over to Pragasapuram. In the way I met a great number of persons going to Alvar Tinnevely with bundles of bushwood, which is used as manure in the cultivation of rice. They put their bundles down, and I had a good opportunity of preaching the gospel to them. They listened with more than usual attention, and some of them expressed a desire to become Christians. May it please God to fasten conviction of the truth upon their minds!

At early prayer I expounded the Epistle at Pragasapuram, and preached again in the forenoon. Cholera has made sad havoc among the people here: upwards of thirty have died within a short time. The people consider it a special punishment from God on account of the spirit of resistance which they manifested in June last against wholesome discipline. In order to make the best improvement of the solemn season, I preached from 1 Thess. iv. 13, 14. The communicants amounted to 190.

Dec. 22—I left home this morning, in company with Mr. Darling, to spend the

day at Ananthapuram. On my arrival, I heard that cholera was raging at the neighbouring village of Pallankullam, and that the catechist's wife was lying dangerously ill. I immediately went there, and assembled the people for prayer. In the mean time my medicine chest was brought, and I made up medicines for five patients who were suffering in different stages of the disease. The people are quite panic-struck. In one house husband and wife have died at the same time, leaving four children, one of them a babe at the breast. From another house three children were carried to the grave the same evening. After prayers I went to spend the day at the small bungalow erected at the adjoining village of Ananthapuram, distant half a mile, but kept up a constant communication with the suffering villages, and sent such medicines as I thought might be of use.

Dec. 26: *Lord's Day*—I came to Asirvadapuram during the night. I found that cholera prevailed everywhere, and that catechist Joseph of Karungadal had died on the previous day, worn out from attendance day and night upon the people of that village, who have suffered most awfully from the pestilence. I heard, also, that the catechist of Thathenkullam was suffering, and almost despaired of. Everywhere there is but one topic of absorbing and awful interest—the cholera, or, as the people call it, the "poisonous purging." Every one seems, as it were, to carry his life in his hand. The only security is to know that our peace is made with God, and that our "times are in His hand." I preached in the forenoon, and administered the Lord's supper, assisted by the Rev. A. Samuel, to 107 communicants.

Dec. 28—This afternoon I went to Thiruvarenganeri, where I held divine service. In my way I passed by a small village, in which there are twenty-five souls under instruction, and where a schoolmaster resides. He told me that not a single person had escaped the cholera, but that only three children died. This unusually large average of recovery arose from the immediate administration of medicine on the first symptoms of the disease making its appearance. Where any delay takes place, and the patient is purged five or six times, the case may generally be considered hopeless. At the neighbouring heathen village upwards

of thirty persons had died in consequence of neglecting the proper remedies, and foolishly trusting to the effect of rubbing sacred ashes over their bodies. I heard that there were sixty cases in a village not very far distant. I find that in those villages which are situated in low and damp localities, and which are surrounded by high hedges, with pools of stagnant water formed by the digging of clay for making bricks, the disease has assumed the most fatal and uncontrollable forms; whereas in dry places, where the streets are wide, the houses not crowded, and with free circulation of air, the cases have been comparatively few, and those of a mild form. Numbers of persons, on hearing of their relatives being seized, have gone from healthy localities, where the disease had not appeared, to see the sufferers, and returned, bringing the disease with them—and dying of it themselves.

The remaining extracts are from the journals of one of our catechists, and refer to various incidents which occurred while itinerating. They bring out, in various ways, the character of the work.

The dead hearing the voice of the Son of God

Nov. 15, 1852—Early this morning I started for Rasaputhy, a village four miles to the north-west of Nalamavady. It is rather a large village, and its inhabitants are of different castes, but among all these there are only twenty-five or thirty Christians, including children. They have a small hut, which answers the purpose of a schoolroom as well as a prayer-house. After addressing a few words to the heathen who flocked round me, I entered the place, and felt it a privilege to teach and pray with those few sheep of Christ's flock. In the evening I went out again for the purpose of conversing with the heathen. With this intention I penetrated into a narrow lane, and came upon a number of Shanar women of the Nadar class, busy at their wheels. Their ears and necks were covered with jewels, which proved them to be of the wealthier class. A few men were seated at the doors of their houses, idling the precious moments of the short span of their earthly existence, while their wives were settling

them an example of industry and diligence. Even when I was speaking to them they did not cease to ply their wheels. This is not the case with the men, for when they are spoken to when at work, they will immediately stop. But these poor women, although they are so diligent in laying up for themselves riches on earth, are yet totally unconcerned about the substantial, durable riches of heaven. They are not hostile toward Christianity, but manifest the greatest apathy for religion: they are spiritually dead. A great many Mahomedans also reside in this village: so, after telling the heathen of Jesus, "the way, the truth, and the life," I went to these followers of the false prophet, if haply it might please the Lord to bless the feeble words that fell from my lips to their conversion. Though Mahomedans, and manifesting extraordinary zeal for their religion, they are ignorant of the religion promulgated by Mahomed, and of the doctrines he taught. All they know is a few sentences of the Korán—and those but imperfectly—which they mumble over five times a-day. I endeavoured first to point out to them that the religion of Mahomed was unsuitable for man as a sinner, inasmuch as it made known no way of appeasing the wrath of an offended God, and of reconciliation with Him; and then gave them a brief sketch of the Gospel scheme of salvation. Having told them that God was willing that they also should be saved, I exhorted them to receive Him, through whom alone this reconciliation can be effected, by faith in their hearts. I proceeded to Retcheniyapuram, a village close by, and had prayers with the people.

New-year's Day.

Jan. 1, 1853—Service was held early this morning, which I attended. At mid-day the Annual Meeting of the Church Building Society was held in the Meignanapuram church, and was attended by all the catechists and schoolmasters, and a good number of people both from the Meignanapuram and Asirvadapuram districts. Two resolutions, one of which was put into my hands, were moved, seconded, and unanimously carried. It was a joyful and interesting sight to see 1200 or 1300 people assembled to take part in a meeting of this nature, and to notice the great attention

they paid, and the intense interest they manifested in all that was said. Truly I felt happy. I felt I was among Christians, many of whose hearts are warm in the cause of the Lord, and I rejoiced to know it. After the meeting was over, the catechists, schoolmasters, and people, according to the custom of the country, came with flowers and limes to wish us a happy new year.

Almost persuaded.

Jan. 10, 1853—Assisting Mr. Thomas with the catechists. One of them having mentioned in his journal that he had spoken to the heathen several times during the month, I inquired about a man I have often conversed with. He is the headman of a village, and possesses a good deal of intelligence. He has read the New Testament through more than once, and marked such passages as made any impression on him, or which he admired. He begged hard till he obtained a copy of the Common-Prayer Book, and I believe reads it frequently, stopping at intervals to admire the beautiful sentiments expressed in many parts of our incomparable Liturgy. On one occasion, when two or three of the catechists were speaking to the heathen, he joined them, and, taking the Bible from one of them, he opened it, and read to the people a portion of the history of our blessed Lord, explaining what he thought needed explanation. He then shut the book, and asked the people, "When did man ever act like this man? Can we point out one personage, in all our Puranas, to equal Him in wisdom, goodness, meekness, gentleness, forbearance, and love?" Surely, after perusing this, it will be expected that from that day forth he openly professed his belief in the doctrines of the cross. But, alas! this is not the case. He still continues a heathen; he still cannot summon courage and resolution to "come out from among them, and be separate." Still he is fast bound by Satan's chain. He has not yet attained to the degree of faith which could enable him to renounce all for Christ, brave the taunts of heathen relatives, endure the persecutions of enemies, and be willing to lose all, if so be that he might win Christ. The Lord is merciful and gracious, and is able to break the fetters that bind him in vile slavery, and bring him

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into the liberty of the gospel. May He in His good time quicken him by His Holy Spirit! In the evening I rode out towards Māhānād, and conversed with the heathen.

Road-side travellers.

Feb. 23—In the evening I rode out, in company with Mr. Thomas, for the purpose of speaking to the heathen as they returned from the festival at Trichendur, and distributing books and tracts amongst them. We succeeded in meeting several little companies, some proceeding to, and others returning from, Trichendur, and addressed them on the endless, inexhaustible theme of our Mission. At such times as these, as is to be expected, we meet with discouragements as well as encouragements. Here we find a group of people sitting on the road-side to rest their weary limbs, after walking many a long mile, and, addressing them, are welcomed with smiles and profound salaams—and, what is most gratifying, are listened to with interest and delight. Each word is caught as it falls from the speaker's lips, and, I trust, retained in their minds. But this is only the bright side of the picture: the dark one is yet to be held up to the view. Turn from the pleasing circle, after your books have been thankfully received, and the eye rests upon another company in the distance: you go forward to meet them, hoping, if not expecting, to experience similar success; but, alas! how great is the disappointment. Your questions are evaded, your books are refused, and you are told that, come what will, Hinduism, the ancient religion of their fathers, will never be abandoned for the novel doctrines of the Christian faith. But, God be praised, He does not often subject His servants to so painful a trial, and so great an exercise of faith; and when He does, He affords grace and strength suited to the occasion. These are seasons of great improvement and self-edification to the Missionary. He learns to rely more on the arm of his God, and to say, "I can do all things" only "through Christ that strengtheneth me." Returning home, the sound of the distant bell told us it was the time of evening prayer; so I hastened my pace, and, alighting at the church door, I entered "the courts of the Lord with praise," and had prayers with the people.

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Itineration.

Feb. 24, 1853—I left Meignanapuram for a tour in the district, with my pockets well filled with the good seed, as I expected I should meet with many people on my way. In this I was not disappointed. Here was to be seen the bigoted Mahomedan idly walking along; there the ignorant palmyra climber with his vessels dangling at his side, in the act of ascending to the green-tufted summit of the palmyra. In another place stood the wealthy Nadan, with stick in hand, surveying the extensive fields he could call his own. To each and all of these I made known the gospel of Him who is no respecter of persons—who makes no difference in His offers of mercy to the rich and poor. By all I was received with respect and complacency, and heard with deep attention.

Feb. 25 — Morning prayers at Subramaniapuram, when I examined the people in their lessons also. I instructed the catechists of that part of the district for three hours, and in the evening rode to Colputnum, a large Mahomedan town on the sea coast. The Mahomedan population is very large, consisting of various classes—merchants, weavers, barbers, &c. These make no caste distinction, but they do not intermarry. I took my stand in one of the principal streets, and introduced my subject to a few who were gazing earnestly at me as they passed along. A few minutes had not elapsed when I perceived that upward of 200 persons—most of them Mahomedans—had gathered round me. Cautiously and calmly I proceeded with my subject. Several said they had their own spiritual teachers, and did not wish to hear me; others would hasten me away, on the plea that it was getting late; but there were some who listened attentively. Many came forward for tracts, and, when they were distributed, two men tore those they had received, and threw them into the air. One of their number, who listened attentively, rebuked the two very sharply. "Fools!" he said, "why did you ask for the books, if you did not want them? Surely there can be no harm in reading and examining these tracts. You only expose your ignorance in acting thus." Then, turning to me, he said, "Pray do not let the conduct of those silly men annoy you." If none of the

deluded followers of the false prophet derived benefit from the conversation, others, I feel sure, did profit by it; for, on the Sunday following, two men, Pariahs, heads of families, residing near Colputnum, came to me and declared their intention of forsaking idolatry and embracing Christianity. They have done so, and remain steadfast.

Alvar Tinnevelly, March 14—I accompanied Mr. Thomas on a tour in the district, having for our special object the declaring of the gospel to the heathen. We arrived at Alvar Tinnevelly at eight o'clock A.M., and stayed the day in a tent. Several persons visited us in the tent during the day, and to these were made known the glad tidings of salvation, "the truth as it is in Jesus." They received books and tracts with great avidity. When the rays of the declining sun had lost their power, we went into the town, accompanied by several catechists with a large supply of tracts and portions of Scripture for distribution. Several opportunities of speaking to the people were obtained, but the treatment experienced varied at each place. At one place the words spoken were listened to with some degree of attention, at another they were treated with indifference, and at a third were totally disregarded. We certainly did not meet with the encouragement I had anticipated.

SATTHANKULLAM AND SUVISESHAPURAM
DISTRICTS.

During the absence of the Rev. Stephen Hobbs in Europe the Rev. James Spratt had charge of Saththankullam, in conjunction with his own district of Suviseshapuram. As was the case last year, we have not Mr. Spratt's report for the year closing the last December, but only that of the preceding twelve-month, the last report not having reached us from Madras. We cannot but much regret the delay which occurs in the transmission of such documents, which seriously interferes with our presenting, in the pages of this periodical, the full and comprehensive review of the Tinnevelly Mission which we would desire.

Congregations.

In the following paragraphs of his report, Mr. Spratt informs us of the number of congregations under his charge, and the measures adopted to render, by the blessing of God, the native catechists effective co-operators with the European Missionary in the teaching and superintendence of so large a body of people.

The number of people under Christian instruction in the Siviseshapuram district is 3528, forming thirty-nine congregations. In the Sathinkullam district there are 2207 people, inhabiting twenty-four villages; so that during the past year I have had the care of sixty-three congregations, and nearly 6000 people. I call attention to this fact, chiefly to remark, that it must be obvious, that, with charges like the above, the amount of personal supervision which an European Missionary can bestow upon any individual congregation, with the exception of that at the Mission Station, must be comparatively small. A considerable increase of the present number of European labourers would at once remedy this defective state of things, and effectually promote the growth and stability of our native congregations. In the absence, however, of any immediate prospect of obtaining such an increase, it is felt to be a matter of great importance, whilst doing every thing in our power to come into frequent personal contact with the people ourselves, to put forth every effort so to transfuse the energy of the European character into that of our native teachers, and so to imbue their minds with the conviction both of the importance and blessedness of the work in which they are engaged, as that they may be induced, on principle, cheerfully and energetically to co-operate with us in carrying out every plan having for its object the spiritual well-being of their countrymen. To secure this end, we devote a considerable portion of time to personal intercourse with them, for the sake of giving them full instruction in the word of God, and imparting such counsel as, at various times, may seem to be needed. And I may add, that no portion of our time is perhaps so well rewarded as that thus spent. In most of our con-

gregations there is a resident native catechist or reader, whose duty it is to have prayers with the people morning and evening, to call them together on Sunday, to teach Scripture lessons daily to the adult portion of the congregation, and, if there be a school in the village, to examine it once a week. I also press upon them the importance of seeing their people separately, or in families, with the view of arriving at a knowledge of their spiritual condition, and of offering them such counsel as their cases may severally require. In order to discover how far they act upon my suggestions, I occasionally ask them to give an account of these private interviews. Twice a month, at least, each catechist goes amongst the heathen, to distribute tracts and make known the gospel; and each is expected to fill up a daily form, which, in addition to other particulars, also shews what number of people attend daily prayers, divine service on Sunday, and the daily lessons, and what they themselves have been reading with a view to self-improvement.

The facts, that these documents have to be kept, and shewn at every monthly meeting; that the inspecting catechist comes in the interval to examine the congregation in what they have been learning, and afterward reports results; and that the Missionary himself is likely at any time, during his visit, to take the list, and test its correctness by questioning the people, in their hearing; are a sufficient guarantee, even should there be the absence of higher motives, that the catechists will exert themselves for the improvement of those committed to their charge.

The inspecting catechists, besides examining the people in their *memoriter* lessons, and preaching, have, during the past year, met classes of catechumens and candidates for the Lord's supper weekly, at central points in their respective spheres, and imparted a course of instruction, with a view to their preparation for the sacraments. I may now add, that, quite of their own accord, the catechists took full notes of the course of lessons which I first taught, and of all the additions made to them subsequently. The result is, that they have become the basis of a uniform system of instruction throughout the district; so that now, in my monthly meetings with these classes, after examining them upon what they have

been learning in the interval, I give a fresh lesson, which also, being committed to writing, furnishes the inspecting catechists with new matter to re-communicate to their people. And thus provision is made for imparting simple, clear, and connected views of divine truth to the members of our congregations generally.

I may observe that my monthly visits to the several congregations occupy about eight days; and that, besides preaching on an average thrice a day, the forenoon is occupied in examining schools, instructing the classes of which I have just been speaking, and meeting various descriptions of people, *e.g.* heathen wishing to become Christians, backsliders anxious to be received again into the Christian church, accepting candidates for baptism and the Lord's supper, and other members of the congregation seeking for advice and direction on a variety of matters. During these visits I administer the Lord's supper at Saththankullam, and alternately at Anagragapuram and Athesiyapuram. On one of the two Sundays which I spend at Suviseshapuram I likewise administer the communion to the congregations residing there and in the adjacent villages. The Wednesday before the administration of the sacrament at Suviseshapuram I hold a preparation meeting with the communicants, which is opened with prayer, followed by a short lecture on some subject connected with the Lord's supper, and concluded by teaching them a verse of Scripture suitable to the occasion.

It will be observed, from the foregoing account, that, as far as lies in our power, provision is made for the efficient instruction and spiritual improvement of the catechumens, candidates for the Lord's supper, and the communicants. Recently I have commenced another class, with a special view to the benefit of the young men in the district who can read, but who have ceased attending school. Accordingly, in September last I gave notice to the catechists that I should devote one day in the month to this object, and told them, in making this fact known to the young men, to add, that, as a partial compensation for the loss of a day's wages, I would allow each of them six pice as batta. I have yet had but three meetings: at the first two, eighty young men were in attendance; whereas, at the last, owing to the prevalence just then of

the cholera, there were not more than half that number. These meetings last about four hours. They are opened with prayer and an exposition, which occupies about three-quarters of an hour. An hour and a-half is given to St. Mark's gospel, which we are reading in order. A short time is then devoted to Scripture history, an interval of a quarter of an hour is allowed for recreation, and the remainder of the morning is spent in reading ancient history, and learning a little geography. I ought to have added, that on each occasion I give them a few questions on some subject which has engaged our attention, and that they bring written answers, and read them at the next meeting. It would be premature to speak now of results.

I would now mention some of the encouraging results which have appeared during the past twelve months.

By comparing the statistical returns of the Suviseshapuram and Saththankullam districts respectively for the years 1851 and 1852, it will be seen that there has been a total increase of 231 in the number of the baptized, of whom 89 are adults. The adult baptisms are the fruit of our catechumen classes. Almost all who received the initiatory ordinance had been a year attending them; and the consequence was that they had an intelligent knowledge of the plan of salvation, and of the nature and design of the sacrament for which they had been so long candidates. At their final examination I met them in small groups of three or four, and I was gratified to find indications of something far better than knowledge, particularly in a few elderly people. The simple account they gave of the manner in which they are accustomed to pray in private, pleased me much. They were all anxious for baptism, and all were well reported of.

The increase in communicants has been forty-one—twenty-five in the Saththankullam district and sixteen in Suviseshapuram.

The number of persons who attend the preparatory classes as professed candidates for the Lord's supper is even larger than that belonging to the catechumen classes, and the majority have been attending them since their establishment in 1851.

Of the people recently admitted to the communion in the Suviseshapuram dis-

trict, those with whose fitness, both in point of knowledge and character, I felt most satisfied, were persons who had been baptized only a few months previously, after a lengthened attendance in the catechumen class. In the month of May I spent a Sunday at Nanagram, one of the most hopeful congregations in the district; on which occasion I find in my journal an entry to the following effect—“This evening I met some candidates for the Lord's supper who have been attending the preparation class. Most of them I baptized last December. I have been much pleased with their intelligent answers; and find, that not only do they pray in secret, but that most of them give expression to their wants in their own simple language. One woman, of whose piety I entertain strong hope, said, that, feeling she could not express herself in prayer to God as she ought, she had committed some prayers to memory; and then repeated the second and third Collects for morning prayer, and the prayer of St. Chrysostom. She had made this selection, and committed it to memory, unknown to the catechist of the village, and therefore he was as much surprised as myself to hear her repeat them. She cannot read.”

Mr. Spratt then reports the increase of numbers under instruction at the close of 1852, amounting to 355, two-thirds being in Sathan-kullam; an increase which, from the statistical returns of 1853, is still going forward, the aggregate of 5733 at the close of 1852 being 5988 at the close of 1853. Of the accession of a Pariah village, Mr. Spratt gives the following interesting account—

In the month of April last, a whole village of Pariahs, about 120 in number, renounced idolatry, and connected themselves with the Christian church. The name of this village, or rather hamlet, is Puthukullam, and it lies nearly midway between Sathankullam and Sviveshapuram. The people are the slaves of heathen Vellaler, living in the neighbourhood, and used to be well-known as their police, and were dreaded even more than the Maraver Kavalkarer. Not quite a twelvemonth before seeking Christian instruction they had taken an ac-

tive part, at the instigation of the Vellaler, in pulling down a prayer-shed in an adjoining Shanar hamlet, where a few persons had recently joined us. It was with no small measure of surprise, therefore, that I learnt they had resolved in a body to abandon heathenism; but, upon full inquiry, I had every reason to hope that they were sincere in their resolution. The fact of being surrounded by Christian congregations, and so having had forced on their observation the great difference between their own condition and that of the former, as well as the knowledge that, whilst connected with us, they would meet with more consideration than they had been accustomed to receive from their Vellaler masters, doubtless had their influence in leading them to adopt such a decision. But, as in the case of many others, so in theirs, God has been pleased to cause these providential circumstances to subserve the purposes of His mercy and love to their souls. Their motives in renouncing idolatry were mixed, but I have no doubt they were sincere in their wish to learn the Christian Vedam. This their subsequent history has fully evinced. On the one hand, they have had no quarrels with their heathen masters, in which they were anxious for my interference; whilst on the other they have been regular in their attendance on the means of grace, and have made excellent progress in the acquisition of Scriptural knowledge. When I first met them in April, they were almost as ignorant of divine truth as it was possible to be; whereas, when I saw them in the month of December, and examined them in bands of three or four, there were but few questions regarding the leading features of the plan of salvation to which I did not elicit from them correct replies. Most of them were also able to repeat seven or eight verses of Scripture, which had been taught them as conveying briefly and simply the truths which it was most important for them to know. Between the two periods which I have just noted, they gave other proofs of being really earnest in their determination to embrace Christianity. From their first joining us, they ceased to work on the Sabbath; not long subsequently they threw down two devil-temples which stood in their village; and when, in the month of October, the unexpected death of the daughter of the headman presented a peculiarly favourable opportunity to their

heathen relatives to shake their attachment to Christianity—an opportunity which they eagerly embraced—they continued unwaveringly to adhere to it. So far, indeed, was this event from loosening their attachment to the gospel, that I believe it has been specially overruled to bind them more firmly to their profession of it. I write thus, because it gave them the opportunity of witnessing the power of the gospel to sustain one of themselves in a sick and dying hour, and likewise to call forth in their behalf, and when most needed, the sympathy and assistance of their fellow-Christians, and that irrespective of caste. As far as I can judge, there seems every reason to hope that the young woman to whom I have been alluding died a Christian death. During the time of her illness, of which I was ignorant, I was visiting other parts of the district: I therefore did not see her myself; but the accounts which I received, not only from the catechist of the village, but also from several other catechists who live in the neighbourhood, and who had been unwearied in their attentions to her, were most gratifying. In connexion with a notice of her death, I made an entry to the following effect in my journal, under date 1st November—"She had always been a regular attendant at the house of prayer, paid great attention to spiritual things, and made good progress in scriptural knowledge." On one occasion during her illness, and when suffering severe pain—symptoms of premature confinement having manifested themselves—the catechist, as he passed, saw her in a kneeling posture, joining her husband in prayer. She herself frequently repeated a short prayer, which I taught the people when I first visited them. "O Lord, I am a great sinner. But Thy Son hath suffered and died for sinners. For His sake, pardon my sins, give me true knowledge, and receive me into Thy heavenly kingdom." She also called some of the children of the village school around her, and asked them to repeat the hymns they had been learning in school. Frequently, too, she recited short verses of Scripture, which had been taught her from our Tamil "Friendly Instructor." One was, "For me to live is Christ, and to die is gain." Once she said, "Think, Lord, of Thy death for me." These facts are encouraging, and afford much ground for believing, that, although she died without receiving the outward baptism of water,

she had received the inward baptism of the Spirit, and was thus prepared to enter into the presence of her Lord and Saviour. Of her husband, too, I entertain strong hope that he is under the influence of Christian truth. To some of the people, who spoke to him of the severity of his trial, he remarked, "What the Lord does may at first seem *evil*, but at last it will prove *good*." The people of the congregation generally seem to have been much struck with the attention paid to the poor woman by the catechist of that and the neighbouring villages, and many said, "Our heathen masters never manifested such concern for us in our trials, nor have they done so now; whereas every kindness has been shewn us by our Christian teachers, who, although of a higher caste than ourselves, have come and slept in our sheds, to be ready to render us every help in their power." From all that has hitherto transpired, and judging from the general conduct of the people, I cannot but hope that at least a large proportion of them will continue steadfast in their profession of Christianity. I have never known a new congregation learn Scripture truth better, or more quickly. Their progress has been mainly owing to the diligence of the catechist. The only circumstance which has at all disappointed me in them, is the unwillingness many of them manifest to receive baptism. At first I thought this was an indication that they were halting between two opinions; but subsequent inquiry and reflection have convinced me that such is not the case, and that their unwillingness arises from a superstitious dread, that, if they should commit sin after baptism, some severe judgment may befall them. They have been but eight months under instruction: a fear of this kind, therefore, is not a matter for surprise. When they have received a fuller knowledge of the nature of this sacrament, and have more fully learnt that in the gospel strength is promised for the discharge of duty, and that it contains the gracious declaration, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins," I have no doubt they will esteem it a privilege to receive baptism, and publicly avouch the Lord to be their God.

General View.

Mr. Spratt then enters on a re-

view of the state of the congregations, with reference to the great object of all Missionary work, the conversion of sinners to God, and the increase of experimental Christianity. His remarks on the obligations to be fulfilled by Missionary Societies, before they can withdraw from the congregations which they have been instrumental in raising up from amongst the heathen, are of much importance.

Having given so lengthened an account of the Puthukkullam congregation, I must be brief in my remarks on the spiritual condition of the districts generally. As stated in former reports, I have no doubt that the Lord has His faithful people amongst our congregations, and I trust their number is gradually increasing. It is here, however, especially true, that "the kingdom of God cometh not with observation." "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." No description could more aptly describe the mode in which true religion appears to take its rise, and progress, in the hearts of our native Christians, than this parable of our Lord. Its advance is slow and silent, but sure and steady. Seldom, if ever, do we see one pricked in his heart coming trembling like the jailer at Philippi, saying, "Sirs, what must I do to be saved?" For the most part, true conversion amongst our people seems to take place in the same manner as did Lydia's, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul." There have been seasons, indeed, when I have felt ready to despond, and almost to question whether any real success was attending our labours, because of the rarity of the instances in which we witness persons brought into deep mental distress on account of their sins, and earnestly seeking for spiritual counsel and direction. Apart, however, from the probability that there may be cases of this nature of which we never hear, the remembrance of God's sovereignty, and that He is not tied to any mode in carrying out His purposes of mercy and love to the souls of His people, has, upon reflection, made me feel how wrong it is to give entertainment to such

desponding views. Whilst the broad palpable fact, that in most of our congregations there are a few persons, who, instead of their former ignorance, indifference, and worldliness, manifest a love for the word, and house, and day of God—cultivate the habit of secret prayer—improve every means for adding to their knowledge of Scripture—assist every good work, are well reported of for their correct and peaceable demeanour, and remain firm in their profession of the gospel, notwithstanding many trials and losses—is an unmistakable evidence that God is of a truth in the midst of us, and gathering into His true church those who shall, throughout eternity, be monuments of His distinguishing grace. The number of this class of people is very small, compared with the mass of our people, who have a name to live, but are dead. Their piety, too, is not of a vigorous or established character. It should not be forgotten, however, that it is but as yesterday that they renounced heathenism, and that they cannot be expected to be more than babes in spiritual things. This fact, indeed, shews how much remains to be done to build them up in the faith, so that they may become young men and fathers in Christ; and ought to lead those interested in the cause of Missions, and the advancement of the Redeemer's kingdom, to be unceasing in their prayers on behalf of those who are labouring amongst them, that they may receive the tenderness and meekness, the wisdom and faithfulness, of Him who "carrieth the lambs in His bosom," and who "will not break the bruised reed, nor quench the smoking flax." For ourselves, we greatly need an enlarged measure of the gifts and graces of God's Spirit, that we may prove more and more to be the channels of spiritual blessing to our people, "able ministers of the New Testament," "rightly dividing the word of truth," and giving to each of our people his "portion in due season." We also, however, greatly need a large reinforcement to our present number of European Missionaries,* for it is physically impossible that, with our present strength, we can overtake our work, and exercise an efficient oversight over the numerous congregations under our respective charges; and yet, until this can be done—and done for a considerable period—the time when we may safely

* And Native Ministers—*En.*

leave our native congregations, and pass into the "regions beyond," and labour amongst the purely heathen population, will be indefinitely prolonged. If we would, under God, hasten the day when the native-Christian congregations shall have attained sufficient internal spiritual vigour to be left to the care of native pastors, and, whilst still growing themselves in knowledge and in grace, at the same time exercise the practical, abiding influence of a living church upon the heathen around, there ought, humanly speaking, to be a large addition made to our European labourers. It is true, indeed, that results are not in our hands, and that, although Paul plant, and Apollos water, yet, if God give not the increase, their teaching and preaching would all be in vain. Equally true, however, is it, that God is pleased to work through human instrumentality, and other than European instrumentality does not appear likely to effect the object now so much desired—the consolidation of our native-Christian congregations. May many labourers be prepared and made willing to enter upon the interesting field which Tinnevely presents! May the Lord of the harvest Himself thrust forth many labourers into His vineyard!

Commencement of an Endowment Fund.

In commencing our review of the South-India Missions, we adverted to the importance of the movement going forward among the native Christians, in the formation of endowment funds. To the instances previously enumerated, we now add the following effort on the part of the Suvisheshapuram people, as communicated in a letter from Mr. Spratt, dated March 14, 1853—

I think you will be gratified to learn that I have just made a successful commencement of an endowment fund, in connexion with the Suvisheshapuram district. For some time past I have been in the habit of pressing upon the attention of the people generally the importance, not only of remembering the manifold blessings which they have received through the gospel, but also of doing something effectively to manifest their appreciation of those blessings, by contributing, according to their means, of their worldly substance, for the purpose of making some

permanent provision for the Christian teaching of themselves and their children, and their children's children. Last month I explained to the catechists what my views and intentions were in reference to the establishment of a district endowment fund; and they agreed with me that the present was a favourable season for commencing one. I then resolved upon calling a meeting early in the present month. Meanwhile, I drew up a brief statement, setting forth the results of the introduction of Christianity into Tinnevely, the consequent obligations upon the people who have experienced its benefits, and the reasons why they should come forward to support an endowment fund. According to previous notice, the proposed meeting was held on Tuesday the 1st instant; when, after reading the statement just referred to, and passing several resolutions, which were moved and seconded by speakers previously appointed, the fund was established. On that and a few succeeding days, the sum of 500 rupees was subscribed by the native Christians of the Suvisheshapuram district; a sum, I may add, far larger than I could have anticipated. And when I mention that amongst the donors there are individuals who have given 35, 32, 30, 25, 16, 15 and 10 rupees each, you will perceive that there has been the manifestation of a truly liberal spirit. The readiness and cheerfulness with which the catechists and people of Suvisheshapuram came forward, had a decidedly beneficial effect upon the catechists and people of the Saththankullam district, who were likewise present at the meeting. About three years ago they had subscribed 170 rupees to a fund of this character, commenced by Mr. Hobbs. They seemed to feel, however, that now they might do something more than they had already done. Accordingly, on that and subsequent days, they added more than 200 rupees to their former donations. In both districts, therefore, there has been laid the foundation of endowment funds for native pastors.

It is not so much, however, upon donations as upon subscriptions that the prosperity of such funds depends. This I feel strongly. Whilst, therefore, I invited and encouraged donations, I particularly urged upon the catechists and people the importance of attending to the rule, which urges upon each family in the district the duty of giving at least one pie

weekly, as a subscription to the endowment fund. Many of our people would find it difficult, if not burdensome, to give money, week after week. To obviate this, I am providing each family with a small earthen chatty, in which, when about to prepare their daily food, they may put a little rice or any other grain. At the end of each week the catechist and headman of each village, who are constituted a Committee for this object, will collect the offerings thus made, and convert them into money, which will be paid to me monthly, as treasurer of the fund. I shall anxiously watch the working of this part of our plans, and will do all in my power to secure its successful operation. Not only will a constant accumulation be thus made to the endowment fund, but, what is of far more importance, the *habits* of giving will become formed, and in due time our people will be brought practically to experience, what many of them now but little imagine, that "it is more blessed to give than to receive." The weekly pie subscription is in operation in the Sathankullam district likewise.

All the catechists and people with whom I have spoken on the subject think that the pie subscription, in grain, will be gladly given by the majority of our Christians; and they seem quite disposed of themselves to co-operate with me in endeavouring to ensure its successful working.

Schools.

The same effectiveness of arrangement which is manifest in the general management of the district is carried out in the school department. The number of pupils in the schools of the two districts, at the end of 1852, amounted to 2132, and at the end of 1853 to 2122. We must confine ourselves to the following account of the commencement of the first infant-school—

Towards the close of 1851 I opened an infant-school, as an experiment, at Suvieshapuram. The idea of commencing at so early an age as is usual in infant-schools, to teach children, and bring them into habits of order, at first seemed extravagant, not only to the people, but also to the catechists and schoolmasters. And the scene which our compound presented every day for about a fortnight, as the little pupils, crying and screaming, and attempting to run away, were brought before

Oct. 1854.

our bungalow, was not calculated to create very favourable impressions as to the probability of our meeting with success in our new undertaking. We resolved, however, to persevere, and, for a few weeks, Mrs. Spratt and myself were frequent in our attendance at the school, and in our endeavours to shew the teachers the manner in which it should be conducted so as to gain the confidence of the children, and provide both for their amusement and instruction. Our perseverance was not unrewarded. Day by day the number of screamers diminished; until at length, and within a month of the commencement of our labours, from thirty to thirty-five little children, with happy, cheerful faces, assembled quietly and in order, every morning, in the front of our house, preparatively to their entering upon the work of the day; and, in a few months, surprised us, as well as the people, with the progress they had made.

Sadianarei and its neighbourhood.

The following encouraging communication from Mr. Spratt, dated July 1, 1853, is the most recent which we have to present—

I am now writing from one of my villages, about ten miles west of Suvieshapuram. I came here yesterday morning, and have visited all the congregations here and in the neighbourhood, and have been very much gratified, upon the whole, with what I have witnessed. It is "but the day of small things" here yet. There are but three congregations in this part of the district, and none of them yet baptized. I have been so much pleased, however, with the amount of scripture knowledge which they possess, that I hope, if spared, to baptize several families in each of the congregations next month. Of the three congregations, one is a Maraver, and another a Pallar congregation.

DOHNAVUR DISTRICT.

In the numbers under instruction in this district there is a slight increase, from 2975 in December 1852, to 3033 in December 1853. The Rev. Thomas Foulkes has been in charge of it since the beginning of 1852. The only information we have respecting it consists in a few extracts from a journal of Mr. Foulkes for the last quarter of 1852. We select from it a very few points.

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Communion at Dohnavur.

Oct. 31, 1852—Communion at Dohnavur: the numbers were upward of fifty. Could this season but be blessed to ourselves and the people, so as to induce a realization of our common unity with our one Great Head, what blessed results must follow! The communicants from the southern part of the district alone came in to Dohnavur, and many of them have to travel about twelve miles for the purpose: the communicants of the north of the district meet at Edeiyenkullam.

Accession of a congregation of Shanars.

Nov. 6—When I returned to Edeiyenkullam, some thirty of the Sadeiyamankulam Shanars had assembled in the church, having come over to see me. I spoke to them of my great joy in finding they had embraced Christianity, and pointed out to them the benefits they were to expect as the consequence of their step—probably precession in the body, but certainly, if what they had done was done in faith, everlasting salvation for their souls. I besought them to remain firm, and, in order thereto, carefully to watch against the introduction of divisions amongst themselves. This is the last congregation that has joined us, and it numbers nearly 150 persons. It is a singular fact that they appear to have joined us at the instigation of their mirasdar, who is a Brahmin. No doubt this man has an object of his own in this: we shall probably see. At their very urgent request, I promised to come very early in the dawn of tomorrow morning, to hold service in their village.

Nov. 7—I accordingly went, and found them assembled in what had been, but a few weeks previously, the devil-temple of the village, out of which they told me they had cast all their idols, and pounded them to dust. What a change for a building to undergo in so short a time! Would that each one of their hearts may experience as effectual, but still more real change! I was pleased to find so many of their women present—a very fair criterion of the earnestness and good faith with which they have joined us. The place was so very dark that I could not see to read a chapter to them. What a fit place for the deeds of darkness once practised therein! On my remarking to them on the darkness of the place, they replied, with much simplicity, "But what matter, since we have you amongst us!" Their simplicity is exceedingly great,

and, which is unusual elsewhere, there does not appear to be one single individual amongst them more enlightened than his neighbours. But it may be so brought about, by the grace of God, that this very simplicity may prove their greatest strength. I endeavoured to lay before them, as distinctly as I could, the object of our Redeemer's visit to our world, as the great characteristic feature in the religion they have embraced; and mentioned to them a few leading principles of duty. They seem exceedingly happy in their change: indeed, I have never seen so much apparently unanimous joy on any such occasion before. God grant they may continue firm in their profession, and "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ!"

Spread of Cholera.

Dec. 22 — A second case of cholera this evening in our village, and subsequently a third and a fourth.

The epidemic continued daily from this day to increase: several new cases were reported every morning, and night and day I was called upon, for a fortnight, to administer medicine. It was a time of intense anxiety. But God had mercy, and very evidently blessed to those who took it the medicine administered, and the deaths among them were very few in comparison with the number attacked. The heathen for some days declined to apply. They had made an extraordinary effort in devil-worship when the disease began to make its appearance, and, with much boasting, proclaimed their confidence of escape. They had, I am sorry to say, to lament their folly and sin in a large proportion of deaths amongst them. One would have imagined the evident fact would have had an effect upon them, but I have observed none whatever. They are insensible on the one hand, and the Christian population, on the other, appear to be quite dead to any thing like gratitude for their mercies. Our own little girl was among the attacked; but the Lord dealt very gently with her, and blessed the remedy to her recovery: her strength, however, was quite prostrated, and it was several weeks before she began to regain it. I took early measures towards removing old drains and accumulations of unhealthy matter; but the incessant rains kept all places damp, and pools of water kept forming in all directions. I made my daily round of visits to the sufferers during the continuance of the visitation,

and had several opportunities of close application of gospel truth, in quarters where, at other times, I have little or no access; but the insensibility of the people generally to any thing like feeling was very great. Amidst this state of things, the first year closed on us very sadly.

NULLUR DISTRICT.

We have received the report of the Rev. P. P. Schaffter for the half-year ending June 1853; and proceed to extract from it such information as may afford to our readers a clear view of what is going forward in this district, which is less pastoral and more Missionary in its aspect than any of those which have been yet under consideration. The Nullur station lies about twenty miles north-west of Palamcottah: it is surrounded by numerous villages in all directions, and not far from several large and wealthy towns. The numbers under instruction are comparatively few, amounting, at the close of 1852, to 1263; and in December 1853, to 1483. The aggressive character of the operations will be observable, and the increase in the aggregate indicates the result.

General View.

Mr. Schaffter thus reviews the condition of his congregations and people generally—

The statistical return of the Mission, which I herewith send, shews, though not a very rapid, yet a steady growth in every department of the Mission. The number of communicants, baptized and unbaptized people in the congregations, and of children in the schools, has considerably increased, and there are a few hundreds of individuals wishing to be received in the congregations, and actually under Christian instruction, but whom I wish to try a little longer before I receive their names on the list, and consequently embody them in the return. These, as well as the rest, are taught, and many of them grow in divine knowledge, and some also, though a far smaller number, in love for Christ and His word, in fear to offend Him, and in holiness of life. For this last mercy, especially, may the name of the Lord be praised, to whom alone belongs

all honour and glory! In the work of grace, especially, boasting is excluded. While reading this, I wish our Christian friends may distinctly remember what I have often stated in my former reports, viz. that worldly-mindedness and indifference to divine things have still the upper hand with the greater number of our people, and I would again ask them to supplicate the Lord to send down His Holy Spirit on us all in a richer measure.

Continued persecution at Mukkudel.

In our Number for August of last year some account was given of the trials and stedfastness of one particular congregation, that of Mukkudel. It will be seen from the following paragraph that this congregation is still under the discipline of persecution, which, in their patient endurance of it, is being overruled for their establishment and growth in grace—

Those who read our reports may recollect, that we have here and there stated that the Christians of Mukkudel have repeatedly had to suffer persecutions for righteousness' sake, the cause of their troubles being their firm adherence to Christ and His gospel. The inhabitants of that large place, especially some of the headmen, cannot reconcile themselves to the fact, that there should exist in their midst a community of a few individuals who diverge from the old way, and oppose a Christian profession to their heathenish customs and practices; nor can they believe that so small a body of people will be able to maintain their ground very long: therefore they keep up a system of vexations, which, on the occasion of marriages, or heathen festivals, becomes very grievous.

Last February, during an idolatrous festival, the heathen broke out again. They required that the Christians should contribute their share of the offering to the idols, and as these refused, as they have always done, they—the heathen—assaulted the house of Gnanamuttoo, a tried and faithful Christian, overwhelmed him with insults, and made a rule to deprive the Christians of their civil rights, as taking water out of the wells, making use of the barber, &c., a thing they would never attempt to do unless they well knew that there is nothing to fear from the upper quarters. The Christians did not complain. The Lord helped in

His own way: division broke out in the enemies' camp, and the mighty attempt went off without any great effect. Whatever the evil one may attempt, I humbly believe we have nothing to fear for this congregation. It stands largely on the right foundation, and true faith and Christian love is to be found in several of its members. I believe, besides, that the Lord has a great people in this town: many signs indicate this. Since the last outbreak, the school, which had dwindled away nearly to nothing, has increased again.

Native efforts to spread the gospel.

Mr. Schaffter describes very touchingly the prevalence of heathenism in his district. We referred, in our last review of this Mission, to the efforts made by the native Christians to spread abroad the light of the gospel by the employment of pilgrims or readers. To this simple yet effective organization reference will be found in the following paragraph—

It can still be said of some parts of my district that "darkness covers the earth, and gross darkness the people:" there are still thousands and tens of thousands of individuals involved in the darkest night of idolatry and superstition. This is especially the case in that part of the country extending south-east of Nullur; and it is a surprising fact, that superstition seems to exercise a stronger sway on the higher and educated, than on the common classes of the population. Amongst them, heathenism still stands fast, nor has it any lack of mighty champions, who are always ready to stand in the breach and defend the old fabric, as we have experienced on several occasions. To enlighten this gross darkness with the pure light of the gospel of Christ has been, in some degree, our endeavours during the months past; during which period many thousands of heathen have heard the glad news of salvation through Christ; and we may affirm that knowledge is increasing, while ignorance and superstition are gradually vanishing away.

Much seed of the divine word has been scattered abroad in my district by our five pilgrims, who have gone through the length and the breadth of the land, preaching the word and distributing religious books. The reception they have met with has been, on the whole, favour-

able: in some places they have been most kindly received, and treated as friends. Some individuals even have asked them to come to their houses; and on the pilgrims' departure, the people who had heard the word from them asked them to return and instruct them further. In other places they have met with a very different treatment, and were ordered to leave the place, which, however, has seldom been the case.

Four of our pilgrims are old men and well-trying Christians, who have a sound knowledge of the way of salvation through Christ, and are able to impart this knowledge to others. More than this they know but little; and if we are to believe St. Paul, this is sufficient.

Our Pilgrim Society is going on, and still increasing. If I subtract 100 rupees, which I received from a friend in England, I may say that its treasury is replenished by the mites of the poor. It is seldom the case that an anna shines amongst the doodies and pice. From this we may easily conclude that the total income is very small: still, it enables us to do a great deal of good; and as this little Society has become a means to teach our Christians that it is their duty to care for the souls of their heathen neighbours, I look upon it as one of the most important establishments in my Mission. In our Saturday-evening Mission meetings in Nullur, as well as in our other congregations, we read the history of the Sierra-Leone Mission, which is now being written and printed in Tamil.

Vitheyalingum.

The following remarkable instance of conversion closes the report—

Vitheyalingum, of Alankullam, was deeply versed in astrology, magic, necromancy, and all those secret arts calculated to render him the oracle of an ignorant and superstitious multitude. He had studied the rarest books on those subjects, which enabled him, in the estimation of others, and perhaps also in his own, to divine the fate of new-born children, the success or failure of an enterprise, the eligibility or ineligibility of a piece of ground to build a house or sink a well on. There was scarcely a mystery which he did not profess to fathom; so that he was incessantly consulted, his advice was implicitly followed, and he grew rich by the reward: and, as he was generally kind and fair in his dealings, he

was looked upon by the Shanars, to which caste he belonged, not only as a clever, but also as a most respectable man. He was one of the corner-stones of heathenism in Alankullam and in the neighbourhood, and probably did much harm to Christianity, not by opposing it openly, but secretly, and by artfully casting contempt on it.

In the beginning of March last I was informed that Vitheyalingum was very ill, in great agonies of mind, and wished much to see me. I found the poor man in a condition deplorable beyond description. He was much reduced by illness. Fear and anguish were depicted in his countenance, and he was bewailing his state in an agony of mind. "Oh!" said he, as soon as he saw me, "I am miserable beyond description: it will soon be all over with me. I am undone! Vain knowledge, wicked world, how you have deceived me! I know now that Christianity is true, and all the rest is a lie. Sir, you are a teacher, can you not advise me? What have I to do? I am undone, I am undone!" He went on in this vehement strain for some time, fixing an eye of despair on me. I was much shocked, and was apprehensive he was going out of his mind. He grew more composed; and then he gave me, in a weak and less agitated voice, a long account of himself, by which it appeared that he was deeply conscious of his sinfulness; that all the prayers on which he had stayed himself had failed him, one after the other; and that the problem, What shall I do to be saved? now proposed itself to his mind with an overwhelming power. As he went on exposing his great misery, I felt myself as poor and as needy as he did, with this only difference, that I knew there was a Saviour for him and for me. I read to him the parables of the lost son and of the lost sheep—blessed parables! and a few other portions of Scripture, which record the tender love of God in Christ Jesus toward the greatest of sinners; making a few remarks as I went on, to render the meaning clearer to him, and apply it to his own case. He became more and more calm. His countenance cleared up, the gloom disappeared, and at last he said, "It is even so. O Jesus, I have laid hold of Thee! Jesus, here Thou art. It is even true I have Thee!" His joy was indeed great, and his speech overflowed with prayer and thanksgivings. I never witnessed yet such a sudden, com-

plete, and happy change. It was a complete transition "from darkness to light." We all felt the presence of Christ, and, on his request, I baptized him forthwith. Then he addressed his wife and children, charged them to forsake heathenism, and all the works of darkness, and committed them to my care. In this happy state I took leave of him, and saw him no more, for he soon after died; but the catechist told me that he continued in the same happy frame of mind to the last, relying on the merits of the Redeemer for salvation, and that he once more spoke seriously to his wife and children, and charged them to join the congregation, which they have done.

PAVUR, SURRADEI, AND PANEIVADALI DISTRICTS.

General View.

The Rev. Septimus Hobbs being in Europe, the Pavur district, during the year 1853, has been under the superintendence of the Rev. T. G. Barenbruck, together with the districts of Surrandei and Paneivadali. He has been assisted by the Rev. Mathurenthiram Savariroyen. From these districts, we regret to state, we have received no information whatever. We were similarly circumstanced last year with respect to the Surrandei and Paneivadali districts. The statistical returns for Dec. 1853 inform us of a slight increase of persons under instruction in the Pavur district, as compared with the preceding year, the total in Dec. 1852 being 1354, and last December, 1412. In the Surrandei and Paneivadali districts there appears to be a slight diminution, from 2775 in 1852, to 2607 in 1853. We find, however, that there has been a decrease in the number of villages from seventy-five to sixty-seven, probably in consequence of some alteration in the district of which we do not know.

PANNEIVILEI DISTRICT.

We have before us the report of the Rev. J. T. Tucker for the year ending Dec. 1852. We learn that, during the year then expired,

there had been an increase of 131 baptized persons, making a total of 1785. Seven new congregations had been added, some of them distant forty miles from the Missionary bungalow, and all, from their extreme ignorance, requiring great attention. Five hundred and twenty additional names had been placed on the congregational list, exclusive of 250 new converts, not as yet received into the report. There had also been an increase of 25 communicants, making a total of 364.

Continued tendency of the work to expand.

This subject is thus noticed by Mr. Tucker—

Applicants for Christian instruction have not ceased to come forward. Every month brings with it upward of a hundred inquirers, who come requesting to be taught the way of salvation. The heathen are not satisfied with their false gods. People casting away their idols, and embracing the Christian religion, in one village, leads others to do the same. The Mission work is rapidly progressing. I earnestly pray that Satan may be prevented from doing us mischief, and that God will crown our efforts to extend His kingdom with His blessing.

High-caste natives are beginning to throw away their prejudices, and to join the Christian religion. Several families of Vellalas and Naicks have this year placed themselves under instruction. This manifests a falling away of opinions respecting the supposed degradation that Christianity brings with it. I believe there are many more of the same classes whose minds are troubled about Christianity, and are bending toward the religion of Jesus.

Is not the harvest truly great, when it is possible to collect a congregation of idolaters in almost every heathen village in the district? Go to whatever town or village he may, the Missionary can meet with a crowd of persons to whom he may then and there preach "the unsearchable riches of Christ." Men of the world may say what they will about Missions, but he who truly believes that he is commissioned by the Lord Jesus Christ to disciple the nations goes among the heathen with a joyous assurance that God's word shall not return void, but shall prove

either a savour of death unto death or of life unto life.

Need of enlarged agency.

Mr. Tucker then proceeds to point out the feebleness of the agency when contrasted with the largeness of the work, and the difficulty that he experiences in meeting the various demands for time and attention which are made upon him.

There are in the district about 200,000 souls, of whom 3400 are professing Christians: to instruct and preach to these there are eleven catechists, twenty-three readers, and one Missionary. I have also the superintendence of forty schools, with two inspecting schoolmasters to assist me.

There being seventy-five villages in which Christian congregations are formed, it is impossible for me to visit a Christian village oftener than once in four or five months, taking into consideration that the Panneivilei congregation, with boarding and day-schools connected with it, requires much of my superintendence. Occasional sickness, and duties common to the whole Tinnevely Mission, likewise occupy time in the course of the year. It is quite out of my power to administer the Lord's supper so often as it would be advisable. The congregations are not only numerous, but very much scattered at long distances from each other.

The catechists and readers of the district, though anxious to spread the knowledge of the gospel, are subject to much weakness and infirmity, and therefore require constantly stirring up to be faithful and zealous in their work. The great want of Tamil literature also makes them dependent almost entirely upon the Missionary for any increase of knowledge. The necessity of instructing them, therefore, consumes much of my time.

Though there are thirty-seven schoolmasters, yet many of them are deficient in knowledge, and therefore need instruction from myself. It has been my custom of late to give the schoolmasters, at the beginning of the month, an exposition on a chapter in St. Matthew's gospel, and require them to write it down, and communicate the substance of my exposition to the first-class boys of each school, whom I catechize on the subject when I visit the villages.

For our boarding-schools we need su-

perior teachers, but there, also, the labourers are few. Moreover, I have been requested by some respectable high-caste natives of the large heathen town of Strivigundum to establish an English school especially for the education of the upper classes. There is much wanted, likewise, a well-educated schoolmaster for the youths connected with the congregation of Kattarangkullam, because they are a family of Poligars, and therefore hold a superior rank in Hindu society. But we have not the men for this work.

Candidates for baptism sometimes have to wait a month or two longer than necessary before they can obtain that sacrament, simply because I am unable to visit their village or neighbourhood. Even when I do visit a place I can only remain a day at each hamlet, and therefore much necessary work, in the way of properly examining communicants, and holding private conversation with them, is left undone.

Visiting sick Christians, and distributing medicine among heathen, is another part of my work. There are many opportunities of doing good in this way that I am obliged to leave undone for want of time.

The heathen and Mahomedan population are so numerous in the district, that it will be a very long time before I shall be able to say that I have preached the gospel as a witness to every village in my district. This is my aim, but it will take me much more time to carry out than I at first imagined. The pilgrim, whose sole work is to go among the heathen, has been zealously distributing Tamil Scriptures and tracts. In one instance he has persuaded a man to renounce idolatry, and place himself under instruction. Entirely through his influence, also, I have been able to establish a new school among some slaves of the Palla caste. The catechists and readers also continue their weekly visits to the heathen.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

London Miss. Soc.—Rev. James Bowrey and family arrived, from Berbee, June 29—the Rev. Thomas Henderson and three children, from Demerara, July 10—and the Rev. Josiah Andrews and family, from Jamaica, July 31.

AUSTRALASIA.

Wesleyan Miss. Soc.—The Rev. William Wilson and John Smith Fordham, for Feejee, and the Rev. John Vercoe, for the Friendly Islands, with their wives, arrived at Auckland, New

Zeland, April 4th; from whence they would proceed to their several destinations in the "John Wesley," Missionary ship—The Rev. Messrs. Bickford, Vanderkiste, Abell, Mack, Angwin, Gale, Kelynach, Curnow, and Mrs. Bickford, arrived in Sydney, New South Wales, May 23.

GREENLAND.

United Brethren—The weather during the last winter has been of unexampled rigour. The Greenlanders have experienced great difficulty in obtaining means of subsistence.

Miscellanies.

THE Engraving on the following page has reference to the Punjab, a country which is a most important and deeply-interesting field, which, within the last few years, God, in His providence, has opened to Missionary Labours. The Punjab is a vast plain, stretching southward from the base of the great Himalaya Mountains, which overshadow India along the whole range of its northern frontier. The river Indus bounds it on the west, and the Punjab is thus the most westerly of all our Indian Provinces. The word Punj-ab means "five waters," the country being intersected by five rivers, which, having their sources at various points in the mountain ranges to the north, flow southward, gradually approaching each other in their courses, until they all meet in one channel called the Punjoud, or five rivers, which afterward falls into the Indus. The Sikhs are a handsome people, resembling the Hindus generally, but more robust and athletic, of sinewy limbs and tall stature. They are remarkable for their pedestrian powers, and have received from thence the epithet of iron-legged. Their costume consists of a jacket and trowsers, the latter reaching to the ankle, and worn tighter than is customary with other Orientals. Turbans form the head-dress, but shawls and scarfs are commonly used, the ends being spread over the neck and shoulders as a protection from the sun. The women wear wide trowsers, with an upper garment not unlike a frock coat, a shawl or scarf being added in the cold season.



ON THE SUTLEJ, NEAR PAK PATTAN (PURE TOWN), IN THE PUNJAB.

Missionary Register.

NOVEMBER, 1854.

Biography.

OBITUARY NOTICE OF A JEWISH DEFENDER OF CHRISTIANITY,

A CORRESPONDENT OF THE MISSIONARIES AT FRANKFORT-ON-THE-MAINE, CONNECTED WITH THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE Rev. Henry Poper has given the following account of a Jew who lately died near Frankfort-on-the-Maine, after having been for many years an earnest advocate of Christianity, though he never joined the Christian Church by Baptism. Mr. Poper writes:—

A few months ago a well-educated Jew, in a place close by, died, who has been for very many years on the most intimate terms with nearly every Missionary of the Society successively stationed here. It was his great delight to converse with every one of them concerning "the truth as it is in Jesus," whom he believed to be the true Messiah predicted by Moses and the Prophets. He was a great enemy to the Rabbinic system; and many a time has he said to me, "Every Jew that is going to hell, goes there led by the hands of the Rabbies, who first blindfold him by laying around his eyes the girdle of tradition, and next make sure of him by placing around his neck the heavy iron of superstition; and all that is done to accomplish with less difficulty their plan to destroy him for ever." Whenever the necessity of caring first of all for the salvation of his own soul was urged on him, he declared, in reply, that he was convinced that it was his particular mission to prepare, as a Jew, the minds of his brethren in larger numbers for Christianity, which latter, in deed and in truth, was his religion, and that he could say with St. Paul, "I have great heaviness and continual sorrow in my heart. For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh."

There is every reason to believe that this Jewish defender of the Christian Faith died a believer in the Lord Jesus, whom, before many a Jew and many a Christian, in his lifetime, he acknowledged to be the Redeemer of the world,
Nov. 1854.

through faith in whom alone the sinner is cleansed from his transgressions, and made an heir of eternal life.

I will give you a few extracts from several Letters, out of the large number which in the course of time I have received from him; as also a few passages from a pamphlet published by him in 1849. In the pamphlet he goes mightily to war against the Talmud:—"Rabbinism," he says, "it is, which entirely deforms the law of Moses—Rabbinism, which speaks quite different to what the Testament teaches, and heaps upon the Jew a thousand burdens. Rabbinism commands the most senseless customs."

Persons "desirous of convincing themselves thoroughly of the absurdities and injuriousness of Rabbinism," he refers "to the pamphlet published in Frankfort-on-the-Maine in 1839, 'Der Wahre Israelit,' edited by the Rev. W. Ayerst." He shews how Rabbinism "stupifies" the people, keeps them in ignorance, and "produces within them coldness toward the truth." With the education of the Jewish Youth he expresses himself entirely dissatisfied. In another place he says that the doctrines of the Rabbies "have extinguished the light which Moses and the Prophets had kindled among the Jewish Nation." "This hydra," as he calls Rabbinism, "must be extirpated from among Israel, if this nation is ever to advance in spiritual things." He calls on his brethren to renounce the Talmud, and addressing himself to the German Governments, he expresses the hope that they also will give their co-operation, to the best of
3 M

their power. "that the Talmud may cease to be a book of religion among the Jews, it having a most pernicious influence upon those who follow its doctrines, and look on it as a revelation from God." "The Talmud," he exclaims, "together with all Rabbinical writings, have no religious authority for us." His brethren he addresses in another place with these words—"Now give heed at last to the Holy Scriptures, upon which so many millions are looking to their own safety and bliss."

Not long after my arrival here, in 1842, he wrote to me, "My nation has carried long enough the chains of Rabbinic superstition. Rabbinism preaches a religion which is based upon error, consisting in empty forms and ceremonies, and teaching things which diametrically contradict revealed religion. This distressing state must be brought to an end. Religion, the foundation of which is truth, which makes us wiser and better, and teaches us the true God and our real position toward Him, such religion only deserves to be embraced by us: 'And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.'"

Speaking of a subject which he had just been writing out and preparing for the press, he says that it is his desire, "to prove thereby to the hypocrites, that there are yet men to be found who love the truth better than rich benefices." In another Letter, in which he addresses me, "Dear brother in Christ," occurs this passage, "May God grant unto you, in a continually more perfect measure, the pious joy to assist in the promotion and extension of the kingdom of Christ. Thus I pray to God in all sincerity of heart. May He grant my petition and fulfil this my desire." And replying by a long Letter to some observations which I had made to him in writing on the subject, "When can a man be said to be an evangelical Christian?" he says, "The next time I come to you, I shall convince you of my religious sentiments in such a manner, that you shall not be able to doubt any longer that all my thoughts are fashioned according to the Gospel."

"It is my conviction," he writes to me on another occasion, "that the Talmud has disfigured revelation, and prevents the Jew from drawing near to Chris-

tianity; because the Talmud unnerves his spirit, and has made him cold toward the truth of the Messianic Prophecies. During many a year it has been my fervent desire that a stop may be put to the injurious influence of the Talmud, and that the Jews also might recognise the sublimity of Christianity. And in order to contribute my mite toward this, I have written the pamphlet (above spoken of), which is calculated also to teach the Jew the great value of God's revealed word. It is for this cause that Christianity has made such speedy progress, and wins day by day many hearts over, because its doctrines speak thoroughly to the understanding and to the heart." Again he writes—"If the Talmud is done away with, then there is no agent which distorts and deforms the Old Testament. The Jew then will easily find that passages like Isaiah lii. and liii. clearly proclaim a great Divine Messenger who is to carry the knowledge of God to all nations, to teach the law of the Lord to all, to establish an everlasting kingdom, which is to extend itself also over idolatrous nations—who is to be an atonement for sin. Then it can be proved that this being is no other but Jesus." A more recent communication contains these passages: "The grand prophecy by Isaiah, in his 53d chapter, would be nothing, if it is not fulfilled; but inasmuch as it has received its perfect fulfilment through Jesus of Nazareth, it is a grand and blissful prophecy. This is my firm conviction. 'God is love.' That is the most sublime truth ever taught on earth; the most comprehensive, the truest, the wisest, the most elevating thought. 'God is love; and he that dwelleth in love dwelleth in God, and God in him.' A thought such as no Plato, no Socrates, but Jesus only knew to teach. It is the central point of all morals, the highest power of virtue, the rock on which to find peace."

I conclude my extracts here, and only add, that in very many solemn and serious conversations I have had with the departed, he has, for years, never hesitated for a moment to confess his perfect belief in the Lord Jesus with cheerful heart, but he ever held fast the idea, that his particular mission was, to assist in promoting Christianity among the Jews, in his present character.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Concluded from p. 416 of the Number for October.)

INDIA.

Scriptures though Neglected not Lost.

Now the Society has been the means of putting the Scriptures into the hands of the Missionaries, and, through them, into the hands of many thousands of natives. Some effect of this distribution of the Word of God is to be seen, I may say, in every Protestant Mission, nearly in every Station; for I well remember one of our Missionaries in Bombay pointing out that a Native Christian might travel from one district to another, and every now and then come to a Missionary station, where he would find some converts who had been brought to a knowledge of the truth—some with whom he might associate in Christian Fellowship. There is another thing which has often struck me respecting the labours of this Society, which is, that there are a great number of copies of the Scriptures—of Armenian Scriptures, of Abyssinian Scriptures, of the Syrian Scriptures, as well as of the New Testament in Persian—which are lying about in Persia, Mesopotamia, in Abyssinia, and elsewhere; and it has often been to me a subject of gratification to think that some of the people are quietly reading and meditating upon these Scriptures. I remember, upon one occasion when I had an interview with the Ameers of Sindh, the principal man telling me that he had read the New Testament in Persian when he was at his palace at Hyderabad. Not long after our Government obtained possession of Sindh, the ladies of the Ameers, who had been left in Sindh, made an application to our friends in Persia for some copies of the Scriptures, parts of which they had read. I think there are other copies lying about in Persia, and distributed among the Mahomedan People. This is, I think, a most gratifying fact. But when we remember that this is the incorruptible seed which cannot grow without the grace of the Spirit, this is a subject which should often call forth our prayers

to God, who sees every soul, and knows where every copy is, that He will be pleased to bless those copies of the Scriptures, which appear to us almost lost, that they may silently take root, and bring forth fruit in the conversion of some of the people to a knowledge of the true God and our Saviour.

[Bp. Carr—at B F Bible Soc. Am

Female Education.

It is calculated, that out of 15,000,000 of females in Bengal alone, only 2000 have any education at all; and when you reflect on the importance of the mother in educating the child, I am sure that you will agree with me that this is a theme which cannot impress your minds too much, and upon which your liberality cannot be too largely exercised.

[S. M. Peto, Esq.—at Bapt. Miss. Soc. Am

Translations.

We have had our attention largely occupied on the translation of the Scriptures, feeling that it is a work which we cannot prosecute too largely. How interesting is the fact, when this country is engaging for the defence of a weaker power in the East, that the translation into the Armenian Language, prepared by our Missionaries at Calcutta, is rendered available in Constantinople, and that the circulation of the Scriptures in that language has been begun, and is most acceptable to the people! Several Native Churches during the past year have declared themselves independent; and, knowing as we do, that we may look to those Churches as the nucleus of light for spreading gospel truth around, how greatly rejoicing is this simple fact! And with regard to the native pastorate, the institution at Calabar has shewn in its progress how much lies on us to do more than we have ever done in this respect. I take this opportunity to express, on the part of my Co-Treasurer, myself, and the Committee at large, our gratitude to the Churches who have responded to the appeal made in reference to the additional Missionaries for India; and we

only hope that those towns, and there are some large ones, which have not responded at all, will emulate those who have contributed.

[*The Same—at the same.*]

Improved Prospects.

How changed is the aspect of the world compared with what it once was! When our Mission first began, the world seemed impenetrably closed against the Gospel. In the great wall of exclusion which shut out the ambassadors, there seemed scarcely a nook or cranny by which they might enter. Though they held truths which were of divine efficacy to move the world, yet, like the illustrious Greek, they had no place on which they could rest them. Even British Territory was closed against them. At length the small Danish Settlement of Serampore afforded them the means of access to the heathen world; but such was the jealousy and dread with which they were regarded, that the Indian Government demanded their exclusion. Now "the world is all before us where to choose." There is scarcely a country to which access cannot now be gained; hardly a language in which the Gospel cannot be preached with perfect safety, and with some encouraging measure of success. The Most High has smitten with feebleness and decay the most potent and seemingly invincible systems of idolatry. Now is the time, beyond all other, when the hearts of our enemies are failing them for fear, to pour in upon them all the concentrated might and energy of Christian Effort. [*Rev. S. Manning—at the same.*]

When the first Missionaries went to India, there were no preparatory school-books of any kind, there were no Christian Tracts written to give a summary of the faith. The Bible was unknown. Preachers might proclaim the great truths of our religion, but they had no book of authority to sanction their statements. Every nation in India has now a translation of the Word of God, and every part of India is filled with Tracts disseminated by Missionaries and their agents. School-books have been compiled for their instruction; and all this is a preparation for further and more vigorous attacks upon native superstitions and vices. [*Hon. & Rev. B. W. Noel—at the same.*]

Idols of India.

It is not enough to say that the idola-

try of the Old and of the New Testament was precisely like that of Hindostan. The idolatry of India is worse. The gods of Greece and Rome had at least human features; they were made from the model of men who were of mingled passions like ourselves: but among the three hundred millions of the gods of India, affecting the character of their worshippers, there is not one which represents a virtue—not one which is not a monster of iniquity. Why do the Hindus scarcely ever worship their chief god Brahma? Because he is reckoned too bad to be worshipped, and the gods, by consent, determined that he should not. Their god, Shiva, has for his prevailing characteristics revenge and malignity; the character of Krishna is notoriously that of a licentious profligate; their god, Jugernauth, is represented by an old idol without legs or arms, because the legs and arms of the god were cut off by a sentence of the gods for his incurable iniquity. Now, if these are the principal deities of India, what but impurity and cruelty can be the result of a religion which has such patrons in its gods? Their priests are such men as we may find among priests who have borne the Christian name; but, happily, with exceeding rarity. Imagine a religion, whose priests generally should be like Alexander VI., a monster of iniquity who outdid the emperors of Rome in cruelty and wickedness. Such are the Brahmins of India, the priests that model and form the national character. [*The Same—at the same.*]

First obstacles surmounted.

In all Missions, I believe, the great task has been to bring a few at first to listen to the Gospel. That task has, by the blessing of God, been accomplished. Savage tribes have seen that the Gospel was not only true for us, but was also adapted to them; and when they have seen their own countrymen loving and preaching the Gospel, numbers have been converted and saved. These first few thousands gathered to Christ by your Missionaries, through the aid of the Holy Spirit, are just the most important part of the great harvest which is yet to be gathered in Hindostan. Instead of despising the smallness of the numbers, we should bless God that the chief difficulty in our way, judging by all other Missions, has been already surmounted. But while we thank God for His blessing in their arduous undertaking, the magnitude

of which may cause some men's faith to fail, it is cheering to add that we are aided by so many other communities of Christian men engaged in the same work. There is hardly a great Christian Denomination that has not its representatives in British Hindostan, who are co-operating with us in this great work of trying to bring the people to the feet of Jesus Christ. Look over the mass of India, and there is not a part in which you will not see other brethren labouring as well as ourselves.

[*The Same—at the same.*]

Co-operators in the Work.

The Free Church of Scotland has taken the lead in the matter of education, and has been signally blessed of God in bringing numbers of young men of intelligence to renounce the follies of Brahminism and profess the faith of Christ; and a small army of men is now preparing to become, in their turn, messengers of truth and mercy to their countrymen. The Church of Scotland is also giving great attention to the education of the young. The Missions of the Church of England, which are found in every part of India, from Cape Comorin to the foot of the Himalayas, are not only paying attention to the education of the young, but promulgating the Gospel with fidelity; and in the south, at least, with abundant success. The American Missions are also being prosecuted with energy and sagacity: they have entered the north of Hindostan, and are labouring there with much success, as well as trying to make the Saviour known on the western coast of India. Our German Brethren are not behind the rest. If their numbers are few, and their poverty is great, their labours are such as in some respects may be a model to us all. Their energy and zeal, and the marked manner in which God has blessed them, are enough to animate any of those who are engaged as part of the great Missionary Army in endeavouring to subdue the superstitions of Hindostan. In Orissa, the General Baptist Missionaries are labouring with success, and the Missionaries of the London Society in Northern, Western, and Southern India, have been as faithful and as laborious as any of their brethren. Is it not encouraging to us to think that the various denominations are engaged with us in this great work? A hundred millions of our fellow-subjects are far too many for us to hope single-

handed to reach; but, when our brethren are sustained by men of kindred spirits, whose Missions are studded at distant intervals over all Hindostan, we may look forward cheerily to a day of greater progress and greater result. It is something to know that 18,000, who once bowed the knee to hateful idols, are now worshipping Jesus Christ. But when I add, that among these 18,000 there are agencies beginning to work by which they can hold up to their countrymen the power of the Gospel, to strengthen the understanding as well as sanctify the heart, this warrants us to expect ere long still greater results. It is a great thing for India when a Brahmin renounces his pride and his separation from other classes, and becomes a Christian and a preacher, associating with those whom he loathed and scorned, and considering them as on an equality with himself, thus manifesting the power of the Gospel in humbling the proud heart of man. But it is a triumph full as great when the Shudrah, who believed himself scarcely capable of improvement, rises to the same elevation as the Brahmin, becomes a more intelligent, eloquent, and successful preacher of the Gospel, standing out before his countrymen at large as no longer stamped with the degradation which their superstitions have hitherto branded them with; thus shewing to the millions of India that the working classes of that land are capable, through Christianity, of similar emancipation. Nay, it is more glorious to religion still when we learn that not only the Shudrah but the Pariah, the very outcast of society, the man who is the scorn of his countrymen, loathed and shunned by them all, comes to seek the Saviour, and becomes a scholar and an intelligent professor of the faith, being made the means of converting many of his countrymen to the only true religion. This is what the Gospel is doing. Let me say that in some instances whole villages have become Christian, and in others considerable Churches have been formed. This example of what the Gospel can do is beginning to act powerfully on the consciences of the Hindus. The Hindu, when he visits a Christian Village or family, sees that the husband has learned to be tender to the partner of his days; that the woman has become worthy of his best affection and esteem; that the parents are training their children as candidates for eternal life; that

the family is blessed here, while it has the prospect of a happy eternity. Thus they must pronounce our religion a better and a truer one than theirs. These agencies have resulted in the establishment of one or two independent native Churches. That is the very object of our Missions. It is not merely the salvation of thousands of souls; but what we want is, to see a number of Christian Men associated in church fellowship, manifesting the power and purity of the Gospel, self-governed, self-supporting, electing their own pastors, maintaining Christian Discipline, and training up evangelists to go into the villages around them to proclaim the same life-giving truths. If that has taken place in one instance, you may look forward to hundreds soon. India will yet, I believe, yield to the Gospel; and when it does, the fall of Asiatic Idolatry is not far off. I used to think that it was destined for India almost exclusively to bring about that fall: but circumstances are so wonderfully altered that I am now rather disposed to speak of China as an aid to your Missions than of India bringing about a change in China. I believe the hearts of our Missionaries in India ere long will be greatly cheered, and the millions of the population have their faith yet more staggered when they hear of a people more numerous and fully as intelligent as themselves, throwing aside their idols to the scorn they merit, and worshipping the God who made them in spirit and in truth.

[*The Same—at the same.*]

AUSTRALASIA.

State of Missions.

In Australia, that land of gold, to which public attention has been for some time so intensely directed, great good has been effected. The Society, in sending Missionaries to scattered and neglected emigrants, as well as to dark Pagans, has in Australia realised a great reward. It has established a cause in that island-continent, which is Christianity in aggressive action; going everywhere through the land, and communicating its benefits to squatters far in the wilderness, and to diggers on the gold-fields, as well as to numerous villagers, and the communities of large towns and cities. Openings for usefulness are everywhere presenting themselves, and more Ministers are earnestly desired. During the last thirteen months nine Missionaries from

this Society have arrived in Australia, nine more are on their way; three have been received from Polynesia, four have been called out in the country, and I have brought with me cash to pay the outfit and passage of six more, making altogether an addition of thirty-one labourers. Nor do our excellent friends in that country ask for any further pecuniary aid from the Parent Society; but with an enlightened and generous liberality engage to make provision for all their Ministers, to maintain their own institutions, and to contribute a handsome sum annually for purely Missionary Purposes. And when the Churches of that land shall be formed into a distinct connection, as is intended, it is my deep conviction that, in their confederated form, their progress will be most rapid, their benefit to that interesting country incalculable, and their contributions to the Missionary Fund most munificent. Having visited the different Australian Colonies, and everywhere having met with a kind reception, and a most hearty co-operation, I proceeded to New Zealand, accompanied by my valued friend, Mr. Boyce. Here I met with a new phase of the Missionary Work. It is only about thirty years since the first Native of New Zealand was converted to Christianity. But, since that period, "what hath God wrought!" By His abundant blessing upon the labours of the Church and the Wesleyan Missionaries, the entire Maori Population has been more or less brought under the influence of Christianity. It is true that the people have not all received the Gospel in its renovating power, yet it has saved all of them from cannibalism, and from those vices which so greatly debased and blackened their former character. And not a few of them have felt the Gospel to be the power of God to their salvation, and are now walking in the fear of the Lord, and in the comfort of the Holy Ghost. I received several communications from the Native Christians during my sojourn in that land, in which they speak of their knowledge and feeling of religion in the most correct language, and express their obligation to the Society for the benefits which it has conferred upon them.

[*Rev. Rob. Young—at West. Miss. Soc. An. Friendly Islands.*]

The Friendly Islands, embracing the Tonga, the Haabai, and the Vavau Groups, number about 200, and their

population is estimated at between twenty and thirty thousand persons. It is only about thirty years since our Missionaries first visited these islands of beauty, which were then islands of blood. But a great change has been effected. There were many things that greatly delighted me during my visit to that interesting land. I was pleased with the reverence of the people for the Lord's Day. On that day nothing is heard or seen infringing upon its sacred rights. If people are beheld coming from their habitations, it is that they may go up to the house of the Lord; and inquire in His holy temple. If a canoe is seen in the offing, it is conveying a local preacher to his appointment on some distant island, that he may preach to the people Jesus. If noises occasionally fall upon the ear, they are not those of revelry and strife, but songs of praise, and pleadings of earnest prayer going up to the God of heaven. I never saw the

Sabbath so hallowed in any part of the world. I was also delighted with the attention of the people to family worship. That duty is strictly attended to, not only by the members of our [Church, but by others; there being very few families throughout these islands bearing the Christian name who have not a domestic altar on which is presented the morning and evening sacrifice. It is a most exhilarating thing to be in one of their villages at the hour of family worship. While listening to the voice of praise and of prayer issuing from nearly every habitation at the same time, my heart has been filled with the deepest emotion, and my spirit has felt as if at the very gates of heaven. I was also pleased with their proficiency in learning. Not less than eight thousand of them can read the Sacred Scriptures, and five thousand can write their own language.

[The Same—at the same.

CHRISTIAN-KNOWLEDGE SOCIETY.

Report of the Foreign-Translation Committee.

The following Report of the Foreign-Translation Committee, for the year 1854, was laid before the Board at their Meeting in July.

In the Report of the Foreign-Translation Committee, presented to the Board last July, the following works were enumerated as being then in progress under the superintendence of that Committee, viz.—1. A new translation of the Old Testament into Arabic; 2. A new edition of Diodati's Italian Bible, revised and corrected throughout by the original Hebrew and Greek; 3. A new revision of the Irish Bible; 4. The printing of the Greek New Testament at Athens; 5. The completion of the Ogybwa Translation of the New Testament; 6. A translation of the Gospels of St. Mark and St. Luke, of the Acts of the Apostles, and of part of the Book of Genesis, into the language of the Arawak Indians; and, 7. Translations of portions of the Gospels, and of the English Liturgy into the Loo-Chooan Japanese Dialect.

Scriptures in Ogybwa—Of these translations, the Ogybwa Version of the Testament was completed some months ago; and printed at Toronto, under the superintendence of the translator, the Rev. Dr. O'Meara.

Scriptures in Arabic—Under the editorial care of the Rev. Professor Jarrett, assisted by Mr. Fares Shidiak, and a Sub-Committee of Oriental Scholars, who kindly continue to give their valuable assistance to the work, the printing of the new translation of the Hebrew Scriptures into Arabic is proceeding satisfactorily. Some delay has been occasioned by the temporary absence of Mr. Fares at Paris where he has been engaged upon an important work of his own connected with Arabic Philology. Having presented to the Sultan an Arabic Poem, Mr. Fares has received from him, with a gratifying expression of approval of his talents, a valuable appointment in a literary institution at Constantinople. He has made an offer to the Committee to give his services henceforth gratuitously to the work, rather than forego the satisfaction of helping it through to its completion. They think that the additional delay which will be occasioned by the transmission of proofs between London and Constantinople is a small matter, when compared with the loss of the services of confessedly the best native Arabic Scholar of the day. They have therefore made arrangements to retain the advantage of Mr. Fares' labours upon this version. In connection with their labours in the Arabic Language, the Committee have to state that at the request of the Standing Committee they have undertaken the superintendence of

the printing of a translation into Arabic of "Agathos," and other Sunday Stories. The translation was made by the Rev. Henry Griffin Williams, Fellow of Emmanuel College, Cambridge, an accomplished Oriental Scholar, assisted by Mr. Fares. The last sheet of this work is now in the press; and it is hoped that its allegorical form, and the popular yet elegant style of the translation, will render it acceptable, as well as instructive, to Arabic Readers in the East. This undertaking was recommended to the Society by the late Dr. Mill, to whose judgment it had been referred.

Scriptures in Italian—The revision of Diodati's Bible in Italian is very nearly completed; and the printing of the work is so far advanced, that it is expected it will be published before the next meeting of the Board. This edition of the deservedly esteemed version of Diodati is eagerly inquired after by persons, both at home and abroad, who are interested in the condition of Italy; and the Foreign-Translation Committee are using their best endeavours to supply the demand, as speedily as may be consistent with careful revision, and accuracy in the correction of the press. This edition will be supplied with marginal references, and illustrated with maps.

Scriptures in Irish—The Committee stated in their Report for last year that they had undertaken the superintendence of a revised edition of the Scriptures in Irish. Preliminary measures were accordingly taken for the prosecution of this work. But a new edition of the Common-Prayer Book in Irish was urgently required, and it was thought advisable to postpone, during the revision of the Prayer Book, the final arrangements for the Bible.

Gospels in Arawak—The Committee have to lament an interruption in the printing of the Rev. W. H. Brett's translation of the Gospels into the Arawak Language. During the autumn of last year, a voluminous collection of criticisms and animadversions upon Mr. Brett's former translation of the Gospels of St. Matthew and St. John, published by the Society four years ago, was placed in the hands of the Committee. Although the Committee had every reason to rely on the accuracy and propriety of Mr. Brett's translation, still they felt that they should hardly be justified in proceeding with the printing of Mr. Brett's work, without first obtaining proof, that could be depended

upon, of the correctness of his version. They therefore, with the sanction and concurrence of the Bishop of Guiana, sent a copy of the criticisms in question to be examined and reported on by persons in the colony, whom his Lordship recommended to the Committee. The result has proved the groundlessness of the animadversions submitted to their consideration, and elicited, at the same time, an additional testimony to the accuracy and value of Mr. Brett's versions.

Loo-chooan Publications—On the subject of the proposed publications in the Loo-chooan Japanese Dialect, the Foreign-Translation Committee have as yet nothing definite to report. The Bishop of Victoria gladly received the proposal to print at once, as a tentative measure, such portions of Dr. Bettelheim's translations of the Gospels, and the Book of Common Prayer, as might seem to be most promising, for the object in view. He alluded to the American Expedition to Japan, as having opened frequent opportunities of communication with Loo-choo; and he spoke highly of the zeal and courage of Dr. Bettelheim, which had enabled him already, under God's blessing on his labours, to accomplish a great work in these islands, where it appeared that the people were now more friendly to him; and it was hoped that his expected coadjutor, referred to in the Foreign-Translation Committee's Report of last year, would greatly strengthen the Mission. The Bishop of Victoria has been anxiously watching the course of events in China, with a view to the publication of suitable occasional Tracts in the Chinese Language, as circumstances may appear to suggest, and as opportunities of circulation may occur. The Bishop states that of the aggregate grant of 300*l.* placed by the Society at his disposal, for printing in China, he should consider only 50*l.* as already expended; being small sums, for Chinese Tracts, allotted to the Rev. Messrs. Russell and Gough of Ningpo, Mr. McClatchie at Shanghai, and Mr. Wetton at Foochow. The sums he had expended for similar purposes at Hong Kong he should consider as taken from other sources.

Common Prayer in Dutch and English—With their last Report, the Foreign-Translation Committee presented to the Board a copy of their newly-revised and complete edition of the Book of Common Prayer, in Dutch and English, in paral-

lel columns. Another edition, of the Dutch Translation alone, was published shortly afterwards; and large supplies of the book, in both forms, have since been forwarded to the Cape of Good Hope.

Liturgy in Armenian—The attention of the Committee having been drawn to an accidental omission, as well as to a note improperly introduced, in the Society's Modern Armenian translation of the Liturgy printed at Constantinople, these errors have been corrected, and the objectionable pages have been cancelled.

Greek Septuagint—Referring to the edition of the Greek Septuagint printed at Athens, the Foreign-Translation Committee have to report that they have made arrangements for the production of such an edition of that venerable version as they trust may be placed, with propriety and advantage, on the Society's Catalogue, and prove an acceptable volume for the members of the Greek Church. This edition will be based, like the one produced at Athens, upon the text of the Codex Alexandrinus, but will follow strictly the arrangement of the Hebrew Original, and accord, therefore, in that respect, with our own canon of Scripture. The Committee take this opportunity of expressing their sense of the aid supplied to them toward the accomplishment of this work, in the munificent gift of a copy of Mr. Baber's fac-simile of the Old Testament portion of the Alexandrian Manuscript, to the library of the Society, and for which valuable present the Board, at the meeting in May passed a vote of thanks to the Trustees of the British Museum. For the editorial labours of this important undertaking, the Committee consider themselves fortunate in having secured the services of the Rev. Frederick Field, Rector of Reepham, and late Fellow of Trinity College, Cambridge, the well-known editor of the Homilies of St. Chrysostom. During the progress of the deliberations of the Committee, on the subject of the Septuagint, the printing of the proposed edition of the Greek Testament at Athens has been suspended.

The Foreign-Translation Committee beg to remind the Board, that the records of the proceedings of the Society, during the year, abound in testimonies to the importance of their past operations, as well as in encouragement to proceed, in reliance on the Divine guidance and blessing on their work, in the peculiar

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sphere of labour allotted to them. Statements have been made, from time to time, of supplies of German Bibles, Prayer Books, and Tracts thankfully received by poor German Emigrants, passing in rapid succession to the United States of America through the port of Liverpool; of like supplies distributed among foreign sailors visiting the ports of London and Hull; of Danish Prayer Books granted for the use of Danish Settlers in America; and of grants of Arabic New Testaments and Prayer Books for distribution in Syria, and in Palestine, from whence the Anglican Bishop in Jerusalem writes, in reference to the Prayer Books more especially, that "he finds them very acceptable to the poor natives, and declares that he could beneficially disseminate many hundreds of copies." The recent declaration of complete toleration in the state of New Grenada immediately created a demand for Bibles and other religious books, and a considerable supply of Spanish Bibles, Prayer Books, and Tracts has in consequence been already forwarded to that country. The Committee will briefly revert to the prospects opening before them in China, from whence the Rev. J. Hobson, Chaplain at Shanghai, writes: "I am sure your Venerable Society will abound in prayers for China. Whether this rebellion succeed or not, it is evident the days of Chinese exclusiveness and apathy are numbered. The demand for Christian Books is greatly increased. May the Celestial Empire soon correspond to its name, and the true Tae Ping Wang (Great Prince of Peace) reign supreme!" In like manner the Committee would recall the view of the Board, as to providing translations of the Liturgy in the Malay and the Caffre Languages. By one correspondent alone, Archdeacon Abraham, remittances have been made, amounting to 100l., received on account of copies of the Maori Prayer Book, sold at a low price to the natives of New Zealand; while, from quite an opposite quarter of the globe, the following gratifying testimony is borne to the value of the Ogybwa Translation of our Liturgy, in a Letter to the Rev. the Warden of St. Augustine's College, from the Rev. J. L. Breck, of the Chippewa Mission, Canada West:—"While the Indian is making gradual improvement in several respects, yet no feature of the Mission is so attractive as the religious. The daily Ogybwa Service

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is attended, with great regularity, by a large number of Indians who are still pagans; thereby affording us the very best opportunity for instructing them in Christianity. We use the Anglican Prayer Book, translated into Ojibwa by an English Missionary, the Rev. Fred. A. O'Meara, D.D., who ministers to the Chippewas on the Manitouline Islands in Lake Huron. It was published by the Venerable Society for Promoting Christian Knowledge. This help, in administering religion to a pagan people, is valuable beyond computation."

CHURCH MISSIONARY SOCIETY.

REPORT FOR THE FIFTY-FIFTH YEAR.

In addition to the extracts from the Report given at pp. 267—269 of our Number for June we lay before our readers the following.

Patronage.

During the past year two of the Vice-Presidents of the Society have been removed by death—namely, the Bishops of Lincoln and Salisbury. The Committee have appointed, during the year, the Right Hon. Lord Calthorpe and Sir Edward North Buxton, Bart., as Vice-Presidents of the Society. The newly-appointed Bishops of Lincoln and Salisbury, being members of the Society, have accepted the office of Vice-President.

Secretaryship.

Major Stralith, having removed from London, has become Honorary Lay Secretary. Charles Graham, Esq., has been appointed Lay Secretary. The Rev. William Knight, our Clerical Secretary, having gone, at the request of the Committee, on a visit of inspection to India, the Committee have engaged, as Secretary *pro tempore*, the Rev. John Chapman, B.D., late Fellow of St John's College, Cambridge, and for twelve years a Missionary of this Society at Cottayam, in Travancore, where he was Principal of the Mission College.

Islington Institution.

The number of students who have resided for a longer or shorter period during the past year in the Institution amounts to forty. The average number in weekly residence has been twenty-six. Six have left for foreign Stations. The important measure announced in the last Report, of employing the students as

Scripture Readers and Missionaries among the Irish Roman Catholics in the parish of Islington, under the superintendence of the Principal and Tutors, has worked well. The Principal, in his Annual Report of the Institution, writes—"The systematic visitation of the Irish courts has proved, after fourteen months' experiment, to be attended with benefits, the value of which it is not easy to exaggerate. No work that could have been devised for the students at home seems so nearly akin to the work that awaits them abroad. Requiring them to labour among the professors of a false and hostile creed, its difficulties, disappointments, and possible dangers, call into exercise the selfsame graces of faith and courage, of meekness and wisdom, of patience and prayer, which are so needful for the Missionary in heathen lands." The Principal thus concludes his Report—"Constrained, therefore, with reference to a post so important and so arduous, continually to ask, 'Who is sufficient for these things?' the Principal would renew, in behalf of his beloved pupils, his esteemed colleagues, and himself, the earnest entreaty that Islington may never cease to be remembered in 'the effectual fervent prayers' of all who love the Lord Jesus Christ, and are interested in its success."

Missionaries' Children's Home.

The Home for the reception and education of the children of Missionaries who are engaged in the work of the Society abroad, or who have died in the midst of their labours, has been gradually filling. Children received into the Home leave upon their attaining fifteen years, at which age the Society ceases to be responsible for their support and education. The number now in the Home is seventy-nine. The able and zealous Director of this Institution, the Rev. Samuel Hope Unwin, having been compelled to relinquish the office through the failure of his health, the Committee have appointed in his place the Rev. W. Gibbs Barker, M.A., Perpetual Curate of Trinity Church, Matlock-Bath, Derbyshire. The Committee must record their gratitude to God that the conduct and progress of the children in their studies have been very satisfactory, and that their health has been mercifully preserved, notwithstanding the visitation of the scarlet-fever, in a mild form, in the course of the year.

Highbury Training College.

This Institution has continued to allow the Society the great advantage of placing their Missionary Schoolmasters in its establishment; by which means they receive a complete training in all the modern improvements of education. The average number of such students has been nine. Three have gone out to foreign Stations.

Deaths of Missionaries.

The "Lord of the harvest" has been pleased to remove from their labours the following individuals during the past year—Of the *West-Africa Mission*; the Rev. Thomas Peyton, Superintendent of the Grammar School, died at Freetown on the 13th of June, after sixteen years' labour in Africa—Of the *Yoruba Mission*; the Rev. Richard Charnley Paley, B.A., died at Abeokuta on the 1st of April 1853, of dysentery, after a few days' illness. Mrs. Paley, the widow—who, in a very reduced state of health, left Lagos, on board the "Forerunner," for England—died at sea on the 6th of May. Mr. W. C. Hensman, the Medical Adviser of the Mission, died at Abeokuta on the 10th of April, after a short illness—Of the *Calcutta and North-India Mission*; Mrs. Sandys, wife of the Rev. T. Sandys, died at Calcutta on the 20th of March, of cholera—Of the *Madras and South-India Mission*; Mrs. Sargent, wife of the Rev. E. Sargent, died at Palamcottah on the 1st of November, having for some time suffered from ill-health. Mrs. Foulkes, wife of the Rev. T. Foulkes, died on the same day, at the same place, after a premature confinement.

Return Home of Missionaries.

West-Africa Mission: the Rev. J. Beale and Mrs. Beale, and the Rev. N. Denton and Mrs. Denton, left Sierra Leone on the 21st of April 1853, and arrived at Plymouth on the 10th of May. Mr. Denton embarked at the same port on the 1st of December for Sierra Leone, and arrived there on the 18th of the same month. Mrs. Peyton, widow of the Rev. T. Peyton, and Mr. and Mrs. Allen, left Sierra Leone on the 16th of July 1853, and arrived in London on the 15th of August. The Rev. D. H. Schmid and Mrs. Schmid left Sierra Leone in December 1853, for Madeira, and arrived there on the 1st of January,

and in London on the 16th of March—*East-Africa Mission*: the Rev. Dr. Krapf left Mombas on the 11th of October 1853, arrived in Germany on the 15th of December, and in London at the end of April last—*Bombay and Western-India Mission*: the Rev. E. Rogers left Bombay on the 24th of May 1853, and arrived in London on the 24th of October—*Calcutta and North-India Mission*: Mr. A. Acheson and Mrs. Acheson left Calcutta on the 12th of February 1853, and arrived at Blackwall on the 31st of May. The Rev. F. E. Schneider and Mrs. Schneider, the Rev. S. Bost and Mrs. Bost, and the Rev. J. J. Mayer, left Calcutta on the 23d of February 1853, and arrived in London on the 25th of June—*Madras and South-India Mission*: the Rev. Septimus Hobbs and Mrs. Hobbs left Madras on the 20th of December 1853, and arrived at Southampton on the 27th of February. The Rev. N. J. Moody left Madras in March last, by the overland route, on account of health, and arrived at Southampton on the 18th of April—*China Mission*: the Rev. T. M'Catchie and Mrs. M'Catchie left Shanghai on the 3d of October last, and arrived in London on the 28th of January—*British-Guiana Mission*: the Rev. J. H. Bernau and Mrs. Bernau, accompanied by Mrs. Lohrer, widow of the late Rev. J. J. Lohrer, left Bartica Grove on the 11th of May last, and arrived in London on the 30th of the same month.

Departure of Missionaries.

West-Africa Mission: Mr. W. Young left Plymouth on the 24th of April 1853, on his return to Sierra Leone, and arrived there in May. Mr. C. M. Hammond, Student from the Metropolitan Training Institution, Highbury, and Mrs. Hammond, left Plymouth on the 24th of September 1853, for Sierra Leone, and arrived there on the 13th of October. Mrs. Graf, wife of the Rev. J. U. Graf, and Miss Wilkinson, left Plymouth on the 1st of December for Sierra Leone, and arrived there on the 18th of that month—*Yoruba Mission*: the Rev. I. Smith and Mrs. Smith, on their return to Abeokuta, and Edward George Irving, M.D., Medical Adviser and Lay-Agent, embarked at Plymouth on the 24th of December 1853 for Lagos, and arrived there on the 19th of January last—*Mediterranean Mission*: Mr. J. Huber's

services having been transferred from the West-Africa Mission to Palestine, he embarked at Liverpool on the 24th of November for Beyrout, on his way to Nazareth, and arrived there on the 14th of December — *Bombay and Western-India Mission*: the Rev. Andrew Frost, M.A., St. John's College, Cambridge, late Incumbent of Meltham Mills, Yorkshire, and Mrs. Frost, left Portsmouth on the 15th of September for Bombay, and arrived there on the 30th of December. The Rev. Arthur Davidson, Student from the Institution, left Southampton on the 4th of October for Bombay, and arrived there on the 10th of November. The Rev. James Sheldon, Student from the Institution, embarked at Southampton on the 20th of March for Bombay, and arrived there on the 24th of April — *Calcutta and North-India Mission*: the Rev. H. D. Hubbard, B.A., Caius College, Cambridge, late Curate of Long Eaton, Derbyshire, and the Rev. William Keene, B.A., Brazenose College, Oxford, left Portsmouth on the 3d of September: Mr. Keene arrived at Calcutta on the 5th of January, and Mr. Hubbard three days afterward. Mr. W. Rebsch and Mrs. Rebsch left London on the 4th of August on their return to the Mission, and arrived at Calcutta on the 23d of November — *Madras and South-India Mission*: the Rev. T. G. Ragland, M.A., left Portsmouth on the 15th of September on his return to Madras, and arrived there on the 31st of December — *Ceylon Mission*: Mr. H. J. Barton and Mr. Joseph Sorrell, Students from the Metropolitan Training Institution, Highbury, and Mrs. Barton, left Gravesend on the 27th of July 1853 for Colombo, and arrived there on the 4th of December — *China Mission*: the Rev. Henry Reeve and the Rev. John Shaw Burdon, Students from the Institution, with Mrs. Reeve and Mrs. Burdon, left Southampton on the 20th of July for Shanghai, *via* overland, and arrived there on the 18th of September — *New-Zealand Mission*: the Rev. Arthur Stock, B.A., late Curate of Trinity Church, Islington, and the Rev. Leonard Williams, B.A., of Magdalen Hall, Oxford, and Student at the Institution, and Mrs. Williams, left Gravesend on the 15th of August for New Zealand, and arrived at Auckland on the 30th of November — *North-West-America Mission*: Mr. William Stagg, Student from the Institution, and Mrs. Stagg, left

Gravesend on the 11th of June for York Fort, and arrived there on the 17th of August, and at Fairford, their Station, on the 9th of October.

Ordination of Missionaries.

Fifteen candidates for ordination in connection with the Society, during the past year, have been admitted to Deacons' Orders—six Students from the Institution, Islington, four by the Bishop of London, one by the Archbishop of Canterbury, and one by the Bishop of Chester on letters dimissory from the Bishop of London; one Catechist in West Africa, and three Students from Islington, by the Bishop of Sierra Leone; one Catechist in Tinnevely, by the Bishop of Madras; one Catechist and one native student in New Zealand, by the Bishop of New Zealand; and one native Catechist in North-West America, by the Bishop of Rupert's Land.

Number of Missionary Labourers.

From the foregoing statements it will be seen, that during the past year two clergymen, the widow of one of them, one layman, and the wives of two clergymen, have been removed by death; twelve clergymen (one of whom has since resumed his labours), two laymen, and the widows of two clergymen, have returned home, all of them, with one exception, on account of ill-health: fifteen additional labourers — nine clergymen and six laymen — have been sent out; and three clergymen, exclusive of the one above mentioned, and three laymen, have returned to their labours. The number of clergymen and European lay teachers in connection with the Society as Missionary Labourers is 221: viz. Abroad—Ordained European Missionaries, 138; Ordained East-Indian and Native Missionaries, 24; European Catechists, Teachers, and others, 31; European Female Teachers, 13. At Home—Ordained European Missions, 14; European Female Teacher, 1; total, 221.

It will be seen from this return that the total number of Missionary Labourers is exactly the same as last year. But there has been an increase of four clergymen—two European and two native—and a diminution of four in the number of female European Teachers. The number of native teachers employed by the Society is about the same as last year.

Summary of the Stations.

Missions, 12: *Stations*, 118; — being

in Western Africa, 15; Yoruba, 7; Mediterranean, 5; Eastern Africa, 1; China, 3; Northern India, 23; Western India, 5; Southern India, 21; Ceylon, 6; New Zealand, 21; West Indies, 1; North-West America, 10.

A Summary of the Labourers, Communicants, and Baptisms, was given at p. 268 of our Number for June. The number of Adults and Children in the Seminaries and Schools, taken from incomplete returns, is 36,028.

Continent.

RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF THE RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT. THE following notices are collected from the Fifty-fifth Report of the Religious-Tract Society—

France.

The *Paris-Tract Society* has added to its list 17 New Tracts, 6 Children's Books, and a collection of Historical Pieces. The issues of Publications in the year were 1,002,747. The demand for Tracts has been from various religious and philanthropic institutions, as well as from ministers and lay friends. At one meeting of the Committee no less than eighty letters were read from various parts of France and other countries, requesting large supplies of Tracts. The Colporteurs bear testimony that the distribution of religious Tracts generally precedes the dissemination of the Scriptures. The receipts of the Society were 55,191 francs, and the expenditure 47,982 francs. Since the publication of the last Report of the Paris Society, its Committee have furnished information of its proceedings for eight months, which is highly satisfactory. During that time 750,000 Tracts have been issued. The receipts, including the balance in hand, have amounted to 35,000 francs. The expenditure has been 60,000 francs; being 25,000 francs, or nearly 1000*l.* beyond the usual receipts in eight months. The Paris Committee have thought it desirable to call the attention of Christian Writers to the importance of new and popular Tracts, suitable for the times. They have offered premiums of 8*l.* for the best Tracts on "What is a Christian?" "On the Christian Family," and "On Commercial Honesty." They have

received 61 manuscripts, some of which are considered to possess much merit.

The *Prize Tracts for France*—Two years since, the Society paid premiums for six Prize Tracts on important subjects. In reference to these works, the Paris Committee write: "You will not reproach us with having distributed too liberally your Premium Tracts; a certain portion of them were sold, and brought in from 25*l.* to 30*l.* The greater proportion were given away to Roman Catholics."

Strasbourg Evangelical Society—This active Institution continues to circulate a large number of Tracts and children's books. A grant of 10*l.*, in German Tracts, has been made to the Society.

The *Religious Book Society of Toulouse* has formed many additional Libraries in important districts, and has been much encouraged in its labours. During the year various new works have been published.

One work of great importance has been translated and published, at the request of the Religious-Tract Society, "The Earnest Ministry," by the Rev. J. A. James. A large edition of the work has been printed, and the Committee have paid for the free circulation of 1100 copies. The Toulouse Society has not omitted to supply their publications to the military proceeding to the East; and has, by every means in its power, scattered the good seed of the kingdom. The Committee have voted to the Toulouse Society, in the year, the sum of 200*l.*

Lyons—A correspondent in this populous city has directed the attention of the Committee to the state of its English Residents. They have considerably increased during the last few years. A grant of 1437 Books and Tracts has been made. In addition to the grants which have been detailed, Tracts have been voted to individuals for circulation; and two Libraries, value 5*l.* each, to ministers at Boulogne, for the use of English Residents.

A grant of 75*l.* has been made to M. Puaux, in aid of his works, which has enabled him to send 18,000 copies of his Tracts to ministers and friends in various parts of France, Belgium, and Switzerland. The Committee have also granted the sum of 10*l.* to Pastor Bernard, of Mulhouse, on his raising a similar amount for publishing, in German, six of M. Puaux's Tracts, for circulation in Alsace among people speaking that language.

The grants paid for France during the year have amounted to 1261*l.* 15*s.* 10*d.*

Spain.

The openings in this country for Religious Tracts have been but few. The Rev. Dr. Thomson (who has lately been removed from his useful labours) most anxious to secure every opportunity for the diffusion of Divine Truth, requested a grant, for a friend recommended by him, and 3500 Spanish Books and Tracts were presented.

Gibraltar—The Tract Society at this Station has been revived. The remittances for Books have been 30*l.*, and the grants in Tracts and Books have amounted in value to 15*l.* The errors of Mormonism are being propagated among the soldiers in garrison. Several pious officers proceeding to Gibraltar have had liberal supplies of Tracts for the military under their command.

Malta.

The Rev. C. B. Swayne, Secretary of the Malta Protestant College, has written, stating that the College Committee were desirous of presenting the Society's "Commentary on the Scriptures" to the oriental free students, about to leave the college, and to give "The Pilgrim's Progress" to the oriental pupils studying English. A grant of six copies of the "Commentary," and twelve copies of the "Pilgrim," have been granted for these students, at half price.

Italy.

The Committee hope that the Gospel is making progress in many parts of Italy. The translation of the "Companion to the Bible" has been completed, and 2000 copies will be printed. "A work of this kind," writes a correspondent, "is much needed in Italy." An Italian friend, residing in England, has recommended the publication, in a separate form, of "Diodati's Introductions to the Books of Scripture," in Italian. The Committee have authorised the issue of 2000 copies, and have promised to bear two-thirds of the expense of the first edition. Two Italian manuscripts have been recommended by the Rev. W. Carus Wilson, and have been approved, and sent to Italy, the Committee having voted 10*l.* in aid of their publication. An Italian translation of "The Happy Escape" has also been adopted. The Rev. W. Carus Wil-

son has also suggested the publication of a translation from the French, into Italian, of Professor Jalaquière's work on the "Evidences of Christianity," which many Italian friends are anxious to circulate. In aid of publishing this work the Committee have voted 20*l.* Likewise 10*l.* in aid of a translation of the "Life of Dr. Gordon." The Rev. J. D. Hales, of Richmond, has prepared for publication in Italian translations of two of M. Rous-sell's Tracts. Mr. Hales has proposed to give 5*l.* in aid of the issue of these Tracts. The Rev. R. M. Hanna, of Florence, has informed the Committee that Banyan's "Pilgrim's Progress," in Italian, has been issued. The translation of "The Philosophy of the Plan of Salvation" is nearly ready for the press, and a new edition has been printed of Mr. Bickersteth's Tract, "On Reading the Scriptures." The total grants paid for Italy have been 71*l.* 10*s.*

Switzerland.

Dr. Marriott has printed 206,500 Tracts, and has made large purchases of Tracts from several German Societies. The Committee, deeply impressed with the value of the Basle Depository and the labours of Dr. Marriott, have granted 350*l.* for the publication and circulation of Tracts, and in aid of the heavy expenses incurred by him in his frequent journeys in connection with their cause. They pray that the seed he so liberally scatters may bring forth much fruit, to the glory of our heavenly Father.

Basle Religious-Tract Society—The circulation of its Tracts for the past year has been only 13,990. The Committee have purchased from its stock Tracts to the value of 10*l.*, which have been placed with Dr. Marriott for circulation.

Lausanne—The Committee record with much sorrow the departure, from scenes of much usefulness, of their esteemed correspondent, the Rev. Charles Baup, professor of practical divinity in the Free School of Theology at Lausanne. The Committee have voted casts of cuts to the Lausanne Tract Society, for illustrating a useful periodical, entitled "Reading for Children."

Berne—A grant of 20*l.* in Tracts has been made to the Rev. C. de Rodt, of Berne. A Library has been formed in Berne, of English and French Books, which has been acceptable and useful to the readers. A grant of 5*l.* in Books,

has been made to the friends who superintend the Libraries.

The *Evangelical Society of Geneva* continues to send forth Colporteurs. The Committee have voted the sum of 30*l.* to aid these faithful labourers, one half being in the publications of the Toulouse Religious-Book Society, and the other half in the Paris Tract Society's "Almanack of Good Advice," which is very popular among the people. Any proceeds of sales by the Colporteurs are to be applied to the purchase of new publications. A grant also of 8*l.* has been voted to the Geneva friends, in Italian, English, and Russian Publications. The Committee at Geneva for the diffusion of religious publications among Italians, principally in the Swiss cantons, has been active during the year. An important work has been commenced in Italian, on the plan of the "Almanack of Good Advice" of Paris. The first edition was nearly exhausted at the close of the past year. The Committee have had much pleasure in voting 10*l.* in aid of its expenses, and 5*l.* in casts of suitable woodcut illustrations.

Germany.

The progress of the various Tract Societies in Germany is on the whole satisfactory, although there appears to be much difficulty in producing a general conviction among professing Christians of the real importance of the work. At the last Kirchentag held at Berlin, Pastor Müller spoke in the name of the deputies present from the Tract Societies, and stated that they had resolved to publish an appeal to the Protestant Clergy of Germany, to solicit their hearty co-operation in circulating their publications.

Prize Tracts—The Society's last Report stated that to encourage united efforts among the German Tract Societies the Committee proposed, at the Kirchentag at Bremen, prizes of 10*l.* for five Tracts on important subjects. A large number of manuscripts have been received; and, after a careful examination of them, five have been approved and printed. The Committee have paid the 50*l.* for the prizes, and 20*l.* for expenses incurred by "The United Tract Societies of Germany" for advertisements and correspondence. Dr. Marriott, of Basle, has acted as Secretary to the Union. A supply of 24 copies of "The Pilgrim's Progress," and "The Anxious Inquirer Directed," has been granted to the Rev. Dr. Seinkopff,

for "some poor but hopeful German countrymen" in England.

Bavaria.

Nuremberg Evangelical Society—The work of the Society, and its means of usefulness, are continually enlarging, and opportunities are presented, by its Colporteurs and other means, of sending its publications into Baden, Austria, and other countries. On the personal application of the Secretary of the Society, the Committee granted 10*l.* to aid the extended circulation of its "Evangelical Almanack," and 20*l.* in German Tracts, to replenish their Dépôt. The Rev. P. E. Gotthell continues to devote part of his time to the translation and circulation of Tracts. He has printed the work for the Jews noticed in the last Report, "Messias, the Hope of Israel," which appears to be well suited to the present state of the Jewish mind.

Wurtemberg.

The Committee of the *Stuttgart Tract Society*, by the help of the paper voted to them by this Society, has printed "The Life of Martin Boos," and "Gosmer's Primitive Christianity," which will be sold at a low price, to secure a large circulation. During the past year the Stuttgart Society has circulated, principally through its six Colporteurs, 201,137 Tracts and Books; being an increase of 43,700 upon the previous year. They have also published coloured and interesting prints on Scriptural subjects. In the year 1852, 111,054 copies were sold or given away; in 1853, 159,015; shewing an increase of 47,961 copies. The works of the Society have extensively made known the Gospel.

Dr. Barth, of Calw, has reported the progress of his labours in the publication of his Scriptural Works, and states that several of his books have been printed in about fifty languages.

In May, Dr. Marriott visited the principality of Hohenzollern, in the south of Wurtemberg, but now forming part of Prussia, to promote the circulation of Tracts. He found a great revival of pure religion among many who had been Roman Catholics. The Tracts sent them had been read with benefit, and afterwards circulated in adjacent parts. They continue to receive from the Society, through Dr. Marriott, a large supply of Tracts, and also Books suited to their present state. Professor Schircks, of Rhoden, in Homburg, has received 5*l.* in Tracts from Basle.

Hamburg.

The *Lower Saxony Tract Society*, at Hamburg, has printed in the year, and purchased, 395,000 Tracts. About 382,000 have been distributed in various parts of Germany. They have had four Colporteurs labouring for part of the year. The Society's receipts have been 500*l.*, its expenditure 480*l.*

Efforts have been made to establish Auxiliaries throughout Germany, and in most of the leading towns, and in many country districts, the Society has dépôts. The number of these Auxiliaries has increased considerably during the year. The Society has been enabled to continue its loan-tract efforts to a considerable extent. A very large number of Tracts have been distributed on board the emigrant ships leaving Bremerhaven, and persons speaking various languages have heard the Gospel in their own tongues.

The Committee have paid to the Lower Saxony Society during the year 200*l.*; half of that sum being a balance of the grant mentioned in the Society's last Report. The Committee have also paid 16*l.* 13*s.* 4*d.* for a new edition of Dr. Keith's "Evidence of Prophecy." They have also granted pictorial illustrations for a new edition, in German, of "The Pilgrim's Progress."

The *Hamburg Tract Society*, conducted by the Rev. J. G. Oncken, has printed 751,000 copies of various Tracts in the year, and only about 100,000 remained in hand. The receipts of the Hamburg Society have been 284*l.*, and the expenditure 493*l.*

The Committee have paid a grant of 225*l.* to the Society; and a supply of 420 Tracts has been given to the Rev. William Middleton, of Hamburg, for distribution among British and American Sailors.

Bremen — The Rev. Ludwig Jacoby has applied for a supply of Books and Tracts, for the use of some English Workmen in a porcelain manufactory, about eighteen miles from Bremen: 2150 Tracts and Books have been placed with Mr. Jacoby for this object.

Bremerhaven — The Rev. Pastor Dreier has reported that 114 Libraries have been established on board emigrant and other vessels—averaging twenty-nine volumes each; of which 108 were sailing at the time he made his report. The Libraries are under the care of captains, many of whom take much interest in the moral and spiritual welfare of their men. The

Committee have voted 42*l.* in German Tracts and Books, in aid of the formation of Libraries.

Belgium.

The *Belgian Evangelical Society* is in active operation in the midst of four millions of people, twelve thousand of whom are nominally of the Protestant Faith, the rest being Romanists. It employs four Colporteurs, and has a Tract and Book Dépôt. The work, by Dr. Malan, "How can I enter the Church of Rome while I believe the whole of the Bible?" has been issued, and the Society's grant of 50*l.* has been paid. The French "Concordance to the Testament," in aid of the publication of which the Committee contributed last year, has been issued. The Rev. E. Panchaud has informed the Committee that the twelve copies of the first volume of Messrs. Bonnet and Baup's "Commentary on the Scriptures" has been found truly acceptable to poor pastors, to whom they have been presented. The Committee has voted the same number of copies of the second volume of the work for the like purpose. The Rev. J. J. Jaccard, of Heigne Jumez, has furnished an interesting statement of his tract labours. The Society's "Commentary on the Scriptures" has been presented to M. Jaccard for his own use. A new Society has been formed at Brussels, called "The Young Men's Christian Association;" its object being to unite Christian young men in good works, as well as to draw them off from the temptations of the world. The Committee have provided Books to the value of 5*l.*, as a commencement of a Library for the benefit of the members, and Tracts to the value of 5*l.* The total grants to Belgium have been 155*l.* 11*s.* 5*d.*

Holland.

At Rotterdam the Society continues to prosper, and during the past year, by sale and gratuitous distribution, they have circulated 145,380 Tracts and children's publications, many of which contained various new works published during the year.

The Committee are happy to co-operate with these friends at Rotterdam in furnishing them publications for translation, and in continuing to publish the Dutch juvenile works. The Rev. William Jamieson has circulated many Tracts among the English, which have generally been well received. He has had the translation of "The Sea Sermons" re-

vised, and they will be shortly published. A further supply of 2100 Tracts for railway labourers has been sent to him.

Sweden.

At Stockholm a Committee has been formed, and an arrangement has been made for the delivery of the stock of Tracts and Books which were in the late Mr. Keyser's hands to the new Committee. The Committee have voted 6*l.* 10*s.*, in aid of printing a large edition of "Come to Jesus;" and have assured their friends of their willingness to co-operate with them in zealously spreading Christian Publications throughout Sweden. English Books for translation, value 5*l.*, have been sent to the Corresponding Committee. The Committee have voted to Mr. C. O. Rosenius, of Stockholm, at cost price, 2000 sets of impressions of the woodcuts in the royal edition of the "Pilgrim's Progress," for a translation of the work in the Swedish Language.

Denmark.

At Copenhagen "The Christian Warfare," by Dr. Vaughan, has been published; and 200 copies, at the cost of the Religious-Tract Society, have been sent to the Lower Saxony and Hamburg Tract Societies, for the use of the Danish People who are there. The Committee have voted 10*l.* to Mr. Forster, in aid of new Danish Tracts; and 2800 English Tracts for men engaged on the railways forming in Denmark.

Prussia.

The Berlin Tract Society states that the total issues, since 1816, have been 4,800,000 copies. The receipts for the year had been 300*l.*, and the expenditure about 296*l.* In consequence of the beneficial effects of the Society's Operations, it has received the sanction of the Government, and the king has granted it the privilege of a corporate body, and exemption from postage in the transmission of its publications. The Rev. G. W. Lehmann and his friends circulate about 2000 Tracts every sabbath day, chiefly from house to house. They have much evidence that their labours have been productive of good, new converts by these means having joined the Church of God. A grant of 20*l.* in German Tracts has been sent to Mr. Lehmann. The venerable Pastor Gossner, of Berlin, has written to the Society, regretting the want of a good variety of small books

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for the young, in German, and expressing his wish to translate some of the Society's Works. The Committee has sent him specimens of juvenile works, and has voted 5*l.* in aid of the object.

Prussian Silesia.

During the summer Dr. Marriott took a long tour through Silesia, to ascertain the state of the people, and the possibility of circulating Tracts among them; and the Committee cheerfully complied with his recommendation, and voted 10*l.* to Mr. Wachler for the publication of M. Gossner's Tract, "The Way of Salvation," in Wendish; and 20*l.* in German Tracts to the Moravian Brethren.

Rhenish Prussia.

Bonn—The Rev. William Graham has brought before the Committee the openings he possesses for usefulness among the students in the University. The Committee have voted to Mr. Graham Books to the value of 15*l.*, and 3000 Tracts for the use of the young men for whom he feels so deeply interested.

Dussenthal—The friends connected with the Orphan Institution at Dussenthal, under Count Von der Recke, have applied for a supply of suitable casts of cuts for use in their "Child's Magazine" and "Juvenile Tracts." A grant of 5*l.* in casts has been made.

The Elberfeld Evangelical Society—The Society has availed itself of the grant of 25*l.*; being the moiety of the expense of stereotyping a series of Tracts, amounting to thirty-three sheets. This plan will much relieve the local funds, and prevent the necessity of keeping a large stock. The Rev. Pastor Koch has reported the formation of the *Oberland Publication Society*. Its object is to convey, through the press, the knowledge of salvation through the Upper Prussian Rhine province of Berkenfeld, in the Duchy of Oldenburg. The population in most places contains a large portion of Roman Catholics. Already thirty Branch Dépôts have been established for the sale of religious works. The Committee have aided this new cause by a grant of 10*l.* in German Tracts.

Grand Duchy of Baden.

Carlsruhe—The friends connected with the Evangelical Mission have acknowledged the Society's grants which have much encouraged them. The Committee

furnished them with 19,000 German Tracts, nearly the whole of which have been distributed. Further grants of Tracts, to the amount of 201., have been made.

The total grants for Germany during the year have been 1045*l.* 12*s.* 9*d.*

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

PANNEVILLEI DISTRICT.

IN addition to the notice of this District contained in our last Number, we give Mr. Tucker's

Report for the year 1853.

On reflecting upon the proceedings of the past year, I feel persuaded, that, if I could only draw a faithful sketch of the whole, so as to lay before the Christian public all that has taken place in the Panniveilei district during the year 1853, many hearts would be lifted up to praise the Lord for the blessings He has bestowed upon these poor people.

In order that the Committee may understand the extent of my employment, I will first picture what has been done in the way of pastoral work; and secondly, in itinerating the district.

I. Pastoral.—In referring to the report of last year, it will be found that I pointed out the extent of the harvest compared with the paucity of labourers. I am now thankful to state, that, through God's gracious providence, the Committee have been led to appoint the Rev. J. Whitchurch to the northern division, to be for the future called by the name of the Panikullam district. This has at once relieved me from the charge of a great number of people living at a long distance from the centre of my work, and has afforded me an opportunity of giving more attention to the pastoral work connected with the Panniveilei church.

I have also, with the sanction of the Committee, given over the charge of a congregation of a hundred and forty souls at Manalkadu to the Rev. E. Sargent, because that village is properly within the limits of the Palamcottah Mission district.

In consequence of the above arrangements I found time to commence, at the beginning of the year, a bi-monthly lecture on geography to the catechists, readers,

and the first class of the boarding-school children, the average attendance at which has been sixty persons.

When at home, every Wednesday I have given a lecture to the catechists, at noon on the evidences of Christianity, and in the evening on prophecy.

Morning prayers have generally been conducted by me in the Panniveilei church at half-past seven o'clock, when I have embraced the opportunity of giving the schoolchildren, about a hundred in number, an exposition on the Scriptures. The subject for the past year has been the Gospel of St. John.

The monthly instruction, one day for the schoolmasters, and two days for the catechists, has been carried on as usual. Ancient history, geography, and a critical exposition of the first six chapters of St. Matthew, the subjects for the former; geography, and the first six chapters of Genesis, for the latter.

Moreover, with money from the Panniveilei Local Missionary Society, each catechist and schoolmaster has been supplied with a copy of Barth's Church History, Pilgrim's Progress; and every catechist only with a copy of Rhenius's Body of Divinity, Rhenius's Evidences, Bower's Moral Law, and his Exposition of the Creed. The majority of the above-mentioned books were purchased at a reduced price from the Madras Tract and Book Society. I beg here to return thanks, in the name of my catechists and schoolmasters, to the Committee of the Madras Tract and Book Society for their liberal grant of books at a reduced price.

Occasional visits to the sick have afforded me an opportunity of seeing something of the results of Missionary labour among the people. During the past year I have met, among these poor people instances of faith in God, resignation to the Divine will, and hope of immortality, which ought to put to silence the boldest cavalier, and encourage the most desponding labourer in the Lord's service.

At one time I had occasion to suspend for a month nearly two hundred persons from the Panniveilei congregation, for irregularity in attendance upon the means of grace; but that act had the desired effect of leading the more careless to reform, and, at the expiration of the month, every one who had been suspended came earnestly requesting to be re-admitted into the congregation.

The attendance at the Lord's-supper

every month has increased during the year from eighty to a hundred and twenty persons in the Panneivilei church alone; and in some of the distant villages there is a proportionate increase of communicants. Moreover, I believe that a much more devotional tone of mind is gradually spreading throughout all the congregations. Isolated cases of apostasy have taken place, but nothing more than must be reasonably expected where the external pressure against the profession of Christianity is so great.

A short account of two recently-established congregations will, perhaps, shew what is going on.

1. Kalangkary—This is a village about eighteen miles west of Panneivilei, on the northern bank of the river Tambaravanny. The soil in the neighbourhood is good, and the country around studded with palmyra trees. Nearly all the inhabitants are of the Shanar caste, gaining their livelihood by cultivating dry grain, and climbing palmyra trees.

2. Kylasapuram—This is a village situated about fifteen miles north of Panneivilei, in the centre of the black cotton soil. It contains about fifty families of the Natthanthè Shanar caste. One man, by the name of Nulla Tumbè, has been a Christian many years, but he has resided only about ten years at Kylasapuram. He was, however, very careless respecting his soul's salvation, for the first six years of his residence there, but at last his conscience would not let him rest, and he became a regular attendant at church in a neighbouring village. The religious profession of this one man led me to the village, and upon my first visit, finding the heathen disposed to listen to the gospel, I frequented the place as often as I could spare time to do so. At first we made but little progress—a family now and then gave up devil-worship, and placed themselves under Christian instruction—but now, partly through the influence and exertions of the above-mentioned Nulla Tumbè, and David of Panneivilei, together with the teaching of the catechists, and the effect of establishing a school, upwards of a hundred souls are under instruction, and many of them baptized and confirmed. Among the number is Vathamootthoo Nadan, the headman of the village, a man full of faith and good works; as an instance of which, he gave the poor persecuted Christians of Kalangkary thirty-

five rupees to help to support them; and when the Christians' houses of Kylasapuram were accidentally burnt down, he gave them a large rick of straw, of the value of thirty rupees, to help them to thatch their newly-erected huts.

A substantial church has been erected at Kylasapuram, and was opened at the close of the year, to the great delight and satisfaction of the congregation. The Rev. Messrs. Moody and Foulkes were present on the occasion. There are yet several heathen residing in the village, but there is a great probability that they will all become Christians soon. Almost every month there is an increase of one or two families to the congregational list. I hope to admit, in the course of a few months, at least fifty additional communicants, in the above-mentioned two villages, to the Lord's-supper.

I would here mention two remarkable instances, I think I may say, of God's fighting, in His providence, for His people.

1. At Manakary, about two years ago, some Maravers, employed by the Brahmins of the Gramam, dragged a Christian out of his house by the hair over some rough stones, so that nearly the whole skin of his back was scratched off. Moreover, they pierced and broke his legs, and so ill-treated him that the poor man died a few days after. The parties who committed this cruel deed were tried, convicted to prison, and have since died—five in number—in prison. The heathen neighbours themselves say that this is the judgment of God upon them for their cruelty. The poor man who was murdered had previously visited Madras with a petition to the court in behalf of his relative, who had been sentenced to imprisonment for five years on a false complaint that he had stolen a sheep. The sessions judge, Mr. Frere, on re-examining the case, was so satisfied of the man's innocence, that he immediately released him. The Brahmins were so enraged with the man for thus going to Madras and getting his relative out of prison, that they sent some Maravers to treat him as above stated, and had also intended to kill another old man, in order to get up a counter complaint, but the old man heard of it and hid himself.

2. In a neighbouring village, by the name of Parpanathanangalum, a few Maravers placed themselves under Christian instruction. Soon after they had done so,

the merasdar, by name Moothoosamy Karialan, insisted upon the head Maraver, a heathen, turning the new converts away from their office as watchmen. In consequence of this, a respectable man of this place took compassion on them, and employed them to watch his paddy-fields. Moothoosamy Karialan, hearing of this, instigated other Maravers to go and steal grain out of the above-mentioned paddy-fields. In consequence of this a fight took place, and, through the stronger influence of Moothoosamy Karialan, the Christians were sent to prison. They are, however, now released again; but the greater part of Moothoosamy Karialan's lands are become worthless through the enlargement of a tank on the borders of which are his paddy-fields. This severe loss has subdued his opposition, and now he has called upon me and given back the Christians their watch, promising never to oppose Christianity for the future, and actually listened patiently for two hours while I explained to him the leading points revealed in the word of God. I trust his loss will be only temporary, but there is a prospect of his losing upwards of a thousand rupees per annum by the raising of the tank by government.

The village of Adeikalapuram, established with money sent out from England by the Misses Brown of Islington, is going on satisfactorily, as far as its spiritual growth, for which I am very thankful. A church, thirty-six feet long by twenty feet in breadth, has been erected and opened for divine service. Many families have settled there, but, in consequence of the almost failure of the dry crops, and total failure of their paddy crop, I fear the poor people will be obliged to wander here and there to obtain a livelihood.

Preparing candidates for confirmation may be classed as one of my pastoral avocations. The Bishop of Madras held a confirmation on the 31st of July, when he laid his hands upon two hundred and forty persons, and afterwards gave the newly-confirmed converts a stirring address on their respective Christian duties, pointing out, in clear terms, the character of those who are Christians indeed. After the service the bishop also addressed the catechists for about half an hour, and likewise gave some very good Christian advice to the people and their children.

We were favoured, in the early part of the year, with a visit from the Bishop of Victoria. His opinion of the Mission will probably appear in print. He gave an excellent exhortation to a congregation of seven hundred people assembled in the Pannevillei church.

II. *Itinerating Proceedings* — Under this head I include the weekly visits of catechists and readers to the heathen villages, the distribution of tracts and Scriptures among all classes, the itinerating of two pilgrims constantly among the heathen, and my own occasional visits to places where the dark and dismal reign of Satan abounds.

I believe it is imagined by some of our friends, that, with the exception of Sunday duties, we Missionaries have little to occupy us. In order to remove this impression, I will just enumerate what, by God's gracious help, I accomplished a short time since in an itinerating journey of ten days—I preached twenty-six times, baptized twenty-two persons, and examined six schools and a number of candidates for the Lord's-supper, besides travelling on an average seven or eight miles a-day. This is an example of the Tinnevely Missionary's employment. An occasional visit from a friend enables me to enjoy a day of rest, but I am generally employed from morning till night in actual Mission work. Giving medicine to the sick three times a-week occupies no small portion of my time; but I have frequently perceived the advantages of this in the occupation affording me an opportunity of calling many to repentance. Moreover, I scarcely ever visit a heathen village but I find some one come forward and acknowledge that he has received medicine from me at some time or other. This of course leads to a friendly feeling between the people and myself.

The monthly Missionary meeting has been kept up at Pannevillei. The attendance has not been so great as I could wish, yet I feel that by this a growing desire to spread the knowledge of the Gospel among all people is promoted, and one little fruit has sprung out of it—the establishment of a Juvenile Missionary Association, to which poor native Christian children contribute upwards of a rupee and a-half per month. The monthly meetings have, moreover, contributed to help an increase in the collection at our annual meeting.

The two pilgrims take the glad tidings of salvation into many dark places of the district. Their journals, and those of the catechists, indicate that idolatry is losing ground in the affections of the people.

A great many portions of Tamil Scriptures, and about four thousand tracts, have been distributed among the converts and heathen. I believe that very few Hindus would grieve at the utter downfall of idolatry and devil-worship. May He who has declared that the idols shall be "utterly abolished," and that "all power is given unto Him in heaven and in earth," soon bring to pass that blessed period, when "the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ!"

TRAVANCORE AND COCHIN.

We now proceed to review the Missions on the Malabar coast, in the kingdoms of Travancore and Cochin, native states, not under the direct rule, but within the limits of the political supremacy, of the East-India Company. Travancore, occupying the south-western extremity of Hindostan, contains a population of 1,011,824; Cochin, to its north, of 288,176.

TRAVANCORE.

General view.

Travancore is separated from Tinnevely by a range of lofty hills covered with jungle. It is a fertile and well-cultivated province, possessing great beauty of character. Above are the mountains covered with forests, yielding valuable timber and aromatic gums, and as their spurs are thrown out towards the coast, forming an upland district of hill and valley, in which the mountain villages lie concealed among the dense jungle, while in the plains below are the beautiful back waters fringed with cocoa and areca-nut trees. The population is of a mingled character, consisting of heathen, Syrian Christians, Romanists, and the slave population, of which

there are not less than 200,000. We have in this region five Missionary districts, designated respectively by the names of the central stations, viz. Cottayam, Pallam, Mavelicare, Tiruwalla, and Allepie. These districts, at the commencement of the present year, were occupied by eight ordained Missionaries, two of them being natives.

There has been, during the last year, some increase in the numbers under instruction. This is the more satisfactory, because the Mission has had to contend with hindrances and vexatious interferences of various kinds, calculated to exercise a discouraging effect on inquirers, and to repress for a time the work of conviction. These hindrances may be traced to that Brahminical influence which is so potent in the kingdom of Travancore. The numbers under instruction at the close of 1852 amounted to 4683, of whom 255 were unbaptized. At the close of 1853 they number 4897, of whom 290 are unbaptized. The communicants have increased from 1216 to 1230.

The information we have received from this Mission-field is far from being as full as we could have wished. Such as it is we introduce it.

COTTAYAM COLLEGE.

This institution continues under the charge of the Rev. E. Johnson, who, in a letter dated April 2, 1853, expresses himself well satisfied with the conduct and progress of the boys. The only document we have in connection with the college is a brief report from the Rev. Messrs. Peet and Harding as to the results of an examination held on Tuesday, March 22, 1853.

On Tuesday, the 22d, our duty led us to undertake the half-yearly examination of the youths taught in the college at Cottayam.

The number of boys in the college, and examined, is as follows—

1st class	7
2d „	10
3d „	12
4th „	11
—	
	40

The examination, chiefly of the first and second classes, lasted several hours; and, with the exception of grammar, the boys passed with credit.

It was manifest that those in charge had done their duty, and the pupils had benefited by their instructions. We trust that, though the College education is not at present of a high order, yet, as it is sound and scriptural, it will prove of lasting benefit to all the youths, and form the groundwork of an education that may fit many of them for usefulness hereafter.

COTTAYAM DISTRICT.

The Rev. H. Baker, sen., continues in charge of this station. We regret to state that his health is much impaired under the effects of his long and valuable labours. We find that the congregation consists of 744 persons, of whom 723 have been baptized, and no fewer than 250 are communicants.

PALLAM DISTRICT.

The Pallam district, including the interesting work going forward among the Hill Araans, continues in charge of the Rev. H. Baker, jun. The total under instruction in this district amounts to 1560, of whom 1392 are baptized, and 333 are communicants.

MAVELICARE DISTRICT.

The Rev. J. Peet continues to superintend this district, assisted by the native minister, the Rev. Jacob Chandy, who is stationed at Kodawalanya. The numbers under instruction in this district amount to 937, of whom 880 are baptized, and 250 communicants. It is with much regret we have to announce the death of Mrs. Peet, which took place at Ootacamund

on the 18th of April last. She fell asleep in Jesus. Amidst the trials and difficulties connected with his Missionary work, the Lord has been pleased to dispense to Mr. Peet one of those sad bereavements to which all are liable. May proportionable aid be granted to him! The following is Mr. Peet's

Report for the year ending Dec 31, 1853.

During the year, we have, in this Mission, largely verified the fulfilment of God's promises, in His care of, and mercy shewn to, this infant branch of the Redeemer's Church.

In the beginning of the year, the outward state and prospects of the Mission were perplexing and gloomy. In common with the other inhabitants of these districts, our people had—and during the whole year have had—to endure much privation from scarcity of food; yet they have not been permitted to perish from the land, and now have a speedy prospect of partial alleviation from the crops just ready for the sickle. But, in addition to famine, our people were placed under the ban of persecution, and had to endure numerous hardships; though, by God's blessing, the more open persecution has lately been stopped, and our people, though now opposed, and occasionally injured, are freed from those heavy trials and losses they had to suffer before.

But what is the result of all? From pressure of actual want, two persons returned to their heathen family for support; but as this involves connection with idolatry, they have been suspended, and may, perhaps, be cut off from the Church.

Persecution has performed its usual work of strengthening the people and increasing our ranks. Not to speak of numbers from the Syrian church—of whom, on account of peculiar temptations, I do not speak with confidence, nor place them in our statistical accounts—I am at the same time enabled to record, and do so with thankfulness, that many have learned to put off Mary and put on the Lord Jesus, and that numbers, not nominally in our church, are learning and receiving with joy the true doctrine. Clothed, and in a right mind, sitting at the feet of Jesus, is the posture of many,

we hope and believe, of the still called Syrians in those parts; and this has been effected through the agency of the Church Missionary Society.

Of the heathen, seventy souls have this year been added to our church, and the whole machinery of the Mission has been in full operation, which has caused a large amount of Christian and useful knowledge to be diffused throughout the district; and all this, in the midst of severe domestic trials and waning personal health. But it is the glory of our cause that it never has been largely advanced by might or power. It was begun, is carried on, and this dispensation shall be completed, by the few, the feeble, the despised, in order that Christ may have the more glory.

On Sunday, July the 18th, I rose very early to fulfil engagements at an out-station. From want of being able to take proper rest, I felt both unstrung and very poorly; and, as the monsoon was descending in torrents, a sense of imperative duty alone caused me to venture out. After a long and disagreeable journey, in an open conveyance adapted to the jungles and narrow paths, I arrived, chilled and nearly drenched, at the house of one of our people, where I purposed to perform a baptism. The house and surrounding out-houses were so situated as to enable some twenty-five or thirty people to stand under shelter and see all that was done. A glance made me aware that the people who filled the houses were composed of Christians, Mahommedans, heathen, and Papists. Upon entering a large-sized verandah, or open room, I saw the candidate clothed in white, and sitting in the posture of one of the idols frequently seen in this country or in pictures, and before whom daily *pūja*, or sacrifice, is performed. She was a woman of some fifty years of age, stone blind. Her heart had been hardened, and the eyes of her understanding were long and wilfully closed against the light of the Gospel. She had been frequently entreated to come to Christ by her own son; but she repelled him with scorn, and heaped upon him vile abuse. But, in course of time, she softened so much as to condescend to go and dwell in his Christian house. This brought her under a course of regular instruction; and, by the aid of the Holy Spirit, she at last received Christ into her heart, and desired to be admitted

among His people. Her countenance and speech told how welcome I was; and, after making an open profession of her faith, I administered the rite of baptism, and gave a suitable address to the surrounding people. Such was the fruit of the prayers and entreaties of a pious son; and this is a specimen of several cases that have occurred this year in our Mission.

TIRUWALLA DISTRICT.

The Rev. J. Hawksworth continues in charge of this district, assisted by the Rev. George Mathan, who is located at Mallapalli. The number under instruction in the district amounts to 803, of whom 789 are baptized, and 220 communicants.

The Travancore Slaves.

In Mr. Hawksworth's report of this Mission, dated April 30, 1852, reference is made to the slaves of Travancore, and the efforts being made for their instruction. They are supposed to amount to 200,000, and their pitiable and degraded condition will be at once collected from the following document, which has appeared in the "Madras Church Missionary Record" for February 1854, pp. 52, 53—

The accompanying answers were given unpremeditatedly in Malayalam, and written down by me in English at the time. I should say the manner in which these answers were given was most satisfactory, and interested me very much. There was no attempt to represent things as worse than they actually are, but rather to soften the case.

The two men who gave these answers came to me at my request, and answered in the presence of another native, who explained my words occasionally, when necessary.

Questions by a Missionary, and answers by Travancore Slaves, taught in a school of the Church Missionary Society.

Q. What think ye of Christ? A. He will save us. Q. Is He man or God? A. God. Q. Can we see God? A. Yea.

Q. How? A. With the heart. Q. Can we see Him with the eye? A. We cannot now. Q. Did not the disciples see Christ? A. Yes. Q. How was that? (He being God.) A. He came among us (men) and walked with us. Q. Had Christ hands and feet, &c., as we have? A. Yes. Q. What nature had He? A. He took ours. Q. Whom did Christ come to save? A. 1. All men. 2. Those whom God chooses. Q. Will all be saved? A. No, only those who know God. Q. Does Christ save the righteous or the unrighteous? A. The unrighteous. Q. If Christ saves sinners, may we continue to live in sin, and be saved? A. No, we must live according to the commandments of God. Q. How many commandments are there? A. Ten. Q. When praying, do we sometimes take God's name in vain? A. We must pray with our heart. Q. If a thief becomes afraid of God, and lessens his stealing, is it enough? A. No use—must obey God's commandments entirely. Q. If the thief, hearing this, gives up thieving, will he be saved? A. He must beg pardon. Q. Yet all cry for pardon at death? A. Should cry before. Q. But the thief on the cross cried then, and was saved: how was that? A. By faith. Q. Can we obey precisely? A. Only by God's grace. Q. Can we think holy desires without this? A. We cannot. Q. Who puts these holy desires into our minds? A. The Holy Spirit. Q. You have spoken of God, of Christ, and of the Holy Ghost: are there three Gods? A. No, only one God. Q. Can you read? A. No. Q. Why not learn? A. No time—work by day, watch by night: our children teach us commandments and prayers. Q. What are your wages? A. Three-quarters of edungary of paddy for adults above fifteen years of age—man and woman equal. Q. What are the wages of the slaves in other districts? A. In Pambardy Chambakaree, Menerdum Nerdunkunna, in the Chaganacherry district, half edungary, with a trifling present—onum once a year. Q. In sickness, is relief given by masters? A. At first a little medicine, soon discontinued: no food is given during sickness by masters. Q. What is your food? A. The leaf of a plant called *thagarah* boiled, and for six months roots of wild yams are dug from the jungle. Q. How do you get salt? A. Exchange one-sixth of the paddy (i.e. daily wages in

rice) for a day's supply of salt. Q. And for tobacco? A. Give same quantity of paddy for tobacco. Q. How, for extra expenses, such as weddings, &c. A. Borrow, and repay at harvest, when we get gleanings. Q. Are slaves sold, and transferred to other countries or to distant districts? A. Four days ago saw a man and woman, and two children, about seven and five years old, bought for sale. Q. In your neighbourhood are wives and children separated from the father by these sales? A. It sometimes occurs: have known cases where the wife and children have been taken away. In one case the man followed: he was beaten and driven away. The Wattacherry Syrian-Christian family have slaves. They had four slave women, who were married: these women were compelled to separate from their husbands, and to take others chosen for them by their masters. Q. Are slaves' children brought for sale? A. About six months ago two children were brought, and sold. Afterward relatives came to take away: master would not suffer. Master's name, Thavalee Narayanan. Q. Are slaves sometimes chained and beaten? A. In our neighbourhood not now chained, but have known cases where slaves have been beaten, and disabled for work for months. Q. Do you remember any recent case of cruelty? A. Yes. Five days ago a Nair beat two of his slaves cruelly for being absent from their work for one day through sheer exhaustion, not having had a day's rest for a whole month. Q. In old age what support is given? A. When old age disables from work, no wages or support of any kind is given by masters. Q. How are children paid? A. Not having proper food, the children are weak, and unable to do hard work: therefore they are not paid any wages until fifteen years of age. Q. What is the age of your eldest boy, and what wages does he get? A. Twelve: gets no wages: learns in the school. Q. Can any slave send his children to school until fifteen years of age? A. The masters will not allow: lately four children were driven and beaten away from the School by the master (a Nair), who got to hear of their attending.

To this we add the following brief but interesting extract from a letter of Mr. Hawksworth's, dated September 7, 1853—

Last week a slave woman—who, some

months ago, was forsaken by her husband because she would attend the Sunday-school—died in peace. Her last words were, "I am entering heaven." She was the daughter of one of the men whose answers I forwarded about a fortnight ago, and the granddaughter of the very old man whose case was briefly noticed, I think, in a former letter. The grandfather and granddaughter are, I believe, with their Saviour; and of the father we have good hope that he knows and loves the truth. Such are some of the effects of the gospel among the slaves.

ALLEPPE DISTRICT.

The Rev. J. Harding remained in charge of this district during the year 1853. We regret that the ill-health of himself and his family has since necessitated his return to Europe. The numbers under instruction in this district amount to 513, of whom 493 are baptized, and 52 are communicants.

Various Missionary labours.

The following extracts from Mr. Harding's journals indicate the several classes of population among whom Missionary labours are carried on in Travancore.

March 8, 1853—I preached yesterday on the Jubilee of the Bible Society, and urged the claims of that noble institution on the congregation: text, "Lord, to whom shall we go?" &c (John vi. 68, 69.) The people seemed greatly interested in hearing of the extensive good that is being done by the Society, and contributed eleven rupees as their thank-offering for the "words of eternal life."

March 9—A Congany Brahmin called this morning to buy English books for his son, who is learning at Changanacherry, where an English school has been established by a high-caste native from Trevandrum. The father could neither read English nor Malayalam himself, but willingly received a tract in Tamil on the resurrection. He expressed his belief that the people would all one day become Christians, and listened, with apparently great interest, to what I said to him about the Gospel. I do not know a more painful sight than that of an interesting, honest inquirer after truth, convinced, but yet unable to profess his convictions;

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"not far from the kingdom of God," but drawing back through the strength of this world and the imperious authority of caste. There are thousands of such, I believe, in India—men who would rejoice to profess the name of Jesus, but for this dreadful barrier of Satan.

March 10—This evening two respectable Jews, one a Rabbi and the other a wealthy merchant, called to see me, and to purchase a few books. They wished particularly to buy two or three Hebrew Testaments for their children, which I much regretted I had not in my possession. They evidently feel very great respect for the English as a nation, though they think we have but little ground for our belief in the incarnation of the Son of God. These Jews particularly objected to the difference that exists between the genealogies of Matthew and Luke. The latter I told them was that of Mary's ancestors, while the former contained the account of Joseph's. But they have always an objection, or a different rendering, or some other obstacle; and we must evidently pray and wait, as our present chief duties towards Israel, until the Lord Himself take away the veil, and in His light they recognise Jesus as their long-expected Saviour.

March 29—Yesterday morning I visited Kawalum, and had three opportunities of addressing different people; first, six or seven Nairs; afterwards, about thirty slaves who were threshing paddy in the open field; and, lastly, fifteen or twenty Syrians and Chogans. A few more of the last mentioned have cut off their kumdbies, and are learning the elements of the gospel; and several others, at Kanady, are said to be only waiting until the harvest is reaped to join themselves to the church of Christ. Nearly all this class are dependent on the Nairs for their seed-paddy, and, in return, they give to these half of the produce of the harvest; so that, were any of the Chogans to join us between sowing and reaping, their lordly neighbours and creditors would take all. The Nairs also lend money, and in various other ways, from their possessing most of the land, and holding all the offices in courts and districts, exercise a paramount, and, if they choose, a crushing influence over Chogans and the castes beneath them.

April 26—I went this morning to the village of Arayawd, where I had been told the people were anxious to have a

school. The part I visited was near a large pagoda, in the neighbourhood of which were also the government offices of the district. In these I found a great many high-caste natives, who came outside as soon as I approached, and placed a chair for me under an overshadowing tree close by. Here, for some time, we discussed about the origin of evil; but, as generally occurs in such cases, without, I fear, any profitable result. The heathen will much rather argue on such points than listen with satisfaction to the plain statement of the blessed truths of the Gospel. They admitted that sin could not proceed from God; but then they could not or would not comprehend, on the other hand, that it only could originate in the creature. I endeavoured to illustrate the subject, by stating that we might sow perfectly good seed in the ground, and yet perhaps half of it would become injured, or perish; and the chief man amongst them at once made the feeling reply, that they had known this as a very painful fact during the few weeks that had just elapsed, as unusually heavy rains had in many places utterly destroyed all the paddy that was fast ripening in their fields. The natives are exceedingly quick at starting objections, and also in answering our arguments, but, alas! care little about the knowledge of the truth. Two or three days ago, when speaking to a young Congany Brahmin on the subject of the creation and the eternal existence of God, he asked the singular question, in what place the Creator existed before the formation of the heavens and the earth; implying, of course, that there must have been a dwelling-place for the Deity as far back—consequently eternal—as the existence of the Divine inhabitant. At Arayawd, I am sorry to say, there is no present prospect of a Christian school being established, as the Nairs said that they must have a teacher of their own caste, and wished their children to be instructed in the Shastrums, to neither of which propositions I could, of course, assent.

May 19, 1853—This morning I went to Kawalum and Kanady, where I had two or three good opportunities of preaching to many heathen and Roman Catholics. Ten more people here are about ready for baptism, and I hope they will, in a week or two, make a good confession of their faith at Allepie. I was occupied part of the time this morning in looking

out for a suitable place in which to build a little church for the converts of these two villages, and found one which I trust will answer admirably, as it is easy of access, and is situated exactly between the two districts.

May 23—Yesterday a very interesting young convert was received here into the outward fold of Christ's church. His parents are respectable Chogans, and he was the heir, also, to a good deal of property belonging to his uncle. About two years ago he began to attend one of our village schools, two miles from hence, and has ever since been *privately* reading and learning Christian books; for his relatives were all greatly opposed, and had threatened to use violent measures if he persisted in attending our church and schools. As he is of age,* however, I thought it right that the matter should entirely rest with himself, and, during the last eighteen months, have frequently spoken to him on the importance of his becoming a decided Christian. He knew well that to be baptized was equivalent to an utter renunciation of his family, and of all his earthly prospects; but he has wisely chosen the "better part," and on Saturday night came and requested that he might be allowed to sleep in the boys' schoolroom, as he had decided to be baptized the following morning. He is nineteen years of age, is quick and intelligent, and will, I hope, prove of service in bringing others to the knowledge of "the truth as it is in Jesus." As he cannot return home, he at present remains with the boarders in the school, where he will also have the opportunity of obtaining further acquaintance with the doctrines and duties of the gospel. May the Lord Himself "stablish, strengthen, and settle" him, and make him a "vessel of mercy" unto many!

May 31—Since writing the above, we have been called to experience one of the painful difficulties under which the cause of the Gospel labours in this land of iron bigotry. The young man just mentioned as having deliberately resolved to follow Christ was seduced from the Mission compound the third night after his baptism, and taken to his mother's house. In order to effect this, his mother and several male relatives had concealed themselves, about dusk, near the compound, at the time we were leav-

* Sixteen is the age of maturity in Travancore.

ing for a short walk. The youth unwittingly was also walking outside at the same time, when, after we were out of sight, his mother and friends came up to him, and having induced him, in a friendly manner, to accompany them about half a mile, the men took him by force to his home, and there he was kept nearly a fortnight, closely watched and guarded. After that time, however, he found an opportunity of escape, and immediately came here, and now remains in the school, without, I trust, any further annoyance or danger. I afterwards saw his mother, and endeavoured to explain to her the lawfulness and propriety of the conduct of her son, who, having arrived at man's estate, and voluntarily embraced the Gospel on conviction, was thus obliged to separate himself from those dearest to him on earth. He would willingly still live with his relatives, but their bigotry prevents him, as they refuse to give him food or clothing, or any support whatever. I could not but pity his poor mother, who wept with maternal sadness, because, she said, he was giving up all the good compounds to which he would be entitled, and she had no other son to inherit them. I directed her attention to that blessed inheritance which is incorruptible, and, if she but gains this by her present sorrow, how great will be her eternal rejoicing with her son, now disinherited of the earthly!

June 27, 1853—I went to Kawalum yesterday, where there was a large attendance at public worship, including six or seven respectable heathen. The heavy rains had caused the water to rise to a level with the church compound, so that the ground was very damp, and every thing outward uncomfortable; but we conversed on the love of God, and found refreshment and strength by waiting upon His name.

COCHIN.

The natural features and population of this little principality are in close affinity with that of the neighbouring province of Travancore. The town of Trichur, containing a population of 10,000, has been hitherto our only Missionary station, with two Missionaries, the Rev. H. Harley and the Rev. J. G. Beuttler. The numbers under instruction at Trichur and

its out-stations amount to 649, of whom 134 are communicants.

From this district we have full reports, which we proceed to introduce. The following are extracts from Mr. Harley's

Report for the half-year ending June 30, 1853.

In my last report I referred to the case of a Nambouri Brahmin, who had renounced heathenism and come under Christian instruction. He had been apparently ailing for a considerable time from an affection of the liver, which gradually undermined his constitution, and he at length expired on May the 10th last, at the age of about thirty-two years. An European doctor, who passed through Trichur, prescribed some remedies for him, and it was his belief that the Brahmin was suffering from an abscess of the liver. The remedies, however, failed of their end, and he gradually became a prey to the disease. His career, therefore, was cut very short; but I have every reason to believe that, previous to his decease, he had been enabled by faith to lay hold of the sinner's only hope, and, under this impression, I baptized him, after due examination, under the name of Simeon. He had been instructed by the readers in the principles of the Christian religion, and always evinced the utmost resignation and submission under all his bodily sufferings. His powers of speech being but feeble, it was sometimes difficult to make out the state of his mind. He said, however, that he never regretted having resigned heathenism, and that his sole trust was in the Lord for salvation. During my visits I frequently urged him to prayer, which appeared to be in accordance with his own feelings; so that I trust that, through the merits of the Saviour, he has been as a brand plucked out of the burning, even at the eleventh hour, and received into everlasting felicity. His widow and two young children have also joined the Christian religion, and are at present under instruction. As regards pecuniary means, they are left in a destitute state, as the Brahmin relinquished all his personal property on his renunciation of heathenism.

I now proceed to the half-yearly report of this Mission. The details of the

report may be comprised under the following heads, viz. Trichur, Mulicherry, and Putticaad.

TRICHUR.

Heathen.—The readers have continued their usual itinerations among the heathen, and a large number of tracts have been distributed at Peyramungalum, a village about four miles distant, on the high road to Kunnankullam, and where a school had been established some years ago: a heathen family, including thirteen individuals, have placed themselves under instruction. Many of the other heathen and Roman Catholics residing here have expressed a wish to learn our vedam, including about eighteen or twenty families; and they are anxious that a small prayer-house be built here, as Trichur is too distant for the women and children to attend the means of grace. I have appointed, at present, an assistant reader to instruct the heathen who have already joined. I have strong hopes that, through the means of grace afforded, they will all eventually relinquish their idolatry, and serve the only true and living God. The heathen here, who have already openly avowed to renounce heathenism, have attended our church on the Sabbath-day, notwithstanding the distance. They have, in consequence, had to encounter the opposition and derision of their neighbours. They still, however, continue to be instructed in the principles of our religion, heedless of such opposition. An infant child of one of the heathen here has been already baptized in our church, and I trust that the others will follow in due course. Besides these, the word of life has been largely distributed within the last quarter amongst heathen of all classes and castes. At the annual *purum*, or elephant feast, as it is called, which was held on April 19, I was enabled, with the aid of the readers, to make a large distribution of separate copies of the Scriptures and tracts. Some of the Brahmins at first made, as usual, a little opposition, but this soon died away, and many of the higher classes of natives listened with considerable attention whilst the readers were engaged in reading aloud works which exposed the wickedness and futility of idolatry. Many of the heathen present had come from far distances, so that we trust that the benefits of this distribution may be felt far and wide.

May the Lord make our feeble efforts instrumental to His glory!

The number of heathen who^a are at present under instruction amounts to sixty souls, including men, women, and children. During the past half-year I have baptized twenty-five children and one adult, together twenty-six individuals. The catechumens who are under instruction I hope to baptize when duly prepared. They are daily instructed in the principles of our religion.

Congregations.—At Trichur the number of souls amounts to 343, including men, women, and children; and of these there are eighty who are communicants. The class of persons forming the bulk of the congregation is chiefly from the Chogan caste, although a few Brahmins and several Nair families have been also baptized into the Christian faith.

I have just published, for the use of the native congregation, in Malayalim, an Exposition of the Moral Law, or the Ten Commandments, in which Christian duties are explained and enforced. A work of this kind has been very much needed, as the natives appear in general totally ignorant of the great extent of the Divine law. May the law be as the schoolmaster to lead some to Christ! Many members of the congregation live at short distances from us, and, owing to their daily avocations, we are precluded from seeing them on week days.

Schools.—The number of schools at Trichur amounts at present to six; namely, 1. Seminary, or English boarding-school; 2. Malayalim school (boys); 3. Ditto (girls); 4. Neduvilei; 5. Tamil; 6. Chelacotta.

Readers.—The readers daily itinerate according to a systematic plan which I have drawn up for their guidance, and through their means we would humbly trust that the knowledge of the Gospel will be extended far and wide. An elderly reader, named Jacob, who was employed for several years in the service of the Society, has been severely afflicted with paralysis, which has quite disabled him for active duties. I believe him to be a man of sincere piety, and he appears to bear his affliction with singular resignation. The Society has kindly given him a small gratuity, in consideration of his past services, through which he earns just a sufficiency for present livelihood. In his place, a reader from Pallam, recommended by Mr. Baker, jun., has

been substituted. The readers are directed to go more amongst heathen than Roman Catholics, as the former are not so inclined to a vain and disputations spirit as the latter, and are more susceptible to the truth. Their reports are delivered to me generally every Monday morning, and through their instrumentality the knowledge of the Gospel, I trust, continues to be diffused among the heathen. The Preparandi class I have been obliged this half-year to employ on special duty, until their places can be supplied. They continue to learn, also, as opportunity permits.

Church.—It had been our intention to have completed the tiled roof of the church before the setting-in of the monsoon, but the unusual severity and extent of jungle fever this year entirely prevented our procuring timber of the requisite sizes. Most of those employed in cutting wood were seized with fever, and suddenly died, and this operated as a panic on all the rest. Several died, also, to whom advances of money had been made, so that it will clearly be necessary to wait some months longer before the completion can be attempted. Last year, however, I was enabled to complete a neat stone porch, with three gothic arched doors, according to the plan given by an engineer, and also eight corner buttresses. The greater portion of the wooden rafters for the body of the church are also completed, to the number of seventy-four. A further addition of fifty is still required, as also laths to rest the tiles upon. At the end of the monsoon I hope to resume the work again. The ornamental parts of the church will be added at the completion of the wood-work.

MULICHERRY.

Congregation.—The congregation here continues the same as heretofore, and since my last return from Cochin I have twice visited this place. It is much cause for thankfulness that the Roman-Catholic families who have joined still remain in connection with the Protestant church, where the word of God is no longer a sealed book to them. Divine service was performed by me here on Good Friday last, March 25, and I preached from Psalm xxii. 16, 17, on the crucifixion of Christ. Had they remained in connection with their own church, they would on this day have been engaged in the vain and futile ceremony of kissing

a wooden cross. May the Holy Spirit lead them now to behold by faith the blessed Saviour stretched on the cross, and shedding His precious blood for their redemption! On Easter-day, March 27, I administered, after service, the holy sacrament to thirty-six individuals, having previously instructed them as to the nature of that solemn rite. I preached from Colossians iii. 1, "If ye then be risen with Christ, seek those things which are above." At the afternoon service I baptized two children of members of this congregation, and felt somewhat fatigued after two such full services. On the following day, in the morning, I took the reports of the readers and schoolmasters. The present reader, who has been acting alone for some months, in consequence of the withdrawal of the head reader to another station, was formerly brought up in the seminary, and writes and understands the English language. He, in conjunction with one of the schoolmasters, is in the habit, after the other duties of the day, of visiting the house of each of the members of this congregation in rotation, for family prayers and exposition of the Scriptures. It was formerly customary to have evening prayers at the prayer-house; but as many members could not attend, it was thought advisable to adopt the course above alluded to, and which is attended with more beneficial results. We trust that, by the reading and searching of God's word, the people may become established, strengthened, and settled in the faith. The people, I have every reason to believe, are sincere in their profession of Christianity. The headman I believe to be a sincere Christian, and well grounded in the truth. I lately performed the marriage of his eldest daughter in our church.

Schools.—Here are two schools. One is held at Mulicherry itself, in the porch of the temporary church, at which there is an average attendance of twenty boys. The other school is situated at Chengalai, about two miles distant, amidst the Chogan population, with an average attendance of fourteen boys.

PUTTICAAD.

Putticaad is situated eight miles from Trichur, and is on the high road to the Nilgherry Hills and Madras. In my last report it was stated that jungle fever was at that time raging to a fearful

extent, and that both the reader and schoolmaster had, in consequence, been obliged to leave the place. The monsoon having set in, the reader has now been able to resume his duties again at this place. The schoolmaster, who was temporarily placed here in charge, I have been obliged to dismiss, as he did not shew sufficient marks of diligence, and but few boys were collected. The reader is now in sole charge of the place, and the number of heathen at present under instruction amounts to thirty-two souls, including twenty-three adults and nine children. The reader is now instructing them in the principles of Christianity, but some months must elapse before they can be baptized. They are chiefly engaged in forest work, and do not return until the evening, so that they are instructed as opportunity offers. The people under instruction are of the Chogan caste, and live at a short distance from the village of Putticaad itself, on the border of the hills. There are, besides, several interesting classes of people, as the mountaineers, to whom the word of God has not yet been made known to any extent. As occasion offers, we are endeavouring to make known the Gospel among all. Thus, in these several ways, the seeds of Divine truth are becoming more and more extensively sown in these parts. May the Holy Spirit give an abundant increase!

Mr. Harley, having in the above report afforded us full information respecting his district, has furnished us with additional intelligence in his

Report for the half-year ending December 31, 1853.

We have been graciously spared to the close of another year, and would desire to be thankful for the blessings of health and strength still vouchsafed unto us. May a sense of the Lord's mercies, thus continued to us, lead us to a more unreserved devotedness to His blessed service!

In entering into a summary detail of this Mission, I may comprise the whole under the following heads, viz. Congregation; Readers; Out-stations; and Schools.

Congregation.

During the half-year that is past I have baptized thirty individuals, comprising adults and children; and there are twenty-nine more who are at present under instruction. Of the individuals baptized,

there were eight adults who chiefly reside at Peyramangalum, a small village about four miles distant, and who have been for some time under instruction. We anticipate a larger accession of converts from these parts when the means of grace can be more extended here. The opposition on the part of the heathen is still great.

There have been fourteen marriages in the congregation, and the number of deaths has amounted to five. During the former part of the half-year my time was a good deal employed in instructing candidates for confirmation, both at Trichur and Mulicherry. The bishop of Madras arrived here late in the morning of August 30th last. Being much fatigued with his journey, he deferred the confirmation until the following day. On Wednesday, August 31, the confirmation was held at the church in the morning, when fifty-four candidates, who had been previously instructed as to the nature of the solemn vows they were publicly called to make, were confirmed by the bishop, who gave a very solemn address in English, and which I interpreted in the Malayalim language. Through the Divine blessing, it will be calculated to do much good. I had issued tickets to eighty-seven candidates, including the people from Mulicherry, but these did not arrive, having calculated on the bishop's paying a visit to their station, but which the nature of his occupations prevented. The bishop examined the seminary, and gave an address to the readers and schoolmasters on the solemn nature of their respective duties, which was most appropriate, and calculated to produce much spiritual good. The bishop left Trichur about five o'clock in the afternoon for Palghat, en route to the Nilgherry hills.

The congregation are instructed in divine things as opportunities are presented. The sacrament has been regularly administered monthly, and the average attendance has been good. The members of the congregation at Trichur meet every night, at about eight o'clock, in rotation, at their houses, for mutual prayer and edification. This was a voluntary meeting on their own parts, and resulted from themselves. These meetings, I have reason to believe, have been attended with much beneficial result, and tend to union and spiritual profiting.

I have been engaged in my usual routine of duties, and no particular inci-

dents have occurred which need to be recorded under this head.

Readers.

The readers have been engaged in their itinerations among the heathen principally, so that through their instrumentality the seeds of Divine truth have been scattered far and wide. We still require more faithful men, constrained by the love of Christ, to make known His unsearchable riches among the Gentiles. It is much matter for thankfulness that a training institution may probably be opened, for the purpose of training up future readers and catechists for the Missions. The welfare of a Mission must, in a great measure, always depend on the efficiency of the agents employed; and in the course of a few years more we anticipate more efficient aid from native agency than we have hitherto derived.

It is usual for the readers to give their report to me every Monday morning, and at the same time they receive spiritual instruction. They have frequently been warned not to go in a spirit of contention, as is too common among the natives, in order to make known the salvation of Christ, but in a spirit of prayer, and so the Divine blessing will be abundantly vouchsafed. They have also been reminded that they are as "the salt of the earth: but if the salt have lost his savour . . . it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Out-stations.

1. *Mulicherry*—The congregation here still remain the same as usual. I had prepared here thirty-three individuals for confirmation, but the bishop of Madras being unable to visit here, their confirmation has been deferred to a future period. The Rev. N. J. Moody, the Corresponding Secretary of our Society at Madras, has visited this station, when the congregation again earnestly requested that an European Missionary be appointed here. Mr. Moody gave them no hopes of being able to comply with their wishes for the present, and so this station still remains in connection with the Trichur Mission. I have endeavoured, during the past year, to visit this station monthly if possible, and have administered the sacrament, at which thirty-four individuals have been generally present. There are now at Mulicherry two readers and two schoolmasters, and the congregation here, as at Trichur, meet by

turns at each other's houses for prayer and reading of God's word every night.

The three headmen who have joined us from the Roman-Catholic faith are possessed of a good deal of landed property here, and live by their own merchandises and cultivation. Two of these, in particular, are well acquainted with our Scriptures, and, as far as I have had an opportunity of knowing, have walked consistently with their Christian profession. In all my addresses to them and the rest of the congregation, I have urged the necessity of seeking salvation only through the blood of Christ, and not through saints or any other mediator than the divinely-appointed "Mediator between God and men, the man Christ Jesus." Among those who profess the name of Christ, we would fain hope that there are some who are trusting solely to the atoning blood of Christ, which can alone "cleanse the sinner from all his sins."

2. *Kunnankullam*—It has now been decided by the Committee at Madras that Kunnankullam be occupied as a Mission station, and the Rev. J. G. Beuttler has been appointed to the charge of it, and a bungalow will be raised without delay. We visited this large station in conjunction with Mr. Moody, and its great eligibility as a Missionary station was, I believe, apparent to all. It is the largest Syrian town on this coast, having within a few miles of it the largest heathen town, and, on the occasion of heathen festivals, large crowds of idolaters pass through Kunnankullam on their way to Guruyavur. Much assistance, also, will, without doubt, be derived from the Syrians—who are well acquainted with the word of God—in extending the knowledge of Christ's salvation amongst those who are now "sitting in darkness and in the shadow of death." In every point of view, Kunnankullam is a most appropriate locality for carrying on Missionary operations, and we anticipate large accessions to the Protestant church. In point of salubrity of climate, also, it is a highly eligible spot, being exposed to the influences of the sea breeze, with a dry air in general. The sea is only about nine miles distant by way of Chowghat, and there is a good public road directly leading to it: so that in point of healthiness, access to the people, both Syrians and heathen, facilities for preaching the gospel, and establishment of schools, this station is inferior to none on this coast.

Many of the Syrians, who are at present wavering between two opinions, will, we trust, when the means of grace are daily afforded, be confirmed in the true faith.

3. Putticaad—Several of the heathen who have been under instruction here I have baptized, viz. seven men and three women. They came to Trichur on August 14th—Sunday—and after the second lesson they were admitted by baptism into the visible church. On the same day I preached from John iii., on spiritual regeneration.

As there is no prayer-house at this place at present, I am accustomed to assemble the people at the public bungalow. On Sunday, August 7, there were present twenty-seven individuals, and some of the headmen of the village were also present. I first spoke to them on the observance of the Lord's day, and then addressed them on their need of salvation through a Saviour. One of the heathen under instruction, who can read, gave most appropriate replies to my questions. The people at this place are very subject to fevers, arising from malaria, and almost all our people have been attacked with it. Putticaad is situated at the entrance to the large forest, and surrounded by hills, and the lowness of its situation makes it unhealthy as a place of residence. During certain parts of the year the reader is obliged to leave the place, as intermittent fevers are extensively prevalent. Several heathen are still under instruction, and I hope to baptize them after they have been instructed in the principles of Christianity. I have been endeavouring to get among the mountaineers in these parts, but at present they are somewhat inaccessible, being daily employed in the mountains. No doubt openings will, in due course, be presented, of which we shall gladly avail ourselves.

4. Peyramungalum—Several of the heathen here have been now baptized. In my last report I mentioned that eighteen or twenty families more would be willing to join if the means of grace could be daily established here. This village is only about four miles distant from us, as stated at the commencement of this report. I shall write particulars more fully after I have been able to revisit the village.

Schools.

The average attendance of the children of the various schools continues the same as in my last report. The present master

of the seminary, Mr. Landsbeck, has given satisfaction by attention to his duties, and the scholars continue to make progress in English under his tuition. The bishop of Madras examined the boys, and felt satisfied with their general progress. The Malayalim school is still conducted by Yaco Paulus, who was brought up in our seminary, but is now labouring under pulmonary consumption. He is a young man of good principles, and I trust has fixed his hopes entirely upon Christ for salvation. He has been for a long period unwell, so that he has had ample warning to prepare to meet his God. I believe him to be a true Christian, and he has always given satisfaction by his general conduct and diligence. At his own request he still instructs the boys, although his strength is so visibly declining; but his days are numbered, and the time of dissolution is not far off. Whenever I have visited him I have found him ready and prepared for his final change. "Blessed are those servants, whom the Lord when He cometh shall find watching."

The rest of the schools are going on satisfactorily, but the attendance is sometimes irregular. Having alluded to this in a former report, it will not be necessary to add any thing further under this head.

In conclusion, we would desire to "thank God, and take courage" that many heathen have been brought into the fold of Christ from the trammels of sin and idolatry, in this and other parts of the vineyard of God. May that time speedily arrive when the heathen shall be given as the inheritance of the Son of God, and the uttermost parts of the earth as His possession; when the knowledge of the Lord shall cover the earth, "as the waters cover the sea!"

New Zealand.

CHURCH MISSIONARY SOCIETY.

General Remarks.

THE profession of Christianity may now be said, with some slight exception, to be universalized over the island. Yet much of this is only superficial; and if those Missionary agencies by which the work was originally begun, and has been hitherto sustained, were to be unexpectedly withdrawn, might soon be erased. It needs to

be more deeply graven on the native mind before we can be assured of its permanency; and attention needs now to be directed to the adoption and energetic prosecution of such efforts as may serve to consolidate the results of Missionary labour, and so hasten the period when the Church Missionary Society, having fulfilled its responsibilities, may be enabled to withdraw, with the happy conviction that a work has been accomplished of a durable character, which, with the blessing of God, will not fail to be perpetuated. Our space precludes the possibility of any lengthened review of this Mission; and we can only introduce some pointed extracts from such reports and journals as have reached us.

Arrival of Missionaries—Ordination of the first native.

We are happy to report the arrival of the Rev. W. L. Williams and Mrs. Williams, and the Rev. Arthur Stock, at Auckland, in December of last year. Mr. Williams will assist his father, Archdeacon W. Williams, at Turanga, on the East Coast. Mr. Stock succeeds the Rev. S. Williams at Otaki, who proceeds to occupy Ahuriri, in the Eastern District. To this we have to add an important fact in the history of the New-Zealand Mission—the ordination of the first native. He had been eleven years under tuition at St. John's College, and for the last few months was under the special instruction of the Rev. G. A. Kissling. The following letter from Archd. Brown, dated July 18, 1853, refers to the event—

On Trinity Sunday the first native teacher was admitted to deacons' orders. I consider him a very humble, devoted Christian, one who loves our Saviour, who is fully acquainted with all the leading doctrines of the Gospel, and deeply feels the reality and blessedness of those truths

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that he is going forth to proclaim to his countrymen. Follow him with your prayers, that he may be kept humble and faithful. The ordination service was most solemn and affecting: it seemed the realization of many an anxious hope, and many a fervent prayer which your Missionaries had offered in days when all around was darkness; but when, by the eye of faith, they could see in words of light, beyond the lowering cloud, "He must reign—every knee shall bow." May this first-fruits be followed by an abundant harvest!

In a letter lately received from Mr. Vidal, Secretary of the Mission, he writes—

The natives in the Eastern District, where the Rev. Rota Waitoa is located, propose to build, out of their own resources, three wooden churches, and have written to Mr. Kissling and others for the gift of saws for sawing their timber. Hitherto, where they have had European pastors, they have appeared to consider that they should not be called upon to contribute for churches or buildings, and that the European pastors should themselves raise funds for these purposes. It would seem, therefore, that they are inclined to look upon native pastors as differently situated, and as requiring their aid. I consider this another encouragement in favour of a native pastorate.

NORTHERN DISTRICT.

KAIKOHE.

Our Missionary, the Rev. R. Davis, during the year 1853 has suffered much domestic sorrow in connection with the prolonged illness of Mrs. Davis, and has been able to extend his visits to such places only as were within brief distances. Kaitake, Mangakahia, Otara, and Matarawa, are the villages under his care. In the superintendence of them he has been ably helped by the native teachers, many of whom he describes as being tried and steady men, of long standing and experience. The congregations include, according to his enumeration, 536 individuals, of whom 250 are

communicants. Mr. Davis thus concludes his

Report for the year ending Dec. 31, 1853.

In reviewing the labours of the past year, there appears much to humble, something to encourage, and all to be thankful for. We cannot doubt that the visible border of the church has been somewhat extended during the year; yet we have still to mourn and lament that the work of grace does not appear to deepen in the bulk of the Christian natives, so as to produce fruit to the glory of God. There are but few who walk in the light of life so as to receive comfort and enjoyment from it. This want on the part of the natives of progress in the divine life often gives rise to saddening and painful reflection, and can never prove satisfactory to the Missionary mind.

KAITIAIA.

Report for the year ending Dec. 31, 1853.

This district, the northernmost of our stations, continues to be superintended by the Rev. J. Matthews and Mr. W. G. Puckey. In this, as well as in the Kaiakohe district, successive epidemics prevailed throughout the year: few, either native or European, escaped, and many died. The annual report of the Missionaries, to which we now turn, refers thus to this state of suffering—

For several months together messengers on horseback arrived daily from the more distant parts of our district for medicine and advice, and other aid. Many have been the opportunities thus afforded of sowing the good seed of the word "beside all waters." We record it with feelings of humble gratitude to the God of all mercies, that our distribution of medicines and other aids, which funds for the sick afforded, have been greatly blessed, for we hardly know of a fatal case when timely aid was sought. The collection for the sick this year amounted to 16*l*.; and this is shewing them, that in loving Christ and keeping His commandment, "Love one another," there is great reward, even in this life.

The statements which our Missionaries are enabled to make of

the general condition of the people will be found on the whole satisfactory, and exhibit their progress in industrial and commercial occupations.

With regard to the outward condition of our natives, we have to report of their well-being. They are industrious, and their little properties are increasing; and many of them, as well they may, frequently remark to us how merciful the Lord has been to them, and blessed them, both in regard to their bodies and souls. Few people amongst the heathen have been so liberally dealt with as the New Zealanders; and surely the grace of the Lord has never been more magnified than in their conversion. The savage—"the strong man armed," has been literally overcome and spoiled. The armour of superstition, wherein the strong man trusted, has been, in thousands of cases, taken away; and although Satan is ever trying some new mode to ensnare either the once-escaped, or those not yet liberated, Christ, the far stronger one, "must reign, till He hath put all enemies under His feet."

We feel that the greatest danger now to the spiritual progress of our people arises from the opening prospects of their obtaining wealth. From their well-known honesty, they have been accommodated with goods on trust to a considerable amount. This has been the constant practice of the traders in the neighbourhood, to ensure the produce of wheat and other articles. We have felt it our duty, for the sake of their spiritual welfare, remembering the injunction, "Owe no man any thing," strenuously to oppose this system, and we hope with good effect. One of the appointed native magistrates came and asked to have papers printed on this subject, which he circulated amongst store-keepers.

Our people, who have been rather late in obtaining vessels to take their produce to market, are now in possession of two, and are in treaty for three more; so that they will soon have the full privilege of selling it to the best advantage.

We are thankful for the help which the native teachers have rendered us, or, rather, the cause of Christ, during the year. They have regularly attended the teachers' meetings on Saturdays, which

we trust have been greatly blessed to them, and, through them, to their people.

Nor are they without encouragement as to those spiritual results which can alone content a true Missionary.

We have met with much encouragement in our labours during the year. The daughter of the pious chief and teacher, Meinata, after three years of great suffering, died a happy death in the Lord. She was generally shy, and said little; but when death drew near, she spoke out boldly her experience, so that her parents were astonished. However ill this child—of eleven years—might be, she would be carried to church; and many times we have witnessed her mother patiently holding her daughter on her back during service. The daughter would say to her mother, "Is the service for others, and not for me?"

A few months since, we visited a native living eight miles from us, to whom affliction had been sanctified. He said, "It is my desire to give myself, body and soul, to Christ;" and just before we arrived he had been talking to a Christian native. He said, "I have been striving with Christ." The visitor asked him, "What has been your strife?" He replied, "I asked Christ if He had not said, 'Come unto me, all ye that labour and are heavy laden?'" A few minutes before he expired we asked him what Christ's supping with us meant. He said, it was a token for good.

We are thankful to report that we have met with refreshing encouragement at Ahipara, in the reception of the gospel by principal people who were once much opposed to us, and in favour of Popery. The chiefs of the Kohanga have built a handsome room, with glass windows, for a school-house and chapel. There are now three schools kept at Ahipara and the Kohanga: two of these are kept personally by Mr. Puckey, and one by our oldest native teacher, Himiona, and his wife. There is also another school commenced at Okahu, under Meinata's superintendence.

We are happy to find that the Kaitia natives are beginning to be sensible of the great need of Christian education for their children. The backwardness which

exists on this point is one of the great defects discernible in the infant church of New Zealand.

We are labouring to excite all our natives to have schools in all the villages. We hope that some little improvement is taking place in this respect. The parents can see such a difference between those children who attend school and those who do not, that when we lately said to a chief, who had three children in our school, "Some of your children talk of coming home," he immediately said, "Keep them there: what do they want here? what is there here for them?" Another, who had two sons, one of them with Mr. Dudley, said, "Our children think they may be as ignorant as their parents, but it must not be so. Our children must be kept at school." We hope that good will increase from these few witnesses of the value of education.

The communicants throughout the district number about 300. But the fact of Mr. Matthews being only in Deacons' orders interferes very seriously with his usefulness, leaving his people entirely dependent on the visits of a clergyman in Priests' orders for the administration of the Lord's-supper, and depriving many, who are prevented from attending by age or distance, of an ordinance which would be to the strengthening and refreshing of their souls.

MIDDLE DISTRICT.

AUCKLAND.

Report for the year 1853.

This report, by the Rev. G. A. Kissling, contains an able analysis of the condition of the New Zealanders as a people, the measure of their attainments, and the deficiencies under which they labour. We request the attention of our readers to it, as it is of first importance that we should have correct views of things as they are in New Zealand. To convey to us such a correct estimate, the Missionaries who have accompanied this people in all their changes from

barbarism to comparative civilization, are of all men best qualified.

When a whole nation, so darkly stained and so deeply degraded by vice and superstition as the New Zealanders once were, adopts, almost simultaneously, the Christian worship, professes to believe its sublime doctrines, and assumes to regulate itself by its holy precepts, one can easily conceive that there should be much of tares mixed up with the solid grain; and this mixture of nominal and real converts appears on no occasion more clearly than when they are out of the eye, or no longer under the restraint, of their respective teachers. Such is evidently the case in Auckland, to which the natives from all parts of New Zealand continually and numerous resort. In this busy scene of life—where, on the one hand, the god of mammon, the lusts of the eye and the flesh, and the pride of life, hold forth their diversified attractions, drawing into the vortex of fatal influence men of all classes, and races, and creeds; and where, on the other hand, “the truth as it is in Jesus” is faithfully preached—our baptized natives find a touchstone for the genuineness of their conversion; or, as it were, a balance to weigh the strength of their faith and the sincerity of their profession. If there be no greater joy to a minister of Christ than to see his spiritual children walk in the truth, there can, on the other hand, be no greater grief to him than to see them making shipwreck of their faith, and falling one after another into apostasy.

I would not willingly or needlessly pain you by alluding to the profaneness with which some treat the things of God, who once appeared to appreciate them very highly; nor disgust you by describing the shamelessness of their carnal indulgences, or their growing sins of drunkenness, and neglect of the means of grace, though brought before the very doors of their tents. The spirit of avarice, and the ascendancy of worldliness as their outward condition improves, have almost become proverbial. Over these things the servants of God have to mourn, to pray, and to watch with the utmost constancy and care. The fact seems to be, that the people of these islands, on their first reception of the word of God, formed as it were a heterogeneous mass, of which it was most difficult to discriminate; but its features have now become more distinct by clearer

light, and the precious gradually separates from the vile. In other parts of Christ's vineyard the early converts have to go through the ordeal of persecution, or endure other afflictions, to evince their faith, and purify their hearts. In New Zealand, the sunshine of prosperity has become the season of sifting. This is infinitely more dangerous to the people just rescued from the power of sin and Satan, and requires no ordinary solicitude on the part of the Missionaries in the field. But at the very time when our body ought to be strong in the Lord, and prepared with open countenance to meet every danger, and to seize on every advantage to strengthen the stakes of this infant church, Satan has made a breach upon us, and sifted us, so that we have to bow down our heads, and seek in dust and ashes God's forgiving and healing grace. This picture receives an additional gloom from the consideration, that all these besetting sins above alluded to tend directly to a rapid diminution of this noble race. Their internal discords and civil wars reduce from day to day their strength. A visitation of an epidemic—the influenza in its worst type—has come upon the whole population, and swept many away. Either imprudent conduct, or too eager exertions to benefit by the present prosperity of the country, or other untoward circumstances, have, during the last twelve months, brought more than a hundred of them to a watery grave on the several parts of the coast. We cannot otherwise look upon these facts than with feelings of greatest anxiety and gloomy anticipation. There are, however, some bright rays in this dark but living picture, which relieve the eye and cheer the heart of those who are engaged in this work of faith and love.

Many of those old warriors, who formerly wielded their deadly weapons among less numerous or unfortified tribes, are now departing in triumph from the church militant to the saints in glory; or, while their silvery hair and glittering eyes bespeak the peaceful and happy spirit that fills their souls, they are effectual fellow-helpers in the gospel, strengthening the things that remain, or are ready to die. Young men, likewise, are coming forward to be prepared for teachers, in order to form new schools, and conduct them with efficiency among their own people. One of them, the long companion

of the Bishop during his various journeys, has been ordained, and is now labouring at my former station in Hicks' Bay. He is no doubt an humble and faithful child of God, seeking to do the work of his Divine Master with zeal and devotion. A native teacher from Otaki has been placed in my charge, to be prepared for the ministry against the return of the bishop from England.

Mr. Kissling also communicates to us the following information concerning the girls'-school at Auckland, which is under his and Mrs. Kissling's special charge—

Thirty-four girls are under instruction, some of whom we hope will become eventually matrons in similar establishments, under the blessing of God. Six of them have been lately confirmed, giving every reason to hope that they earnestly and faithfully ratified the covenant made between God and them in their infancy, in the spirit of repentance and faith. One girl, about fourteen years of age, was lately brought under our roof, attended by circumstances which are worthy of notice. She is an orphan of a great chief in the northern part of the island, whither whalers frequently resort after a cruise. Her distant relatives wished to place her on those vessels for most unworthy purposes, to gain their sordid object of filthy lucre. A humane friend, being apprised of their intention, took her away in the night in a little vessel, and brought her into school, where, as in an asylum, she rejoices to have escaped the snare of the fowler.

The report concludes with the following notice of the congregation at St. Barnabas, &c.—

The native congregations at St. Barnabas have, as usual, much fluctuated during the year, in proportion to the number of the visiting parties to Auckland. Mr. Wilson, myself, and native teachers, have been attending the morning and evening service at the native hostelry; but we all had cause to complain on account of the apathy and worldliness of its inmates. Mr. Baker, also, has occasionally visited them, as well as the hospital, during his stay in Auckland preparatory to his receiving holy orders. His reading with me several hours almost every day has no doubt been profitable to us both, and it gave me

no ordinary pleasure to present such an old fellow-labourer for ordination. With renewed strength we may hope he will become a further blessing as a minister of the Eastern District. I baptized six adults and twelve children during the year.

The Rev. J. A. Wilson's Report for 1853.

Mr. Wilson has forwarded the following report of that portion of the Auckland district which is under his charge. It will be seen that this district is now of a mixed character, containing a mingled population of Europeans and Maories, and that Mr. Wilson's attention is necessarily directed to both sections. At the same time he is unable single-handed to meet satisfactorily the requirements of the district, and he urges the need there exists for well-qualified native teachers.

I regret to commence this report by stating the difficulty which has arisen in visiting that portion of the Auckland district committed to my charge, owing chiefly to the increase of wages, and which has prevented my visiting the various islands, &c., as often as I should otherwise have done. My chief exertions have been directed to the settlements on the island of Waiheke. I have also visited Taupo, Kaipara, Mahurangi, Matakaua, and the island of Kauwau. When residing in Auckland, I have visited the villages of Pukake, Puketapapa, and Orake; as also the jail, the hospital, and the native hostelry. One of the greatest deficiencies in this district is the want of proper chapels. The few which remain are of the worst description, and are fast hastening to decay, two having been destroyed during the present year. There are at present numbers of Europeans scattered through this part of the country, many of whom have families; and as these have no means of any spiritual instruction, I have never willingly passed them by, but have visited them, have carried such Bibles and Tracts as I have been able to procure, and have baptized their children. Nor have these attentions interfered with my primary duty towards the aborigines. Though the general features of this district are by no means so satisfactory as

could be wished, they are nevertheless more encouraging than at the close of the last year. The people generally assemble in greater numbers on the Sabbath, and, in fine weather, few absent themselves. There are also few Papists amongst them, and some of these have joined the congregations during the past year. The great difficulty connected with this people is their exposure to temptations owing to their locality, and the proximity of the islands, &c., to Auckland; and I feel persuaded that the greatest blessing which, at the present juncture, could be conferred upon them, would be a few well-qualified and zealous native teachers, "men able to teach others also," and who, by their life and doctrine, would commend the gospel of Christ to their countrymen, by walking worthy of their vocation. Two or three such men attached to this district, who might be placed at Waiheke and Taupo, would afford every encouragement to anticipate the most favourable results.

HAURAKI.

Native welcome and feast at Koputauaki, near Coromandel Harbour.

We have received from the Rev. T. Lanfear the following account of a native gathering, on the occasion of a feast given by one tribe to another; reminding us of times now past in the history of the New-Zealand Mission, and of customs which have nearly faded away—

Aug. 2, 1853—After breakfast I found the people preparing to receive Ngatipao-wa, the tribe on whose account the feast was to take place. Finding that, according to custom, they were to be welcomed with a war-dance, I withdrew to some distance, that I might not afford it the countenance of my presence. It is pleasant, however, to observe, that if Christianity has not abolished this savage custom, it has at least corrected it, it being no longer performed in a state of nudity, as formerly. In performing, the two stand over against each other in compact ranks of about three deep, in which position they spring with a dancing movement, but without advancing or retreating, and in regular time, which is measured by the war-whoop, a cry perfectly different from any thing which might be expected from the human voice, and more like the roar of some terrific beast, or the laboured

snortings of the locomotive. To return. The morning was exceedingly fine, and though August here corresponds with February in your hemisphere, it might have vied with any day of August there. I ascended a hill in order to view the scene and could not but be gratified with the prospect. The light morning breeze scarcely ruffled the surface of the peaceful sea, studded at no great distance with small wooded islands. Already, within the bay, and fast approaching the shore, was a fleet of thirty canoes, all moving abreast, and followed by others, with several small sailing vessels yet further behind. On the shore stood a large party of natives, waving their garments in token of welcome, and prepared to greet them on arrival in the manner already described. On leaving my position, I could not help thinking that the scene I had just witnessed might have furnished no bad subject for an artist.

Aug. 3—After service, &c., I went out to look at the feast prepared by our natives for Ngatipao-wa. It consisted of three thousand baskets of potatoes and kumera, with eighty fine hogs laid upon them, and four casks of tobacco. In the evening I again held service, preached, and afterwards conversed with the natives.

TAUPIRI.

We have the satisfaction of announcing that the Rev. B. Ashwell was admitted to Priests' Orders, by the Bishop of New Zealand, on Trinity Sunday of last year. It is necessary to realize the crippled position of a Missionary only in Deacons' Orders, and yet in charge of an immense district where Christian profession is advancing, and Christian congregations are requiring all the aid that can be afforded them, that they may go forward from an infantile condition to one of consolidation and maturity, in order to understand the increased effectiveness with which he finds himself invested on his admission to full orders. Mr. Ashwell's report of his district is on the whole satisfactory.

Report for the year ending Dec. 1853.

It is with feelings of thankfulness to a

gracious God that I now report the evidence of His blessing upon the Taupiri station, in the consistent lives and happy deaths of several of the native teachers, who have for many years laboured faithfully in this district. The principal chief of Tukopoto, the pa at Taupiri, died most triumphantly. When near death, he exclaimed, "If God be for us, who can be against us?" The account of his last hours I forwarded to the Secretaries in June last; also those of Samuel Wahapa, teacher at Rangiriri, who died suddenly, soon after exhorting the people to "watch and pray, for we know not the hour when the Son of man cometh." The happy death of Daniel Uira has afforded much comfort: he was my fellow-labourer and faithful companion in my many journeys soon after the formation of the Waikato station. The remembrance of his cheerful disposition, persevering labours, many trials, and their happy issue, affords joy even whilst sorrowing his loss. He died as he was entreating his younger brother and cousin to forsake their sins and fly to Christ. The death of Jeremiah, teacher at Wahi, was equally encouraging: his last words to the people around him were, "Be faithful to Christ! oh, be faithful unto death!" Surely we have abundant cause to "thank God, and take courage." To Him alone be all the glory! The congregations at the outposts have increased, whilst those at Taupiri have decreased. The soil having been exhausted by constant cultivation, the natives have removed down the river.

In March last the number of scholars at the Taupiri boarding-school was seventy-seven. I have, however, been obliged to dismiss some, and refuse to admit others, from want of funds. The natives have given a block of good land at Pepepe, containing 1385 acres, for the support of the school, for which a government grant has been issued under the new regulation, and a kindred institution is now formed at Pepepe for native teachers, who, I trust, will render the land available, by cultivation, for the support of both institutions. The latter has been commenced without the assistance of the Society or the government; and the prayers of the friends of the Society are earnestly entreated, that it may prosper, as the permanent maintenance of the Taupiri schools must

eventually depend upon its success. Twenty acres of land are already under cultivation. The present number of scholars at Taupiri is fifty, and of native teachers at Pepepe ten.

OTAWHAO.

Education—Native liberality.

The following brief extracts from a letter of the Rev. J. Morgan's, dated Nov. 3, 1853, bring out several points of importance. It is very encouraging to find the natives coming forward with liberal grants of land for the support of schools. Several instances of this have occurred in various localities — Otaki, Waikato, &c. — and we rejoice to find that in this and the adjoining district of Taupiri the same movement is going forward. The boarding-schools in Mr. Morgan's district are now in an advanced state; but then comes the inquiry, which he pointedly presses, by whom are they to be conducted, for it is impossible for the Missionary, who has a large district on his hands, to charge himself with their superintendence.

The block given up at Otawhao for my school, when surveyed, proved to be 870 acres; so that, with the land granted by Sir G. Grey, part of which was a gift from the natives to the Church Missionary Society, three years ago, and a small piece since given, we have now at Otawhao nearly 1100 acres of some of the finest land in New Zealand. I believe the bishop and governor consider that district as the garden of New Zealand. Here, then, we have one of the finest estates in the island at our command for school purposes. When this estate is brought under grass, and stocked, it ought to support, clothe, and educate, a school of 300 children.

Now arises a serious and important question. We are preparing for the opening of the female Maori branch, to be united to our half-caste school at the Mission station; and then, *v.v.*, we shall prepare for the Maori male school on the estate of 870 acres, half a mile from the Otawhao Mission station. The important question then is, who are to teach

these schools? I am quite willing to give up, if the Parent Committee approve of it, my undivided time to the schools; but the Parent Committee will agree with me when I say that I cannot alone, single-handed, conduct these schools and also attend to the ministerial and pastoral duties of a district seventy miles in length. We cannot procure, in New Zealand, suitable masters for our schools. Our great want is trained and married schoolmasters from England. We must either have them, or conduct the schools ourselves, to the neglect of our pastoral duties, or—for I am convinced there is no middle course—after all the anxiety of Sir G. Grey and the bishop to establish these schools, after all our labour and anxiety in founding them, they will fail, and our work will be lost, lost, and the rising generation neglected, at a most critical season in the history of your Mission, for the want of trained schoolmasters and their wives to carry on the good work. We want men, devoted to their work, who will

take an interest, not only in teaching in the school, but also in the farm industrial work.

Progress of two new churches.

I am glad to say that the two churches in my district are going steadily forward. The Otawhao church is now being roofed in. I shall feel very much obliged if the Parent Committee will supply me with a large English Bible and Prayer-book for each of the churches. My list of subscriptions for the two new buildings now amounts to 600*l.*; viz. Church Missionary Society 200*l.*, Aborigines of the district 300*l.*, European friends 100*l.* I still require 150*l.* to complete the two buildings. The rise in all descriptions of building materials, from the discovery of gold, has seriously increased the cost of the churches; but I am determined, by the blessing of God, not to cease my exertions until I obtain the last shilling required for the neat and substantial completion of the buildings.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—At the Society's House, Salisbury Square, on the 19th of September, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. James Beale and Mrs. Beale, on their return to Sierra Leone, and to Mr. John Stephen Wiltshire, a native of the West Indies, and Student from the Institution, Islington, on his departure to that Mission. The Instructions having been acknowledged by Messrs. Beale and Wiltshire, they were commended in prayer to the favour and protection of Almighty God by the Rev. C. F. Childs—At the Missionaries' Children's Home, Highbury, on the 13th of October, the Instructions of the Committee were delivered by the Rev. J. Chapman, one of the Secretaries, to the Rev. G. Candy, on his return to Bombay as Secretary of the Corresponding Committee, the Rev. L. Cradock, proceeding to Madras as Principal of the Harris School, and the Rev. F. McCaw and Mrs. McCaw, and the Rev. M. Fearnley, proceeding to China. The Instructions having been acknowledged, the Missionaries were addressed by the Rev. V. W. Ryan, Bishop designate of the Mauritius, and commended in prayer to Almighty God by the Rev. J. Hambleton, Incumbent of the Chapel of Ease, Islington—The Rev. J. Beale and Mrs. Beale embarked at Portsmouth, September the 24th, for Sierra Leone, on their return thither: they were accompanied by Mr. Wiltshire—The Rev. C. F. Schwarz and Mrs. Schwarz embarked at Gravesend, September

the 5th, for Bombay—The Rev. R. Collins, jun., and Mrs. Collins, embarked at Portsmouth, September the 24th, for Madras—The Rev. J. Harding and Mrs. Harding left Madras, July the 23d, on account of ill-health, and arrived at Southampton on the 5th of September.

London Miss. Soc.—Rev. William Clarkson and family arrived in this country, from Guzerat, *vid* Bombay, on or about the 8th of August.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. S. Crowther, having been appointed by the Committee to accompany the Niger Expedition, left Lagos for Fernando Po, on the 21st of June, for that purpose, and arrived there on the 25th. The Expedition was expected to leave in a few days.

CEYLON.

Church Miss. Soc.—The Rev. E. T. Higgins has, in addition to his own ill-health, and while on a voyage to the Cape for its restoration, been called to the severe trial of the loss of his wife. She was in delicate health when he left the island, but, there being no apprehension of danger, she remained at Kandy with their two children; and subsequently had so far regained her health as to give good hope respecting her recovery. On the 7th of June, however, she was suddenly taken ill, and, violent epileptic fits coming on, her mortal existence was terminated on the 9th of that month.

Missionary Register.

DECEMBER, 1854.

Biography.

BRIEF MEMOIR OF THE REV. CHARLES C. LEITCH,
CONNECTED WITH THE LONDON MISSIONARY SOCIETY'S STATION AT NETOOR.

It has pleased God to remove from his labours, after a short career, the Rev. Charles C. Leitch, in a manner very distressing. The Rev. F. Baylis writes—

I have indeed painful news to communicate. Our hearts have been filled with sorrow by a most mysterious dispensation of Providence. I little thought, when I arrived here two months ago to labour with my dear friend Mr. Leitch that he would be so soon snatched away from us. But in the midst of his activity and usefulness he has been taken in a moment, and with heavy hearts we strive to bow to the stroke, and to say, "It is the Lord, let Him do what seemeth Him good." Our dear brother had not been very well for some days, and as Mr. and Mrs. Lewis were gone to spend a few days at Mootan, a place on the coast in this district, about six miles off, we resolved to go down and spend a day with them, and intended to examine the Schools at one or two of our Stations near. So we went down early on the morning of Friday, the 25th of August. About 5 P.M. we went together to bathe in the sea, in a place where he had been accustomed to bathe on former visits to the place.

As we were going down, speaking of the bold scenery on the sea-coast there, Mr. Leitch said that he felt that a day now and then at such a place, throwing off all the cares of the Mission, was a great advantage, and enabled one to resume work with far greater energy. Being remarkably quick in all his movements, he was at the place and in the water several minutes before I was ready. We were behind some rocks, so that I could not see the part of the sea where he was, till I had gone out into the water myself. I then saw him for a moment among the waves, a little way out, not farther than we had both been when bathing there a few weeks before. I also thought I heard his voice, but the noise of the waves among the rocks near

Dec. 1854.

was so great that I could not distinguish what he said, and I had then no idea that he was in any danger. However, I had scarcely a moment to think, for, as I was hastening to join him, in passing round the corner of a rock, a strong wave rushing past from behind, threw me down, and was, as I felt in a moment, carrying me out with considerable force. I immediately struck out for the shore, and gained a footing again with some difficulty. Had I been carried out into the large wave beyond, I feel sure that I should never have reached the shore again; for the tide was receding fast, which neither of us knew when we went to bathe, and there were strong currents, owing to the rocky nature of the coast there. When I recovered from the wave and looked about I could nowhere see Mr. Leitch. For a moment I fancied that he might be hidden from sight by a wave, but the next moment I felt that he must have been carried out and had sunk. I knew that it would be in vain for me to attempt to do any thing alone; so I ran up the beach and called to Mr. Lewis to come quickly, as I saw him coming in the distance. He was soon on the spot; and three or four fishermen coming at the same time, they immediately ran into the water, according to our directions, and dived about in the place where he had been, and a boat which had been summoned came to render assistance; but though the search was kept up as well as the force of the waves would allow, for nearly two hours, till it became dark, nothing could be found. As we returned to the little bungalow where we were staying, it was almost impossible for us to realize the fact that our dear brother, who had been among us that day, happy himself, and striving to make others happy,

was indeed taken from us. In the morning Mr. Mault and Mr. Whitehouse arrived from Nagercoil, and Mr. Russell later in the day. The search had been renewed at daylight, and men were sent along the coast to give instructions to the villagers to be on the look-out. But though every means have been used, the body has not yet been found.

I cannot tell you the deep sorrow that has been felt on account of this loss, for our dear brother was greatly beloved. His disinterested kindness, and earnest efforts for their good, had endeared him to very many, both Christians and Heathens, in this and neighbouring Stations. He never spared himself, if he could do any thing for the temporal or spiritual good of those around him; and unless he had taken more care, I am persuaded he would soon have worn himself out. Our own loss has been a most bitter one. We had long looked forward to joining him in this Mission, and our intercourse with him for nearly two months in the daily work of the Mission, had made us look forward to years of happy and useful labour. We had gone through many parts of the district together, examining the Schools and speaking with the people. We had examined together many Candidates for Baptism and the Lord's Supper. We had made our arrangements for carrying on nearly all the duties of the Mission alternately; and he had seemed so happy in our having come to labour with him, that our disappointment and sorrow at losing him have been very great. Our brethren in the Nagercoil Mission, too, are feeling this event deeply. He had been much among them, and had ever striven to labour with them in harmony and love. In him the Mission-field has lost one of its most able and most devoted labourers. I can truly say of him, that he sought not his own things, but the things of Jesus Christ. His daily walk, his daily strivings after personal holiness and increasing usefulness to souls, that he might thus glorify his Master, were such

that he needed no deathbed testimony to convince us that he has been welcomed as a good and faithful servant, and has entered into the joy of his Lord. His was no common order of Christianity. Most heartily did he despise all littleness—all exclusiveness—all seeking to advance the kingdom of Christ by worldly means; but all who knew him can bear testimony how anxious he was to speak good, and not evil, of his brethren and of others. He hated oppression and injustice in any form; and as the result of his earnest remonstrances to the British Resident, the deputy to the Dewan or Prime Minister had been sent down to this district to examine cases of oppression, bribery, and robbery, which had taken place, and his visit has been of some benefit to the people.

His whole heart was in the Mission Work; and though at first he had doubt whether Neyoor was the most fitting sphere for him, when he had settled down here his whole sympathies were drawn out toward the people, and he resolved to spend and be spent among them. He had wrenched himself from many strong ties when he left his native land, where his talents might soon have raised him to honour and distinction. It was not easy for a nature like his, so full of strong family affections and social sympathies, to sever himself from all who were dear to him, and come and live quite alone in this district among the poor and ignorant, few of whom could sympathise with him; but he believed it was the call of his Master, and he cheerfully obeyed. His medical talents he devoted entirely to the service of Christ; for while healing the sick, he was ever mindful of his higher position, as an ambassador of Christ, a physician of souls. It might appear like exaggeration if I were to tell all I thought of him, or express all my love to him. He rests from his labours, and his works follow him. Many in this district will have cause to bless God that he has been among them as a bright and shining, though transient light.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

Year.	Income.	Year.	Income.
£ s. d.	£ s. d.	£ s. d.	£ s. d.
ANTI-SLAVERY.			
British and Foreign.....1853-54 ..	766 0 0	Free Church of Scotland.....1853-54 ..	10990 13 11
BIBLE.			
American & Foreign (Baptist).....1853-54 ..	9603 11 8	French Protestant.....1846-54 ..	3860 0 0
British and Foreign.....1853-54 ..	222659 5 10	German Evangelical (Bale).....1853-54 ..	13867 7 6
Naval and Military.....1853-54 ..	2346 17 11	Gospel-Propagation.....1853-54 ..	86963 16 9
Trinitarian.....1850-51 ..	1894 19 1	Irish Church Missions.....1853-54 ..	37188 13 8
EDUCATION.			
American Sunday School1852-53 ..	45211 5 0	London.....1853-54 ..	76781 7 6
British and Foreign School. 1853-54 ..	15163 9 2	Netherlands.....1853-54 ..	7849 5 0
Ch.-of-Eng. Sund. Sch. Instit. 1853-54 ..	1889 9 0	Rhenish.....1851-52 ..	5681 17 6
Ch.-of-Eng. Training Instit. 1853-54 ..	4271 18 9	United Brethren.....1862 ..	13051 2 5
Ch.-of-Scotland Fem. Ed.1853-54 ..	1685 11 2	United Presbyterian.....1853-54 ..	15186 12 8
Eastern-Female Education...1853-54 ..	1839 3 9	Wesleyan.....1853-54 ..	114498 14 3
Free Church of Scotland1853-54 ..	9413 17 4	SEAMEN'S.	
Home & Colonial School.....1852-53 ..	8058 19 6	British and Foreign Sailors'...1852-53 ..	2600 4 3
Irish Sunday School1853-54 ..	2582 0 1	Destitute Sailors' Home1853-54 ..	5787 6 11
Ladies' Hibern. Fem. Sch.1853-54 ..	1810 13 8	Ditto Asylum ... 1853-54 ..	786 6 5
National Education.....1853-54 ..	26140 12 9	TRACT AND BOOK.	
Ragged-School Union.....1853-54 ..	9658 2 0	American Tract.....1852-53 ..	8026 7 5
Sand. Sch. Union (Jub. Fund) 1853-54 ..	5085 9 4	American Baptist Tract.....1852-53 ..	9042 10 0
JEWS'.			
British Society1853-54 ..	4969 9 5	American Presbyt.-Bd. of Pub. 1853-54 ..	9735 16 8
Church of Scotland1853-54 ..	3188 0 3	Church of England Tract1863 ..	50 3 6
Church of Scotland Ladies'.. 1853-54 ..	439 10 10	Paris Tract.....1852-53 ..	2299 12 5
Free Church of Scotland.....1853-54 ..	8596 19 11	Prayer-Book and Homily ... 1853-54 ..	3105 4 3
London1853-54 ..	31644 18 0	Religious-Tract.....1853-54 ..	7011 12 9
MISSIONARY.			
American Board (Congregat.) 1852-53 ..	63533 2 6	MISCELLANEOUS.	
American Baptist.....1853-54 ..	28500 8 8	Christian Instruction.....1853-54 ..	456 18 3
American Baptist Home Mis. 1853-54 ..	13668 15 0	Christian-Knowledge.....1853-54 ..	20116 10 11
American Free-Will Baptists 1853-54 ..	1301 0 10	Church Pastoral-Aid.1853-54 ..	28374 17 9
American Southern Baptist ..1852-53 ..	4466 5 0	Church-of-Eng., Young Men. 1853-54 ..	539 0 0
Amer. Methodist Episcopal. 1853-54 ..	42257 10 0	Ch. of Eng. Scrip. Read. Ass. 1853-54 ..	8890 11 10
American South. Methodist. 1852-53 ..	23668 11 2	Church-of-Scotland Col. Mis. 1853-54 ..	2390 7 2
American Presbyterian.....1853-54 ..	26136 1 8	Colonial Church and School ..1862-54 ..	13122 7 0
Baptist.....1853-54 ..	24759 12 9	Curates'-Aid.....1853-54 ..	18366 13 10
Baptist (General).....1853-54 ..	2141 8 5	Foreign-Aid.....1853-54 ..	2174 9 4
Berlin.....1853-54 ..	4257 13 4	Free Ch. of Scot. Col. Mis.1853-54 ..	4134 9 5
Berlin (Gosner's).....1853-54 ..	829 9 2	Irish Scripture Readers.....1858-54 ..	1831 15 3
Chinese Evangelization.....1853-54 ..	1796 9 7	London City Mission.....1853-54 ..	27494 14 9
Church.....1853-54 ..	122915 18 11	Operative Jewish Converts...1853-54 ..	1236 7 4
Church of Scotland .. 1853-54 ..	5712 10 1	Protestant Association.....1853-54 ..	843 2 11
		Peace.....1853-54 ..	1789 13 10
		Total.....	1,245,448 15 4

United Kingdom.

CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1853—54.

Introductory Remarks.

THE Standing Committee and Board, as well as the several Committees annually appointed by the general body of Members, have been actively engaged during the year in the several departments of labour which fall within the scope of the Society's operations. The Society has been largely and zealously engaged in promoting Christian Knowledge in distant places of the earth, and thereby endeavouring to attain some of the important ends for which the Institution was originally set on foot. Leaving it to kindred Societies to furnish Missionaries, and engage Labourers for the Lord's harvest, the Society for Promoting Christian Knowledge has deemed it within its province to aid in the endowment of Colonial Bishopsrics and Colleges, and in the erection of new Churches, as well as, in certain special instances, of Schools in the Colonies. Meanwhile, however, the interests of our home population have been consulted by the Society; and the list of Parishes and Districts in England and Wales which have been assisted by grants of Bibles, Prayer-Books, and Books and Tracts, will bear witness to the extent of service rendered to the cause of Christian Instruction by the instrumentality of the Board.

Fund of Clericus.

Frequent allusions have been made in former Reports to the fund of "Clericus," the proceeds of the late Archdeacon Owen's munificent benefaction and legacy for the spiritual benefit of soldiers. For some years the demands on this charity were comparatively few, and a large accumulation of the amount, received as dividends, was the consequence. Late events, however, and especially the war into which this country has felt itself compelled to enter, have occasioned of late so ample a flow from the "Clericus" fund, that nothing of the dividends received remains in hand. Happily the Society has had it in its power, on the representations of the Chaplain-General and others, especially Chaplains of garrisons and of regiments, as well as officers duly competent to apply in behalf of the gallant men proceeding on service to the East, to draw on the store thus generously provided, and furnish whole regi-

ments with Prayer-Books and suitable Tracts. The Militia, likewise, has been supplied in various instances. Thirteen thousand of the 48mo Prayer-Books, in limp covers, in addition to other publications, have been gratuitously circulated among the troops of both services.

Convicts.

Convicts, on quitting prison, have been considerably regarded by the Society, and in certain cases have had some suitable Tracts, or other publications on the Society's Catalogue, bestowed on them.

Railroad Labourers.

Railroad labourers have gladly availed themselves of the means of good proffered by the Society. In making these grants, the Society adopts, as far as it is practicable, the plan of joint expenditure; requiring that a moiety of the cost should be defrayed from some fund independent of the Society. Under this arrangement the Society has contributed toward Libraries for Schoolmasters' Associations, Book-hawking Societies, Penitentiaries, Young Men's Institutes under the superintendence of the Parochial Clergy; while the poor inmates of hospitals and infirmaries, the income of which has been found unequal to the supply of books, have partaken of the advantages conferred by the Board.

Sailors and Marines.

In pursuance of its ancient and long-continued practice, the Society has supplied vessels with Books and Tracts for seamen; many of the men sailing for the Baltic having been thus furnished with religious as well as instructive and entertaining publications.

Emigrants.

There is reason to hope that much good has arisen from the Society's efforts in behalf of emigrants, who, on quitting our shores, have been visited at the ports of Liverpool, Plymouth, and Southampton, by clergymen appointed by the Society, and have received from their hands Bibles, Prayer-Books, and religious books, as well as, in certain instances, works of instruction and entertainment. Many of these works have been prepared with a special view to the circumstances of emigrants. The transactions of the Standing Committee, at whose discretion the Board appropriated 3000*l.* for these good objects, shew the extent of this branch of the Society's labours; and it is perhaps difficult to overrate the importance of the boon

thus bestowed. It would appear from the reports received from the Society's Correspondents respecting this department, that, had the Society done little or nothing else than this, it would have justly earned the goodwill and support of Christians.

Ireland.

During the year, books to a considerable amount have been voted for distribution in Ireland. Of these, a grant of Prayer-Books to the extent of 50*l.* was placed at the disposal of the Dublin Incorporated Association for Promoting the Knowledge of the Christian Religion.

Scotland.

Nor has Scotland been passed over in the distribution of the benefits conferred by the Board; fifty pounds' worth of Bibles and Prayer-Books having been given, on the application of the Scottish Episcopal Church Society, for the poor Congregations and Schools in Scotland. Grants toward the erection of Churches in districts in which the Episcopalian Congregations have exerted themselves for the completion of the fabrics have been voted, and applications for copies of the Gaelic Prayer-Book for the use of poor persons in the Highlands have been acceded to by the Board.

Tract Committee and Committee of General Literature and Education.

The Tract Committee and the Committee of General Literature and Education have continued their labours during the year; and many new works have been added to the Catalogues. The Tract Committee was long favoured with the services of the late Bishop of Salisbury, the lamented Dr. Denison, as an Episcopal Referee. His Grace the President has been pleased to appoint in his stead the Lord Bishop of Winchester to the office of an Episcopal Referee.

Foreign Translations.

An account of the proceedings of the Foreign-Translation Committee was given at pp. 455—458 of our Number for November.

Petition.

A Petition agreed to by the Board was presented to the House of Commons against the adoption of the thirteenth clause of a Mortmain Bill brought before a Committee of the House in June last.

Schools.

About two hundred Schools have been assisted with gratuitous supplies of publications during the year.

Lending Libraries.

About two hundred and sixty Lending Libraries have been established or augmented by donations of Books.

Distribution.

Seventy grants of Books and Tracts have been voted for parochial distribution within the same period. Upward of sixty sets of Books have been presented by the Board for the performance of Divine Service in new and additional Churches and Chapels, and in licensed Schoolrooms.

Issues.

The total number of Books and Tracts issued between the audits of April 1853 and April 1854 amounts to Four Millions Two Hundred and Sixty-two Thousand Five Hundred, namely—

Bibles.....	140,700
Testaments.....	71,300
Prayer Books.....	276,000
Other Books.....	1,274,200
Tracts, &c.	2,500,300

Total.... 4,262,500

These supplies include the publications gratuitously voted by the Board in behalf of destitute districts. A considerable portion of the amount of Books and Tracts which have been sold to Members may be viewed in the light of a further grant, of which National Schools in this and other countries, as well as Ward, Infant, and Ragged Schools, have largely partaken. The loss to the Society on publications sold at Members' prices during the year has been 9662*l.* 6*s.* 4½*d.*

Retail Issues.

From 1733 to 1853, this Society has distributed upward of One Hundred and Fourteen Millions of Books and Tracts on its Catalogues. The sale of Books and Tracts in the Retail Department, during the year, has amounted to 23,298*l.* 9*s.* 4½*d.*

District Committees.

The following Resolution was proposed by the Standing Committee at the General Meeting in March, and adopted in April:—"It having been represented to the Standing Committee that much inconvenience had been experienced by some District Committees, who were desirous of circulating Books and Tracts throughout their respective districts by means of hawkers and other local agency, in consequence of Rule 10 of District

Committees prohibiting them from circulating any Books and Tracts which are not on the Catalogues of the Parent Society; the Standing Committee give notice, that, at the next General Meeting of the Society, on the 4th of April, they will propose to the Board to omit Rule 10 above mentioned from the Rules for District Committees of the Society for Promoting Christian Knowledge." The following was the Tenth Rule of District Committees:—"10. No Books or Tracts shall be circulated by District Committees but such as are on the Catalogues of the Parent Society."

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	13700	12	0
Benefactions	3360	5	5
Legacies	5465	17	5
Dividends, Interest, and Rents.	5610	11	6
	28137	6	4
Books sold	61159	16	8
Committee of General Literature.....	50	0	0
Transferred from Fund for counteracting Infidel Publications.	769	7	11
Total.....	£90,116	10	11

Payments of the Year.

Books, Paper, Printing, Binding, and Charges.....	78625	4	10
Bibles and other Books issued gratuitously	3761	17	9
Books for Committee, Stationers' Hall, and British Museum	105	17	2
Tract Committee for Copyright and Editorial Expenses.....	289	0	4
Grants for Churches, Chapels, and Schools.....	7940	0	0
Payments from Special Funds and Bequests.....	1718	16	4
Committee of General Literature	1809	7	0
Grants for Emigrants.....	1000	0	0
Ditto, for Borneo.....	100	0	0
Scilly Mission Pension.....	75	6	0
Anniversary of Charity Children	50	0	0
Foreign Printing	15	11	7
Annual and Monthly Report...	989	18	0
Salaries.....	1877	10	0
Revising Irish Prayer-Book...	97	10	0
Taxes, Home Expenses, Postage, and Stationery	848	5	4
Law Expenses	286	3	7
Legacy Duty	217	10	10
Total.....	£99,327	18	9

Appeal for Additional Support.

Aware of the many openings which have lately been made for increased exertions in the cause of Religion and our Church, the Society has felt some occasion for regret, if not anxiety, on finding that the support accorded its operations has not been proportionate to its need; and unless it receives considerable accession of strength, by means of additional subscriptions and donations, it will be found necessary seriously to limit the range of its operations. An appeal, founded on this fact, was put forth in the Report for last year, when the members and friends of this oldest of our Religious Societies were informed that their exertions were never more urgently required than at that time. To this view of the subject the attention of the Board has been recently called; and it has been referred to the Standing Committee to consider how far the employment of Organizing or Travelling Secretaries might be expected to produce good financial results to the Society. Neither the Standing Committee nor the Sub-Committee of Finance have been inattentive to the serious nature of the questions involved in this reference. But before any definitive Report is made respecting it, the friends, and Members, and country Committees of the Institution are earnestly reminded of its high claims as an energetic handmaid of the Church for one hundred and fifty-six years, and are again invited warmly to take up the Society in the spirit of the Rules framed for its welfare and success.

Much might be done by the cordial co-operation of the District Branches and Members, several of whom, indeed, have been aroused to a fuller sense of the Society's value, and thence to the determination of augmenting its resources, and enabling it to do more and more good, partly by preaching in its favour, and thus increasing the number of Subscribing Members.

The acknowledgments which reach the Board from distant parts of the world, as well as from parishes in England and Wales, and which are, from time to time, brought before the Monthly Meetings, might themselves form a powerful plea for the Society, and justify the testimony of the Margaret Professor of Divinity in the University of Cambridge. "We have spoken," said he, "of this Society with the grateful recollection of a Parish Priest, to whose wants it administers in so many

ways, and those so important, that, deprive him of the use of it, and you rob him of his right hand."

Conclusion.

Numerous and extensive are the channels through which the bounty of the Society has continued to flow for upward of a century and a half: and while the Report of one year's transactions is preparing, various applications are arriving at the office soliciting such aid as has always been cheerfully rendered by the Society when it had adequate funds at its disposal. Of late, however, the pressure on its resources has been so great as to cause its friends some anxiety with regard to its unembarrassed progress. Unaccustomed to withhold help from any just and reasonable claim, the Society would deeply lament the necessity which should compel it to stint its measure of beneficence at a period in which its charitable offices, both at home and abroad, are most urgently needed. Let this alternative be borne in mind by those who love to spread the knowledge of the Gospel of Jesus Christ. They will then cordially co-operate in enabling the Society to avail itself of the providential openings which are daily disclosing themselves for the diffusion of true religion, and help forward by their silver and gold, as well as by their prayers, the objects and interests of the Society for Promoting Christian Knowledge.

GOSPEL-PROPAGATION SOCIETY.

REPORT FOR THE ONE HUNDRED AND FIFTY-THIRD YEAR.

Deputation to America.

THE past year will be memorable in the annals of the Society for the establishment of more direct and intimate relations with the Board of Missions of the Protestant Episcopal Church in the United States of America. The Delegation from the Society, composed, as stated in the Report for 1853, and guided by the instructions therein contained, proceeded on their mission in the autumn of that year; and almost immediately after their return presented their Report to the Society at the Monthly Meeting in November. The gratifying manner in which the Delegation was received by all classes of American Churchmen is thus briefly described:—"We desire, first of all, to express our gratitude to Almighty God for having blessed us beyond our hopes in the

progress and completion of our undertaking. We have, next, affectionately to acknowledge the Christian Sympathy and courtesy with which we were invariably welcomed by our American Brethren. We were most hospitably entertained in all parts of the Union which we visited. The right hand of fellowship was extended to us freely and cordially by the whole House of Bishops, as well as by every member, lay and clerical, of the House of Deputies, to whom there was opportunity of presenting us. We were everywhere invited by the Clergy to assist them in the celebration of Divine Service, and preach to their congregations. At the opening of the General Convention, Bishop Spencer was invited to attend the meetings of the House of Bishops, and the whole Deputation had seats assigned them in the House of Clerical and Lay Deputies."

The following Resolutions shew how far the suggestions of the Delegation were approved and sanctioned by the Society. At two successive Meetings of the Society for the Propagation of the Gospel in Foreign Parts, held on the 16th December 1853, and the 20th January 1854, the Society having under consideration the several suggestions contained in a Report presented to it at the General Meeting in November, by the Deputation which had been appointed to attend the Triennial Meeting of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States—

Resolved: I. That the Board of Missions be informed that the Society has for some years past regularly transmitted to the Board a copy of its Annual Report and Quarterly Paper, and would be glad to supply any numbers which may not have been received. That a complete set of its publications, as well as of such of its Books and Tracts as may be of use in the Missions, be presented to the Board, and that any new ones be sent from time to time as they appear.

II. That, with reference to the recommendation of the Report respecting the establishment of Missions and the appointment of Bishops in any colony or territory independent of the British Crown, the Society is of opinion, looking to the relation in which the Missionary Societies of the Church of England stand to the Church itself, that it is not desirable to do more than express its earnest hope, that in all cases a full and friendly com-

munication may be kept up between those Societies and the American Board of Missions.

III. That the Society is deeply impressed with the duty of more general and earnest prayer on the part of Christians for an increase of labourers in the Lord's vineyard, and for the blessing of God on all who are engaged in the work of propagating the Gospel in foreign lands; and that it be humbly submitted to his Grace the President, that suitable forms of prayer, drawn up under his sanction, and adapted for families, schools, and Missionary Meetings, would, it is believed, be extensively used both in this country and America, and so become another bond of fellowship between brethren of the same communion on the two sides of the Atlantic.

IV. That a Manual for the instruction and guidance of Missionaries in Heathen Lands is much needed; and that, in the opinion of the Society, such Manual should not assume the form of a code of binding laws and regulations, but should consist mainly of information, advice, and suggestions, collected from the most experienced Missionaries, and be capable of enlargement and modification, as circumstances and more exact knowledge may from time to time seem to require. And that, with a view to the preparation of such a work for the use of the Clergy and Catechists in connection with the Society for the Propagation of the Gospel, communications be opened with the Bishops and Missionaries labouring among the Heathen in India and elsewhere.

V. That the Society abstains from expressing any opinion respecting the propositions of the Joint Conference relating to the Ancient Churches of the East, but that the Secretary be instructed to transmit a copy of those propositions to the Archbishop of Canterbury for his Grace's information.

VI. That the Society rejoices to hear of the success which has attended the weekly collections in Church for Missionary and other charitable purposes in America; but desires respectfully to leave to the Bishops and Clergy, and the members of the Church at large, the adoption of such measures as they may deem most expedient and effectual for raising the funds necessary to carry out the great purposes of the Society.

VII. That the Standing Committee be requested to consider and mature a plan,

whereby emigrant members of the Church may be most readily and conveniently brought under the notice of the Clergy of the United States and of the British Colonies at the port of their debarkation, as well as at the settlements to which they may ultimately proceed.

One of the above Resolutions, of primary importance, assuredly, in the view of all Christians, has been already acted upon; and his Grace the Archbishop of Canterbury, the President of the Society, has on its representation been pleased to sanction the use of two forms of prayer, one "for an increase of labourers in the Lord's vineyard;" and the other, "for a blessing on Missionaries and their labours."

These prayers, by an alteration of the first By-law, are now added to those which have been hitherto used by the Society before entering upon business, and have already been adopted in at least one American Diocese; and they have been extensively circulated, not only by the two principal Missionary Societies of the Church, but by the representatives of other Communions also.

With respect to the preparation of a "Manual of Instruction and Guidance of Missionaries in Heathen Lands," it may be sufficient to state that papers of questions have been issued, and other preliminary steps taken for the compilation of such a work.

The following Letter was addressed by his Grace the President of the Society to the presiding Bishop of the American Church:—

"Lambeth, Dec 2, 1853.

"RIGHT REV. BROTHER—As President of the Society in this country for the Propagation of the Gospel in Foreign Parts, I am entrusted with a duty which it affords me no ordinary satisfaction to discharge. I have been requested to convey to you, as presiding Bishop of the Protestant Episcopal Church in the United States, the warmest thanks of the Society for the cordial reception given to its recent deputation to the Board of Missions.

"The kindness with which the members of the Deputation were welcomed, the hospitalities to which they were everywhere invited, the striking public testimonials of esteem and regard which they received, together with the strong terms of gratitude in which, on all occasions, the services of our Society to your Church in former times were spontaneously and

generously acknowledged, have made a deep impression, not only upon your visitors themselves, but on our Church at large.

The beneficial influence which the intercourse of your Board of Missions with our Society, during the last two years, has exerted in both countries, encourages the hope that the rapidly-increasing facilities of communication between the two Churches and the two nations, by enabling each to appreciate the sentiments and characters of the other, will strengthen more and more the bonds of mutual friendship and respect which now unite them. And I fervently pray that Almighty God may bless your efforts as well as ours, for the advancement of Christian Truth, that His way may be known upon earth, His saving health unto all nations.

I have the honour to be,

RIGHT REV. BROTHER,

With much esteem,

Your affectionate and faithful friend,

J. B. CANTUAR.

The Right Rev. Bishop Brownell.

Appointment of Missionaries.

A change has been adopted in the Bye-laws which provide for the examination and approval of Candidates for Missionary Appointments. In Bye-law 16 a few words have been introduced, by which it will be limited now in terms, as before in its plain sense and meaning, to the case of such Candidates as present themselves in this country.

The 17th Bye-law has been cancelled; and the result will be, that henceforward there will be one invariable rule, requiring all home Candidates for Missionary Employment under the Society to bring a recommendation in writing from the Board of Examiners appointed by the Archbishops of Canterbury and York, and the Bishop of London—the three Prelates who alone have authority to hold Ordinations in this country for the Colonies—as an indispensable preliminary to their application being considered by the Society.

With respect to Candidates educated or resident in the Colonies, and there offering themselves for Missionary service, it has been the practice of the Society to confide in the recommendation of the several Bishops, to whom the spiritual rule in their respective Dioceses, by God's providence, has been committed, and who have all alike authority given them "to call and send ministers into the Lord's

Dec. 1854.

vineyard," and are responsible to God for "faithfully and wisely making choice of fit persons to serve in the sacred ministry of the Church." In the wisdom and propriety of this practice, the Society has been confirmed by its venerable President.

To secure, however, all proper care and consideration, as well as to guard itself against making grants which are really not needed, the Society has determined to require of every Bishop recommending any Missionary for appointment a statement of various particulars which are specified in the "Application Schedule." The Society reserves to itself in all cases the ultimate right of determining who shall be placed upon its list, as well as that of terminating its engagement with a Missionary, provided that its reasons for so doing are approved by the Bishop.

Such is the course which the Society follows in making its Missionary Appointments, excluding none from its service whom the Church would admit, and admitting none whom the Church would exclude.

Local Support of Missionaries.

With a view to the faithful and profitable expenditure of the funds which are yearly placed at the Society's disposal, and in order not only to proportionate its grants to the real wants and necessities of each Mission, but to withdraw them at the earliest moment that any Station may be in a condition to support its own Church and Minister, the Society has adopted Resolutions and issued Circulars to the several Colonial Bishops and Clergy, requiring an exact annual return under various specified heads, and providing that no grant be made or renewed to any Mission or Station until its circumstances have been carefully investigated and reported on by the Standing Committee.

The Society has been constrained to adopt this measure by a strong conviction of the importance of throwing the Colonial Church as much as possible on the support of its own members; and it desires to repeat once more its fixed determination not to continue its assistance to places which do not, or ought not, to require extraneous help. This determination the Society is prepared to maintain, as it has often before declared, by withdrawing a Missionary from any place where the congregation refuse to contribute to his support what may be fairly and reasonably expected of them. As long, indeed, as he

remains in a Mission, the Society considers that he is not at liberty to refuse the ministrations of the Church, even to such as are unmindful of the duty so plainly laid down in Scripture of ministering to the necessities of their Pastor; but the Society will never consent to relieve a congregation of its own proper responsibility, or employ the funds, which are raised to a large extent from the working poor of this country, to save the pockets of selfish or indifferent congregations in the Colonies.

Local Contributions in the Colonies.

The Society is unable to state with precision the amount contributed in the several Colonies for the purposes of the Church. A very considerable sum, however, it is satisfactory to know, is raised by means of "Church Societies" and otherwise.

The Reports sent home are not all for the same year, but, taking the fourteen Colonies to which they refer, it would appear that upwards of 40,000*l.* was thus raised, or, on the average, nearly 3000*l.* for each. The Society hopes to be furnished with accurate details before the next Annual Report.

Society dependent on Voluntary Contributions.

Many people abroad, it is believed, still entertain the notion that the funds which the Society administers are derived in great part from the Government, and, consequently, that they need not be over scrupulous in applying for assistance. To put an end, if possible, to this mischievous mistake, it may be as well to state that no Missionary Clergyman, in any one of the North-American Colonies, receives any allowance from the Imperial Government, with the exception of eight in Lower Canada and fifteen in Nova Scotia, who were on the list prior to the year 1834, and whose salaries will terminate with their incumbency. It should be added that the Society has received no Parliamentary Grant since the year 1834. The remittances, therefore, from this country to the seven Dioceses of British North America, amounting last year to upward of 24,000*l.*, were exclusively drawn from the voluntary contributions of the members of our Church at home, the majority of whom must be reckoned among the middle and humbler classes. The Society trusts that this plain statement of facts, while it shews what is freely done

at the expense of so much self-denial to many, will stimulate our Colonial brethren, especially those in the more thriving settlements, to fresh exertions in behalf of their own Church and Clergy, so as to enable them to dispense, as soon as possible, with assistance which is more urgently needed for the poorer districts of their own Dioceses, as well as for the establishment and support of Missions among the heathen of other Colonies.

Support of Heathen Missions.

Beside the Annual Meeting of the Members and friends of the Society, which was held at Willis's Rooms under the presidency of His Grace the Archbishop of Canterbury, a second General Meeting was held at the Egyptian Hall, Mansion-house, for the purpose of enabling the Society to extend its Missionary operations among the heathen. The openings made by the foundation of two new Bishoprics in South Africa, and the favourable opportunities for acting upon the minds of many native tribes in Melanesia and Borneo, seemed imperatively to require that some special effort should be made. The impulse which this Meeting has given to the Missionary operations of the Society will, it is sincerely hoped, enable the Society to carry on, with more efficiency than ever, that important division of its labours which was fully recognised in its very first Report, and which, at this moment, absorbs full one-third of its general funds.

Increasingly large, however, as has been the Society's expenditure of late years in strictly Missionary Work among the Heathen, the more extensive fields of labour, and the greater number of labourers employed in the British Colonies, have created an impression that, notwithstanding its name, the Society is not in the ordinary sense of the terms a Missionary Society.

The very first Report of the Society published in 1704, records the appointment of five Missionaries for the instruction and conversion of the Heathen, including both the Red Indians of the continent of America and the Negroes of the West Indies. In 1710 the Society passed Resolutions to the effect, that the "design of propagating the Gospel in Foreign Parts does chiefly and principally relate to the conversion of Heathens and Infidels, and that immediate care be taken to send itinerant Missionaries to preach the Gospel among the

Six Nations of the Indians, according to the primary intentions of the late King William of glorious memory."

In 1741 the Society addressed a memorial to George II., praying for a Royal Letter; and took occasion to state that God had so far blessed its endeavours, that some thousands of Indians and Negroes had been instructed and baptized by the Missionaries.

These facts are briefly mentioned to shew that not even in the first years of its existence, when the means at its disposal were very small, did the Society overlook its duty to the Heathen; but as more interest will be felt as to what the Society is doing now than as to what it did a century ago, it may suffice to say, that for several years past upward of 20,000*l.* have been annually expended for the conversion of the Heathen in British India only; while new and important Missions have been established or aided by the Society in South Africa, Borneo, Melanesia, Labrador, and Rupert's Land: so that at present more than 63 Ordained Missionaries, and 450 catechists and teachers, are employed specially in the work of Missions to heathen people.

The following extract from a Report was read at the Annual Meeting at Willis's Rooms:—"The single diocese of Madras received, during the past year, the sum of 10,150*l.* or more than the three Canadian dioceses put together; while the diocese of Calcutta (beside a large grant from the Jubilee Fund) received the sum of 8900*l.*, or more than twice the aggregate amount of what was contributed by the Society to the four Australian dioceses and Tasmania. In short, the East Indies and Ceylon received during the past year more than one-third of the Society's whole income; and the total expenditure on Missions to the Heathen cannot be reckoned at less than 23,000*l.*"

State of the Funds.

Receipts of the Year. £ s. d.

Subscriptions and Donations...	46886	6	11
Ditto for Special Purposes	21359	3	1
Legacies.....	9434	6	4
Jubilee Fund	1520	9	2
Rents.....	173	19	3
Ditto for Special Purposes.....	1735	10	10
Annuities	54	7	6
Ditto for Special Purposes.....	1082	6	2
Mr. Long's Gift	318	18	8
Mrs. Broome's ditto	1	9	7
Queen's Letter	65	11	5

Interest on Exchequer Bills ...	471	3	7
Ditto for Special Purposes	47	17	2
Interest on Mortgage, ditto ...	77	13	4
Dividends on Stock	1745	4	7
Ditto for Special Purposes.....	1611	9	6
Dividends on Railway Debentures	290	11	8
Ditto for Special Purposes.....	77	13	4
Dividends on Bank Shares, ditto	8	14	8

Total.....£86,962 16 9

Payments of the Year.

Europe	400	0	0
Seychelles.....	304	4	2
Egypt.....	0	5	0
Africa—			
Sierra-Leone Diocese.....	334	0	7
Cape-Town Diocese.....	19455	11	1
Natal Diocese.....	1120	5	0
Graham'stown Diocese	5005	5	0
Mauritius	245	3	6
Borneo	1306	10	10
Victoria Diocese	244	15	8
India within the Ganges—			
Calcutta Diocese.....	12001	9	9
Madras Diocese	10652	1	4
Colombo Diocese	1894	16	9
Bombay Diocese.....	1	10	0
Australasia—			
Sydney Diocese.....	1863	16	1
Adelaide Diocese.....	680	8	9
Melbourne Diocese	1761	16	8
Newcastle Diocese	1553	10	8
Tasmania Diocese	915	9	8
New-Zealand Diocese ..	1254	12	7
West Indies—			
Jamaica Diocese	1287	10	0
Barbadoes Diocese.....	2008	5	0
Antigua Diocese.....	325	0	0
Guiana Diocese.....	1003	19	0
North America—			
Toronto Diocese.....	5428	6	0
Quebec and Montreal Dioceses	6600	7	0
Nova-Scotia Diocese.....	6115	7	9
Fredericton Diocese.....	5130	12	0
Newfoundland Diocese	6468	19	10
Rupert's-Land Diocese....	310	0	0
West-Indian Africa.....	202	18	4
Pitcairn's Island.....	22	19	7
Tristan d'Aunha	100	0	0
Colonial Bishopsrics	22	19	0
Missionaries' Expenses at Home	507	14	6
Deputations	1611	8	5
Meetings	58	19	0
Printing	2705	4	4
Postage and Parcels	827	11	3
Salaries and Wages.....	1844	2	10
House	475	3	1
Office	200	13	6
Premiums on Policies	92	15	0
Annuities	162	0	0

Total.....£104,512 8 1

Of the above payments the sum of 40,837*l.* 14*s.* 4*d.* has been paid out of funds provided for special purposes.

Summary.

The total number of Missionaries maintained in whole or in part by the Society is 478. In addition to this number of Clergy, the number of Divinity Students, Catechists, Schoolmasters, and others, maintained by the Society, is above 700.

The receipts of the Society for the year ending Dec. 31, 1853, on account of the General Fund, amount to 59,441*l.* Of this amount, 46,886*l.* arose from subscriptions and collections, being an increase of 3909*l.* above 1852; and 9434*l.* from legacies, being an increase of 4945*l.*, not only above 1852, but considerably above the ordinary average. The receipts on account of Special Funds for the same period amount to 27,520*l.*

The expenditure on the General Fund account for the year ending December 31, 1853 was 63,674*l.*, which the Society was enabled to meet, having applicable to its purposes a portion of 29,517*l.*, raised through the Queen's Letter which was issued in 1850.

Special Funds.

The Society continues to receive annually, under the head of SPECIAL FUNDS, large contributions, which are appropriated by their donors. These contributions are carried to the several accounts which are specified in the instructions of the givers, and form a most valuable supplement to the Society's grants. But it must not be forgotten that they do not assist the Society to meet its ordinary liabilities; and therefore, whenever any subscription or donation is diverted from the General to any Special Fund, the Society, to that extent, is left with diminished means to meet a fixed expenditure. These Special Funds, forming no part of the Society's income, are now printed separately, and not, as heretofore, in the Diocesan Lists.

It should be understood that in the foregoing summary, as well as in its more detailed statements of income and expenditure, the Society confines itself to what is raised and voted in this country. As far as possible, however, the Society makes its grants on condition of some given amount being contributed by the persons in whose favour they are made; otherwise, the sum appropriated by the Society to the maintenance of the Mis-

nary Clergy would be utterly insufficient to maintain, however simply, so large a number. While, therefore, the Society is compelled to support some of its Missionaries entirely—as, for instance, those labouring in heathen countries—it requires, in every British Settlement, all the aid from local efforts that, taking into account the circumstances of each particular Station, can reasonably be expected. But even when this is added to the general and special funds of the Society, the whole amount is obviously inadequate to the needs of the Colonial church in twenty dioceses.

Appeal.

What then should be done is plain enough. The Colonies should be imperatively required to increase their exertions in behalf of their own Church, and the Society should be put in a condition of meeting the additional and enlarged demands, arising from the creation of new dioceses, and the fresh openings into heathen countries which colonization and commerce are ever making. For want of the necessary means, the Society was recently compelled to decline a pressing application from the Bishop of Newfoundland to establish a third Mission on the coast of Labrador; it was obliged to postpone the project of maintaining a Missionary in the interesting and important Colony of Vancouver's Island; and instead of adding yearly to the Missionary Force in India, it is forced to turn a deaf ear to the stirring appeals which are continually coming home from that country. But will not the Church exert itself to answer the call which is made on it? Will not the Clergy lift up their voices and proclaim aloud the wants of the Church in the Colonies, and the duty of the Church at home? Will not the opulent laity of England, the nobles, the landed gentry, and the wealthy merchants, come forward and give to the poor and struggling Church abroad something more than nominal subscriptions in return for the endowments which were bestowed by our common ancestors on the churches of our own country. Very many, we may be sure, would acknowledge their obligation in this matter, were the case fully brought before them; and therefore the Society would again urge the importance of the parochial organization for this work of the Church. Nothing short of it would seem to be sufficient. Every body has a parish and a parish

church; and if the duty of Missionary Efforts and sacrifices for the propagation of the Gospel were once, at least, every year brought before the congregation in a sermon, it cannot be doubted that the duty would be much more generally acknowledged and observed. The Society does not hesitate to speak thus plainly, as feeling that it is speaking not for itself, but for Christ and His Gospel. The last command which He gave to His Apostles is but very partially fulfilled. No nation, and no church, has the same abundant opportunities of fulfilling it effectually as our own; and the Society, therefore, as one of the acknowledged organs of the Church for Missionary Purposes, deems itself called upon to point out with all faithfulness, not only our admitted obligations, but our lamentable shortcomings.

BRITISH SOCIETY. FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.
REPORT FOR 1853—54.

Introductory Remarks.

THROUGH the mercy of our God we are permitted again, with you, to hail this season as one of holy thankfulness and enjoyment, yet forming no inappropriate sequel to the day which Jews and Gentiles have devoted to humiliation and prayer; for prayer mingles with praise in our Hosanna, as we say before the Lord, "This is the day which the Lord hath made, we will rejoice and be glad in it. Save now, we beseech Thee, O Lord: O Lord, we beseech Thee, send now prosperity."

Missionary College.

During the past year the Society's Missionary College has been closed. It was impossible, with the limited resources at the disposal of the Committee, to prolong this section of your undertaking. We have much reason for thankfulness in the fact, that by its existence we have been supplied with several well-instructed Missionaries, who have credited the talent and piety devoted to their tuition, and approved themselves men of God, adapted to the important stations they occupy. The number of Missionaries at present employed by the Society, including one Female Scripture Reader, is 23. After the closing of the College the Rev. W. C. Yonge kindly and gratuitously undertook the oversight and theological instruction of the three remaining students, and until the end of

their term Mr. Davidson continued his lectures with them in Hebrew, Chaldee, and Syriac. Mr. Maxwell Ben Olliel has since been received into the Wesleyan College at Richmond, and Messrs Kessler and Wilkinson have been for the present added to the London Mission.

The closing of the College will effect a diminution of expense, but it has increased the number of Missionaries, and a continual Agency is still required for sustaining the interests of the Society throughout the country.

Mission in London.

The London Missionaries are now under the immediate superintendence of the Resident Secretary, who, as the result of constant intercourse with them collectively and individually, is enabled to testify that he has reason to believe that they are faithfully and wisely pursuing their work as men in earnest, commending themselves to the attention and confidence of their Jewish Brethren.

The Secretary remarks — "A question has been sometimes proposed as to the number of Jews converted by the Society's instrumentality. As I have retraced these instances, and followed, so far as I could, the histories of those who seemed to have been led by our Missionaries to the faith of Jesus, it has been a source of unspeakable delight to find several of them among our own Missionaries, some studying for the Christian Ministry, and others consistent members of Christian Churches; and of some to retain precious testimonies that in death Christ was their hope and joy. Several have gone with the tide of emigration, bearing with them, I believe, to new climes, the Gospel of the Lord Jesus in hearts renewed by His Spirit."

The following notes are from the last report of the Female Scripture Reader:— "During the last two months I have again been very much encouraged, especially with the young belonging to the Bible Classes. Not one of them has left me, but the number has gradually increased. When I commenced I had only five, and now the number is fifty-nine. The last year thirty more have purchased the Word of God. The total number of families now in possession of the entire Scriptures by their own purchase is one hundred and ninety-nine. Eighteen of the parents attend the Mothers' Class. And now, O God, do

Thou hasten Thy coming to Thy waiting people, and appear to them gloriously in these latter times; and may we be ready to take the children of the Lord's people, and carry them in our arms to the Saviour of sinners, that they may be washed from their guilt and shame, and adorned with the robes of righteousness and the garments of salvation!"

The following extracts are from two of the Missionaries' statements:—"I have had, from the beginning of my work, Missionary Intercourse of a confidential kind with more than five hundred and twenty families or individuals. With about one hundred of these I maintain a continued and friendly correspondence, freely and fully discussing the great questions of salvation through atonement, Messiah the victim for Israel's sins, and Jesus the true Messiah.

"Thirteen of those I have had under instruction have been baptized, most of them, I would hope, having received the truth in the love of it. Four more are decided as to the claims of Christianity, but waiting for opportune circumstances that they may be baptized. Six or seven others receive the knowledge of Christ with readiness, and at times manifest real concern to be made free by the truth. And there are many more who have ceased to revile the Prophet of Nazareth, but have not felt their need of a Saviour. During the year, several of my aged Jewish Friends have been removed by death. One died, as she had lived, an orthodox adherent to Moses and the Rabbies. Another, in his old age, had heard of Jesus the Saviour, and of His love and grace to sinners, and had been attracted to Him by the fitness of God's free grace to his own need. Before his death he told me he trusted in the blood of Christ to wash away his sins. A third was converted to God a few years ago, and, through a long and painful sickness, was a witness of the Saviour's grace, and died in the faith. Within the year 1853 I made more than a thousand visits to Jewish Families, and had upward of sixteen hundred conversations with individuals. There are few families of the English Jews who have not the entire Bible, and it is as common among them to read the New Testament as the Old. I have given away more than 1000 Tracts, and I believe most of them have been read."

Mr. W. Brunner observes—"Still in

reviewing my labours of the past year, I cannot better express my experience than by adopting the words of the prophet Isaiah xxi. 11. 'The day cometh, but it is still night.' These words correspond most accurately with my experience as gathered during the past year; for, on the one hand, I can state with perfect accuracy, and shall be borne out in this assertion by every one who, like myself, is engaged in preaching salvation by faith in Christ to the Jewish people, that there is every indication that light from heaven is breaking in rapidly upon those who are the subjects of our Mission. There is a vast decline of opposition on the part of the Jews to our endeavours of propagating the truth among them. There is a general movement agitating the minds of those who are still within the pale of Judaism, arising from a consciousness of the insufficiency of their system to satisfy the spiritual wants of the immortal soul. The hopeful progress of our labours among the Jews is only yet as the 'shaking of dry bones,' which want the quickening animation of the Spirit in order to assure perfect life and vitality, and in this sense the words of the prophets are applicable to them—"The day cometh, but it is still night."

Mission in Manchester.

At Birmingham, Hull, Portsmouth, and Bradford, the effort has been attended with much to encourage; and at Manchester Mr. Naphtali is enabled to state that the improvement in his field of Missionary Labours is already seen in the facts, that prejudice against Christ has vanished, and inquiry after the truth of Christianity is decidedly on the increase; that the Jews are ready to listen to careful and scriptural argument, willing to read and investigate prophecies concerning the Messiah, assenting to the truth of the New Testament, and thankfully accepting it and appropriate Tracts. "As to those of whom I have made favourable mention in former reports, I can happily assert that they are in a progressive state, and would have joined the Christian Church but for the temporal difficulties consequent on the alteration in their mode of life. The number of persons with whom I have friendly intercourse, and to whom I am able freely to teach and preach Jesus Christ, is above one hundred. The number of these who have embraced the truth as sincere converts during my pub-

lie labours at Manchester, including their families, is above twenty, who have connected themselves with various sections of the Christian Church. The Jewish Families are each supplied with the Scriptures, and by many they are read with great interest. My residence and operations among them for nine years have abated the bitter state of national prejudice, and convinced many that the Missionary Enterprise is one of benevolence. I have to state, that not only have my former inquirers continued their search after truth, but an additional number have applied for instruction. And as to those of whom I entertained previous hopes, I am glad to say that they remain well."

Conclusion.

In conclusion, we ask you seriously to regard the results of Christian intercourse with the Jews, First—That the Word of God is everywhere in their possession; if not always the entire volume, still the very Scriptures of which it is declared that they "are able to make wise unto salvation through faith in Christ Jesus." Thus, even in their synagogues they hold the torch which needs but the kindling breath from heaven, and its light will beam upon the cross, and reveal in Jesus the Crucified the antitype of the Mosaic ritual, the Messiah of Jewish Prophecy. Secondly—Infidelity, in its every phase, has yielded to the truth simply and earnestly presented. Prejudice and bigotry have been subdued by Christian piety and kindness; the character and the doctrines of the Great Teacher have been rescued from contempt, and honoured as adapted to civilize and bless mankind. Thirdly—A spirit of cordiality and mutual confidence has sprung up between the two branches of the human family holding the Bible, that glorious old book, to be the Word of God; manifesting itself not only in kindly offices to each other, but even in a far milder treatment than formerly of those who, for conscience' sake, have become the disciples of the Son of God. Fourthly—The addition of very many to the visible Church of Christ from Abraham's seed, who have proved the truth of their conversion by the disinterestedness of their confession, by the consistency of their piety, and by their zeal for the conversion of souls.

For these results let us afresh this night awaken the note of praise. Truly God is good to Israel, and graciously accepts your works of faith and labours of love.

Oh gather with filial confidence and renewed importunity around your Father's footstool, and pray that, o'er the field that looks so promising, showers of blessing may descend—that on the valley of the dead the Spirit may breathe, and Israel come forth to the help of the Lord.

Send forth your Committee and your Agents, freed from the burden of debt, and at liberty to pursue a cause so glorious, the joy of the Lord being their strength. Faith, resting on the Divine Volume, depicts scenes of surpassing glory, when, in the ingathering of Israel, with the fulness of the Gentiles, the Redeemer shall see of the travail of his soul, and shall be satisfied, and when the humblest labourer in this cause shall share in the one devout and triumphant song, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, unto Him be glory and dominion for ever and ever, Amen!" Until that consummation, let the Church, and all "who make mention of God," be instant in prayer, and faithful in service, "looking for and hastening unto the coming of the day of God."

State of the Funds.

Receipts of the Year.			
Auxiliaries, Associations, Collections, &c.	3383	10	6
Subscriptions and Donations...	779	9	4
Books.....	5	0	6
Jewish Herald (Three Quarters).....	32	19	3
Jewish Mission College.....	40	0	1
Juvenile Associations.....	18	9	9
Legacies.....	10	0	0
Total.....	£4269	9	5

Payments of the Year.

Missionaries' Salaries, including Expenses of Foreign and other Journeys and Removals.....	2652	9	1
Jewish Mission College—			
Salaries.....	175	0	0
Boarding, Clothing, Lodging, &c. Seven Students.....	285	11	3
Printing—Annual Report, English and Foreign Books and Tracts.....	168	10	6
Expenses at Annual and other Meetings.....	21	19	0
Salaries.....	610	0	0
Office Salaries.....	139	10	0
Jewish Herald—Printing and Publishing.....	200	12	4
Rent of Offices.....	80	0	0
Postage and Parcels.....	58	11	9
Advertisements.....	15	15	6

Stationery, including Account-Books, Binding of Herald, &c.	22	16	10
Sundries	31	2	5
Bibles, Testaments, and other Books and Tracts	32	9	11
Travelling, Expenses in Forming and Visiting Associations, &c.	202	3	2
Interest on Money borrowed....	50	11	4
Total.....	£4747	3	1

Continent.

BRITISH SOCIETY FOR THE PROPAGATION
OF THE GOSPEL AMONG THE JEWS.

THE last Report of the Society contains the following notices of its proceedings on the Continent.

Paris—Mr. Jacob Brunner says—"It affords me much grateful pleasure to find that God's favour has rested upon my labours in Paris; and that amidst the local diversions and temptations, and the prevailing anti-religious spirit of this metropolis, to which the Jew cannot by nature be less accessible than his Christian countrymen, the Lord has preserved to himself a number of men, who do not bow their knees to the Baal of the present time. To many such my mission has been useful. The exercise of their religious observances is neglected by individuals, and almost banished from domestic circles, and has also a very faint and death-like aspect within the walls of the synagogue, where it has established its last abode.

"I can gratefully rejoice in many instances in which my labour has been eminently blessed. I have free access to about sixty Jewish Families, apart from the innumerable individuals I converse with every day, in Jewish lodging-houses, on topics of Christian Truth. I have for the last several months noticed among many of them an anxious looking forward to the approaching unravelling of their long-cherished hopes and expectations with respect to the land of their fathers. I can also thankfully say, that my labour during the past year, in many cases, has produced lasting impressions, but especially to five individuals who regularly attend Christian Places of Worship."

Mr. Brunner says—"I was in the habit of preaching the Gospel to a young man, but it always appeared that the doctrine of the cross did not make much impression upon him. He was reserved in his conversation, and preferred to hear rather than to speak. Speaking with him the other day of the feelings and convic-

tions which a long and prayerful inquiry had produced within him, he said, 'My spiritual struggles were literally against principalities and powers; but, through the mercy of God, I have overcome them all, and feel that Jesus is not only the Saviour, but that He is my Saviour.' He added, 'In short, my convictions of the truth of Christianity are such, that to disbelieve the claims of Christ appears to me equivalent to the denial of the existence of a God in the universe.' He told me that his intention was to go soon to Liverpool to his brother-in-law, under whose guidance he is desirous to place himself.

"I have reason to believe that the invisible or internal results of our preaching are more than we estimate. The new doors that are successively opened to us among the Jews, the kindness and respect with which they receive me, and the earnest attention with which they listen to the doctrines of Christ and His works; all this is a sufficient proof that the Lord is preparing the way, and giving prospect of success. No one but he who has been himself brought up under the influence of Jewish Prejudice, and, till his mature age, excluded from the light of Christian Truth and revelation, nay, whose unfavourable impressions of Christianity have been produced and confirmed by the degrading aspect it presented around him, knows how much ground is gained when the Jew is brought to separate the degenerate state of Christianity, with which he was wont to identify it, from its true principles and teaching." Mr. Brunner has stated, that of sixteen persons baptized in connection with his Mission, he has reason to believe that fourteen are walking consistently with their Christian profession.

Lyons—A second tour in the south of France has elicited facts which increase our desire to be enabled to extend the Society's agency in that direction. Mr. Frankel writes—"I am thankful that the Lord is still continuing to open for me fresh doors of access, and that the opportunities of preaching Christ during the past month exceeded any preceding one. On the Feast of Passover, Jews flocked in from all quarters, and I met with some of whom I had lost sight for a long time. It was very gratifying to find that the seeds of Gospel truth were, in many cases, beginning to germinate, and give signs of life. One young Jew confessed that he was more Christian

than Jew in his views and sentiments; that he never had any right notion about the character of God, until he began reading the New Testament; and that he was determined to study that sacred volume more seriously and more prayerfully. Another told me that the reading of the New Testament produced the conviction in his mind, that if he were to be summoned to appear before the judgment-seat of God he could produce no arguments to justify himself in that august presence; and that, since reading the New Testament, he could no longer delude himself with the thought that God is too merciful to condemn any of His creatures; that this conviction made him very unhappy, and that he would give half of what he was worth, if he could believe that Jesus was truly his Saviour. I pointed out to him the many invitations of mercy given to the vilest sinner, and the promises of peace and eternal life held out, which could be obtained without money and without price. He united with me in pleading with Him who alone can impart that faith which would enable him to call Jesus his Saviour. Before he left Lyons, he promised me to read a portion of the Bible daily, and pray for divine illumination. During the feast I have been invited to several Jewish Families, where I found from ten to twenty listeners. I was generally permitted to speak for an hour or two without interruption. In this respect the French Jew differs widely from the English Jew: here the Missionary has no difficulty in gaining a listening ear, but, alas! too often with indifference. Still, I am always thankful whenever such an opportunity presents itself."

On a review of the year, he says—"In the course of the last year I have preached the Gospel to hundreds of Jews, both in this city as well as in many towns in the south and west of France, and everywhere, with very few exceptions, I have met with a kind reception, and found them disposed to lend an attentive ear to the Gospel. I have also had many opportunities of meeting companies of Jews collected together in the house of one of them, where I was permitted to speak sometimes for about two hours without interruption; and now that the feast of the Passover is approaching, I hope I shall have many occasions of addressing such little assemblies."

Mr. Cohen observes—"If I were asked,

Dec. 1854.

'What are you doing among the Jews at Lyons?' I could, without any hesitation, give the following answer:—"Those Jews who were once deaf to the preaching of the Gospel are beginning to give a listening ear; and those who were once blind to their spiritual condition by nature, are beginning to see their ruined condition as sinners before a holy God, and are inquiring the way to Zion; and those who once denied the existence of God are beginning to love Him and pray to Him.'

"About nine months ago I met one of my brethren in a Jewish lodging-house which I am in the habit of visiting. He was an infidel. He shewed me an infidel book, which he said he read daily. Before I left him, however, I succeeded in persuading him to take a Bible from me, and I asked him to read his book one day and the Bible the other; and to ask that God, in whom he did not believe, to shew him the right way; after which I left him, and did not hear any thing of him until this month, when I met him in the same lodging-house. He told me that he had burned the infidel book which he had shewed me, and that he was now daily reading the Bible. He said, 'I daily pray to God to consume the evils which that and many other infidel books have nourished in my heart, as the fire consumed its pages; and to teach me and write upon my heart the truths contained in this precious book, the Bible, which has shed so many rays of light into my dark soul since you kindly gave it to me.'"

Mr. Cohen mentions that he met an Israelitish stranger, whose mind was poisoned with rabbinical superstition and infidelity. About three weeks back the Missionary again saw him, when he said, "Since I saw you my mind has been greatly changed: I am wrong. I have lived without God in the world. When in the country," he continued, "a Colporteur met me, and, taking me for a Gentile, asked me to buy a Testament. At first I laughed at him, but thought I should like to read it, merely to see whether the things which you told me the day I first saw you were really so. I bought one, and read it. Sometimes it made me laugh, at other times it made me weep; still I read, and happy am I now that I persevered, for by it my mind has been enlightened—it is true!" He said, "I do not know much of the Christian Religion, but this I know and feel, that it is necessary that my heart should be

changed, which I have never felt before ; I always thought that I had a good heart, but now I feel that I have a bad one ; that all my prayers will not save me, but that I must rest my hope of heaven alone on Jesus." Mr. Cohen adds, "He directed me to the house where he lodged, and requested me to call, assuring me that both he and his wife would be glad to see me. One morning I called and found him, his wife, and son, reading the New Testament. Oh, how it cheered me!"

Marseilles—Mr. Cohen has removed his Mission to Marseilles, where he already finds that he occupies an important station, not so much in reference to resident as to travelling Jews, of whom he writes—"Here you find Jews from all parts of the world, who pass and repass this chief port for the Mediterranean, and among whom I am happy to say that I am greatly encouraged in my Mission." We rejoice in having secured the co-operation of the Rev. Jean Monod and other Christian Friends in this Mission. As a place of transit to the East we can scarcely overrate the importance of this Station.

The Mission to the Jews in France derives peculiar interest at this moment from the relative position of the two countries, and still more from evidences of the revival of pure and scriptural religion in that land of holiest, saddest memories. May instances of Jewish Conversion enkindle the love and stimulate the energies of the wakening Church, and witness to the infidel for the truth of God's long-despised Word!

Mulhouse—Mr. Ginsburg's Mission at Mulhouse, and on the Upper Rhine, has been attended with very encouraging circumstances. He has been very courteously received by Rabbies and Teachers, and has the prospect of much usefulness among the young and others. During a late severe illness, the esteem in which he is held was attested by the visits of Jews to his house, and their solicitude for his recovery. One Jew, whose eyes and heart are, it is hoped, daily more open and alive to the truths of the Gospel, has been attentive as a brother in his visits ; "and has continued his readings in the Testament," remarks Mrs. Ginsburg, "by my dear husband's bedside constantly ; and, I trust, also learned that the Christian, in the midst of pain and anguish, has a joy and consolation, a Saviour to

lean on who has borne our griefs and carried our sorrows, and a blessed hope that maketh not ashamed."

Frankfort—At Frankfort we may refer to Mr. Stern's Mission as not having presented during the year any striking feature, but recording a series of arguments held with intelligent Jews, and mentioning the fact, that during his ministry he has witnessed the baptism of his own family, and, including infants, more than seventy, with whom, as a Missionary of the Cross, he had had intercourse ; one of the last of whom was, during Mr. Stern's occupation as a Jewish Teacher, a most determined opponent of the truth.

Labouring amid his brethren, all benighted, yet some of them pressing nearer to the world's immortal Light than others, he says that the party who profess to be most scriptural still reverence the Talmud, and receive the oral traditions of their fathers.

Bavaria—Before Mr. Jaffé left this Station, through some adverse influences employed for the purpose, he had formed an extensive acquaintance among the Jewish Families, and had apparently much success in his labours. The Jewish Rabbi, highly to his credit, bore public testimony in favour of our Missionary, spoke of him as an esteemed friend, and expressed his desire that he should not relinquish his Mission.

Wurtemberg—Mr. Gottheil's stated and occasional labours in the kingdom of Wurtemberg have been very much cheered by instances which God has given him in which his ministry has been savingly useful. He speaks with peculiar interest of one of them, a young man, as growing in grace, and, by his fervent and consistent piety, awakening prayer and spiritual concern for Israel where they had been previously unknown ; of his visits to a Jewess on her dying bed ; his Christian intercourse with one of the Jewish Readers and his family, and with a man of high literary reputation, in which there appears all but the decision to deny self and take up the cross, exciting the liveliest hope that these and others will soon be numbered among the valiant for the truth—the good soldiers of Jesus Christ.

Mr. Gottheil's Colporteur has just arrived from a journey, in which he has met with some indifference, but much of cordiality. He has sold several Bibles, Testaments, and Tracts. He has visited

and prayed with the sick, addressed little companies of attentive listeners, and has even had the good wishes and blessings of Rabbies and Teachers on his work.

Breslau.—Mr. Schwartz relates of one who had been attending his instruction, and whose mind seemed to be gathering fresh earnestness for the heavenward race, that after his last interview with him, in which he evinced peculiar earnestness, he suddenly passed into the world of spirits. Of another, who had long known the truth, but held back his heart from the reception of it, he states, that in the hour of serious illness, when all others are refused access to his chamber, the Missionary, by his special request, was welcomed as the friend of his soul, whilst tears rolled down his cheek at the recital of Divine Truth. After dwelling upon the signs of the times, the state of the Church, and the improved condition of the Jewish Mind in his own field and that of Poland, he says that he considers the individuals to whom the Word has been proclaimed as the bearers of good tidings where the Missionary has no access. He has had ample opportunities for scattering the Gospel seed among the Jews from Austria and Poland.

Western Africa.

WESLEYAN MISSIONARY SOCIETY.

SIERRA LEONE.

Rev. G. H. Decker's Journal.

THE following are extracts from the journal of the Rev. George H. Decker, a native Missionary, now stationed at Wellington:—

Jan. 15.—First Sabbath at Wellington. It is fifteen years since I left this Station for York. I was then labouring here in the capacity of School-Teacher and Local Preacher; but it pleased the Lord to bring me back under a different capacity—that of a Native Minister. At half-past ten A.M. service commenced: the Chapel was densely crowded. In gazing round I miss a great many of my old friends, but see many strange faces; several with whom I was acquainted are no more; they have gone to their long home, where there shall be no death, and where parting is unknown. By the request of an aged leader, who was as a father to me, I preached from Luke ii. 29. I felt great liberty in preaching to-day, but still feel my insufficiency and incapacity.

It was indeed a day of rejoicing. I preached in the evening from Philip. i. 8. The Lord was with us. The people were so attentive that I could have spoken to them all night.

Jan. 29: Sabbath Morning.—What a great change has taken place since I removed from this Circuit! They have now a good frame Chapel, and a good Society. When I was here the Society was then in its infancy; but what an improvement! It does credit to my predecessors. At half-past ten the Chapel was densely crowded. I preached to a neat and well-clad congregation; and the presence of the Lord was in our midst. Many recognised me; and after service they flocked round me, saying, "We are glad to see you once more; may the Lord keep you! Since you left us many died; but our good Father keeps some of us to see you again." I passed on to Waterloo, which is about eight miles from Hastings: I met the Teachers on the way coming to meet me, as they were expecting me. I reached Waterloo half an hour before service time. At half-past six service commenced. Many from Lady Huntingdon's Connexion and the Church were present. The Chapel was filled with devout worshippers.

On Monday morning, January 30, I met all the Teachers of Waterloo, Benguema, and Middletown; and in the afternoon went to Benguema, and there met the Leaders of each place, examined their class-papers, and gave them all necessary advice. We prayed, and I took leave of them.

Jan. 31.—This evening I preached at Waterloo, and met the Leaders. I visited the wharf yesterday morning: it is surprising indeed to see how the people busy themselves in loading the canoes for Freetown. The people of Waterloo are very industrious. This part of the colony has better soil; it supplies Freetown with yams, corn, foo-foo, beans, and bamboos to thatch their houses.

Feb. 2.—This evening, accompanied by our School-Teacher, I went round visiting the sick. It does my soul good to visit the people, and to go from house to house: there is nothing so pleasing to the people as this. It reminds me of what Mr. Wesley says, "That though a man preached like an angel, he will neither collect nor preserve a Society which is collected without visiting them from house to house." In the evening I rode to

Allen-Town, preached, and returned home in peace.

March 12—Last night I rode to Allen-Town, and sent my horse home. Early this morning I gave tickets to all the male classes after the morning prayer, preached at ten to a good congregation, and gave tickets to the female classes after the preaching, until half-past two. I went home, got a little refreshment, and then held a penitent prayer-meeting.

GOLD COAST.

Report of the Beulah Plantation.

In reference to the importance of agriculture and commerce, the Committee remark—

In a country where the only foreign commerce was in human beings, where the climate tends to idleness, and traditional barbarism inclines the people to indifference to the comforts of life, and to that industry by which they can be secured, nothing is more needful to establish a permanent Christian community than that habits of useful labour should be formed. Without this, indolence, degradation, and immorality will continually return. It is therefore impossible to overrate the importance of Mr. Freeman's endeavours to introduce a remunerative agriculture and legitimate commerce among those to whom he and his fellow-labourers have zealously carried the Gospel of grace. The success of the plantation at Beulah, by the introduction of so many new and fruitful sources of agricultural wealth from Europe and Asia, will, we trust, be the beginning of many a peaceful farm, and many a comfortable home, where hitherto peace, safety, and comfort have been strangers.

Mr. Freeman writes—

There are now about five thousand coffee-plants in the plantation, the oldest of which, namely, those planted out in 1850-51, are some of them seven feet high, and the average height of that lot of plants five feet.

The young plants now growing from the seed sown toward the end of the year are so numerous and so promising, that they will probably, at the very lowest estimate, furnish five thousand additional healthy plants; and it is therefore fairly presumed, that at the end of this year—1854—the plantation will contain ten

thousand flourishing young coffee-trees, which I think the Committee will agree with me in pronouncing as a grand result of four years weak and timid operations, with the scanty means which we have been able to apply to this important department of the great work of civilization.

The vines are now increased to twelve hundred plants. Thirty of the most forward plants—three years old—bore a crop in January and February of several hundred bunches. These plants were pruned again at the latter end of March, just at the time of the irruption of the Ashantis; and in the following July they were again loaded with about six hundred bunches of grapes, many of which were fine and large. But we had, by pruning them in March, thrown the crop into a state requiring sun to ripen them, just at the time of the foggy season, after the heavy rains of May and June; and the strong rays of the sun, the great desideratum in ripening fruit, being withheld from the crop by this season of the year, instead of ripening, the fruit became rotten and fell off, teaching us a useful lesson to study the seasons more carefully for the future.

The cinnamon-tree also promises well, and may become valuable here as an article of commerce. From one small plant, introduced to Beulah 1850-51, we have now some healthy young plants raised, and many more in progress of propagation; and the original plant, notwithstanding the cutting and hacking which it has had in our putting down its branches for layers for young plants, is now a beautiful shrub eight feet in height.

The mango also promises well. In 1850-51 a young plant was introduced, about one foot in height. It is now a splendid tree, upward of twelve feet in height, affording me a grateful shade from the burning rays of the noon-day sun, while in the act of preparing this Report; and we have eleven healthy young plants raised from it: hence we have now twelve mango-plants in the plantation.

The olives also grow most luxuriantly. They were about a foot high in 1851, and the largest of them are now upward of ten feet in height. At present, however, they have not produced any blossoms and fruit.

The lads in the plantation, I rejoice to say, continue to shew an ordinary willing industry, and are steadily advancing in the acquirement of that practical knowledge,

which the work of the plantation is calculated to impart.

These lads are, as stated in the school statistics for Beulah, twenty-eight in number, that is, down to December 31; but during this current quarter there has been an increase above that number. They now number thirty-two, and more are applying for admission, willingly offering to work part of the day in the plantation for food and clothing, that they may learn the useful agricultural knowledge there taught, and at the same time finish up their education in the school during the other part of the day.

Thus the plantation and its advantages are becoming popular among the native lads, and meet the case of many a poor youth who would otherwise be wandering and idling about, half educated, and a prey to every evil and pernicious influence which abounds in the unhealthy state of civilization which exists around us. And thus this work, commenced in much weakness, and with many hard struggles to keep it in progress, promises, in addition to the furnishing of local funds, to become an important moral outwork to our schools, and the handmaid to that pure Christianity which, by God's mercy, has been established in this country.

India within the Ganges.

LONDON MISSIONARY SOCIETY.

BERHAMPORE.

THE Rev. James Bradbury, of Berhampore, gives the following account of a tour which he made in Bengal at the end of the last and in the early part of the present year:—

Having received a grant of books and money from the Calcutta Bible Society, I set out on the 2d of December last, accompanied by two Catechists, Guruprasad and Chandicharan, and returned to Berhampore on the 16th of January 1854.

Route.

We proceeded north-eastward to New Patibona, where we found the ferries inadequately manned, and without accommodation for laden vehicles, so that much of the day was wasted in waiting for a passage, unloading and reloading the carts. From Comerpore we travelled in an easterly

direction to Nattore. The fine road, thirty miles in length, leading to that populous town, has been made by a munificent native gentleman, who, beside completing this excellent undertaking, has liberally endowed two dispensaries and an English School, having expended on these and similar works of benevolence, fifteen thousand pounds. From Nattore we went north-eastward, and made but slow progress, for most of the country between Dighaputeah and Gwile being submerged during the rains, there is no road in the dry season, except through ploughed fields and long jungle grass. On approaching Bograh the face of the country begins to change: a gentle ascent is perceptible, the earth is hard and reddish, and continues to be so for the space of fifty miles. Beyond Pirganj a loose, sandy, and alluvious soil again presents itself.

To the south of Dinagore that monotony, which prevails throughout many portions of Bengal is occasionally broken: slight elevations, scarcely deserving the name of hills, pleasingly diversify the appearance of the country. Continuing our course southward, through portions of Molda and Rajshahy, we re-crossed the Padma at Premtoll, and proceeded by the road of Bhagwangola home.

Though much of the country through which we passed is in a high state of cultivation, large tracts of fertile land are overrun with dense jungle, and infested with wild boars, buffaloes, leopards, and tigers, one of the last of which we passed quite near without being aware of it till beyond the reach of danger.

The chief products of the country are rice, wheat, barley, pulse of various kinds, sugar-cane, turmeric, and betel-nut; the indigo, mulberry, linseed, mustard, hemp, and tobacco plants; and the principal manufactures are indigo, lac, silk, and sugar.

Population.

The six zillahs, through portions of which we travelled—Moorshedabad, Rajshahy, Bograh, Rungpore, Dinagore, and Molda—pay annually a land-tax of 690,012*l.*, have an area 15,050 square miles, and a population of more than six millions of souls.

In the physical appearance of the inhabitants of the respective districts we perceived no marked difference; but in the village between Bograh and Rungpore we saw a great number, chiefly women, disfigured with the goitre.

Manner of proceeding.

The period of our stay in the respective localities where we encamped varied from one to three days. Divided into two or three parties, and proceeding in different directions, we usually went out about seven o'clock in the morning and returned between eleven and twelve, and again at half-past three in the afternoon, and remained till evening. By adopting this method, we were enabled to proclaim the Gospel, distribute Tracts and the Sacred Volume, in all places situated within a circle measuring from eighteen to twenty-four miles. While marching from one encampment to another, which was an average distance of twelve miles, the bazaars, markets, and hamlets on the road were likewise visited. Where the population was scattered we repaired to the most central spot, and, to give the people notice of our approach and collect as many together as possible, made use of a bell, which we found of great service; for on hearing it toll through the village, men, women, and children rushed out of doors, and followed us to the place of preaching.

As it was the time of rice-harvest, we often went to the reapers at work in the fields, who willingly suspended their labours to hear the good news which we had to tell them.

Congregations.

The portions of the country we visited differ much as to the amount of population, some being densely and others thinly inhabited, and this circumstance regulated the size of our congregations, which varied from 800 to half a dozen persons.

Had we confined our labours to populous towns and large villages, the aggregate number of our hearers would have been exceedingly great. We deem it, however, advisable to preach, not only in such important places, but likewise in every other which it was practicable to reach, even if it contained only a few miserable huts. Out of the number of places which we visited, in 137 of them the tidings of redemption had not, as far as could be ascertained, been previously made known; and the population of some of these villages, on which the light of the Gospel had never dawned, is as much as 5000 souls.

Distribution of Books.

Our stock consisted of 2523 Books, comprising 333 Tracts and 2190 Scrip-

tures, portions and entire copies of the Bible, in the following languages—Bengalee, Hindostanee, Persian, Arabic, Sanskrit, and English. This number; however, proved very inadequate, so that, had we adhered to our usual practice of giving to all persons who could read well, we should have exhausted our store during the early part of our journey, and have been left to travel more than 200 miles without a single Gospel. We were therefore under the painful necessity of refusing to supply numerous applicants, in order to reserve a few copies for each place we visited.

In the mind of every one interested in the diffusion of the Christian Faith the following question will naturally arise:—Are the books read which are thus distributed? It is, of course, impossible to speak with certainty respecting every individual book; but, from circumstances which came under our notice, we have reason to believe that many are not only read but carefully thought over. In the conversation and arguments, of both Hindus and Mahomedans, such intelligence of the general contents of the Bible was occasionally evinced as could have been acquired only by a diligent perusal of its pages: some persons, who were absent when we visited their village, on coming to the camp to obtain a book for themselves, likewise gave a pretty good account of a portion of Scripture which they had heard read in the house of a neighbour; while not a few individuals travelled several miles to request us to explain verses or paragraphs which they had tried but failed to comprehend.

These facts prove that many are desirous of becoming acquainted with the Gospel; that they peruse it with attention, and reflect on its doctrines.

Spirit of the People.

In every direction the country was open to the free exercise of Christian Effort, and not a single impediment thrown in the way to arrest the progress of our labours. Whatever may have been the hidden sentiments of a few of the sacerdotal order, who are apprehensive that the diffusion of scriptural knowledge will in the course of time affect the revenues of their shrines, mosques, and temples—and even these shewed not the least violence either in their demeanour or conversation—persons of all creeds and classes, the followers of Mahomed and

Hindus of every caste, instead of exhibiting any kind of opposition, gave us a friendly reception, listened to the preaching attentively, and evinced, by admissions and inquiries, much candour and seriousness of mind. This favourable spirit was strikingly manifest in those parts of the country through which we had travelled on a former tour: the villagers seemed really glad to see us again, and from their remarks it was evident they had not forgotten the good things which they had heard.

The people often gave free expression to their opinions regarding the truth and excellence of the doctrines of Scripture; but, while speaking of the high estimation in which they held them, sometimes acknowledged that they should consider it difficult to lead the holy life which the Bible requires, and that it would, they thought, be impossible to carry on business were they to renounce the prevalent vice of lying; yet the evil and guilt of the practice were readily admitted.

In Kantapakhur, an aged woman, apparently about sixty, on hearing the scriptural account of sin, and God's awful denunciations against falsehood, said—"All people acknowledge that telling lies is a sin, and that many other things are evil: the Brahmins, the Fundits, and other persons, admit this: yet these very persons do these wicked works every day." On a further explanation of the doctrines of the Gospel being given, into the meaning of which she seemed to enter, she said: "It is not well to hear these good words only once: I wish to hear them frequently: then my mind will be satisfied, and I shall obtain the knowledge of salvation. Come to my house now, and tell me these good things over again." We complied with her request, went to a spot near her dwelling, and there preached to her, and a crowd that gathered around us. On leaving, she and the rest of the people begged that we would come again in the afternoon.

In the same village, in the evening of the same day, a Brahmin asked: "Who are you? for what do you come?" And on being told our object, said, "We do not wish either to hear or receive your books: go away." But we persisted in reading a portion of a chapter of St. John's Gospel, to which he evidently paid much attention; for in the midst of it he said, "These are good doctrines;

there is nothing evil in them. You can read more, and then explain it." He asked us, when leaving, to send him a copy of the New Testament by another Brahmin, who was to accompany us to the tent to receive one for himself. I need not say we readily complied with his request, and were happy to find that the little which he had heard of Christianity had subdued his prejudice, and created a desire for further information.

A goldsmith of the village of Bogbar-gachi, a Mahomedan, about twenty-five years of age, who had obtained in camp at Nattore, on the previous day, a copy of St. Matthew, came up to us, in company with his brother, and said, "The book which we got yesterday we have read, but cannot understand the meaning of it: will you kindly come and explain it to us?" We accompanied him to his house, where we sat down and explained to the two brothers, and fifteen other persons who were present, the portions of the book which they had found to be difficult.

In the village of Bogbar a respectable Hindu thus addressed us: "I had been informed, not by Christians but my own countrymen, that there was such a religion as that of Christ; but I never heard it myself before to-day." After listening some time, he seemed both surprised and interested, and exclaimed, apparently with much real feeling: "It is good; it is good. Please give me a book that I may read about the good things of which you have been speaking." And, on going away, he invited us to stay and take some refreshment.

Similar invitations were given us in two other places. Though we could not avail ourselves of them, they pleased us: they betokened a friendly disposition and a relaxing of those barriers which keep Europeans and natives asunder.

State of Education.

The towns and villages which we visited contain fifty-five Schools, attended by 1568 pupils. Six of them give a pretty good secular education in English; but all the rest are conducted in the vernacular languages, and generally confined to a knowledge of reading, writing, and accounts. There are, however, among the places in which we preached, 138 without Schools; and some of these villages, thus destitute of all instruction, contain as many as 3000 inhabitants.

Paucity of Missionaries.

Though India has been under British Rule nearly a hundred years, and Missionary Societies date as far back as half a century, up to the present day four of the districts through which we travelled—Rajshay, Bograh, Rungpore, and Malda—have not a single Minister of the Gospel; and a large portion of the people never heard, I apprehend, so much as the name of the Saviour: yet these are not small insignificant places, for they annually yield a land revenue of 283,500*l.*, have an area a thousand square miles larger than Wales, and a number of inhabitants which exceeds the population of that Principality by more than two millions of souls. Everywhere the work of evangelization may be prosecuted without the least impediment; but the Christian Church still withholds the bread of life, and leaves generation after generation to die of famine.

Australasia.**NEW ZEALAND.****CHURCH MISSIONARY SOCIETY.****MIDDLE DISTRICT.****TAURANGA.***Report for the year 1853.*

FROM Archdeacon Brown we have received the following report for the year 1853. It will be seen how strongly he feels the necessity of educational efforts being undelayingly put forth, commensurate with the urgency of the present crisis.

The admission to Priests' Orders of the Rev. T. Chapman has enabled me to avail myself of his assistance in administering the Lord's Supper in those parts of the archdeaconry which I have not personally visited. The communicants now number 730, being a small increase on the preceding year. The congregations have maintained the average last reported. We have increased the number in our girls'-school to seventeen, who are boarded, clothed, and lodged at the Mission settlement, and have added English to their former lessons in Scripture instruction, reading, writing, arithmetic, and sewing. We have also five native teachers under daily instruction, and on Saturdays continue to assemble the class of teachers for Scripture exposition. They vary from twelve to twenty in number.

Many in this class are middle-aged and old men, who for years have walked consistently in the presence of their countrymen; and, though perfectly incompetent to master the English language, arithmetic, and geography, are yet most efficient teachers of those great truths which can alone make us "wise unto salvation." And here I beg, in passing, to call the attention of the Parent Committee to the fact, that the Board of Education entrusted with the administration of the funds supplied by government have published a syllabus of the course to be pursued at the examination for office of native teachers, embracing *inter alia* "an outline of Scripture geography, readiness in the rules and tables in English, rule of three, practice, geography, product, climate, possessions, and aspect of countries, accurate pronunciation of simple and compound English sounds." I do not enter into the question of the desirableness or otherwise of insisting upon all these points, even for the next generation; but firmly believing that the exaction of such tests at the present time would exclude from support as schoolmasters a great majority of our most valuable native catechists, I would press upon the consideration of the Parent Committee the expediency of forming one or more humble institutions, independent of the Educational Board, in which the class of natives I have alluded to may be instructed more perfectly in the "things that accompany salvation," but in which some of the subjects mentioned in the syllabus shall not be made essential to the holding of office as a native catechist.

The extravagant prices paid to the natives for labour and provisions in the neighbourhood of Auckland have tended much to unsettle their minds, and draw off their attention from heavenly treasures to those things which "perish with the using." We can only hope that the natives may ultimately be induced, by the strength of Christian principle, to dedicate some portion of the wealth which they are too rapidly gaining for their spiritual interests, to the service of Him whose are the silver and the gold. The withdrawal of the Roman-Catholic priest from Tauranga more than six months since, leads us to hope that the Papists do not find in the natives the ready reception which they had anticipated for their idolatrous doctrines, and that such

of the natives as have been led captive may yet be brought back to acknowledge "the truth as it is in Jesus." We have not been without evidence that our work has progressed during the past year; but we increasingly feel the necessity of adopting as our Missionary motto, "We walk by faith, not by sight."

MAKETU.

Report for the year ending Dec. 1853.

The reports from this and the adjoining districts of Rotorua and Tarawera will at once check any tendency which may exist to overrate the attainments of our New-Zealand converts. The war spirit, the outbreaks of tribal animosity, are at the present time like a fire which, by the constant play of the fire-engines, has been repressed, but which, if the counteracting influences were removed, would soon break out again. The following extracts are from the report of the Rev. T. Chapman—

Last year our former quietness was disturbed by a threatened war on account of the island of Motiti (Flat Island). This year we have the truly lamentable quarrel at Tarawera, caused by the disputed possession of the celebrated hot-baths at Rotomahana. About fifteen men have fallen in their several petty fights. The general state of the natives is therefore very unsatisfactory. The above petty warfare now carrying on, and, more or less, bringing every tribe into collision, is a period when "the fruits of the Spirit" are little likely to flourish. Satan has sadly gained advantage over us. Throughout this season of trial, the party attacked—Tuhorangi tribe of Tarawera—have shewn great forbearance, and more Christian character than generally belongs to war.

The boarding-school for the present year numbers eleven scholars. Their behaviour has been uniformly good. The school has been examined by Archdeacon Brown. There is little to remark upon the course of the present year, save that I would respectfully say to the Parent Society, "You are looking earnestly upon other lands, but 'slack not thy hand from thy servants' here; for, however great may be the liberality of the government, we have so many points which demand an

Dec. 1854.

increase of attention to the baptized children scattered over the surface of New Zealand, that you cannot withdraw any portion of your liberality without retarding the work of education, now so imperfectly carried on, and almost abandoned in districts that are unaided by the direct personal attention of the Missionary.

Need of continued Missionary effort for New Zealand.

We add the concluding paragraph of Mr. Chapman's journal, regretting that our limited space precludes the possibility of more extended extracts.

The close of the year 1853 finds us in a position not easy of explanation. We are like those who "watch for the morning," at a time when the evening shadows had told of victory partially gained, and the enemy dispirited, but nothing had been secured. Such a season must necessarily be one of anxiety and suspense, not of relaxation and lessening the munitions of war. The often-used quotation "Come over, and help us," may, as in a figure, be said to be the cry of every baptized, uncared-for child in our infant churches of New Zealand. "Preach the word . . . in season, out of season," is St. Paul's injunction; and "feed my lambs" has lost nothing of its force thereby: we may neither disregard the one, nor reject the other; and I do, therefore, respectfully urge our kind fathers at home to throw in such additional means as may collect the scattered seed of the rising churches of New Zealand, and give that impetus to educational efforts which is so largely and so urgently required by the state of the baptized, yet almost heathen, children of this colony. As a Society, you have indeed begun a good work in New Zealand; but beware how you abandon your harvest before the seed for the coming season is secured, lest the ever-watchful enemy should "come in like a flood," and bear away as spoil that upon which so much painful labour and expense has been bestowed. I remember, in early days, remarks were made (here) imputing an improvident use of funds by building the stone store at the Kerikeri. At the time it was built nothing could have been more suitable, and every pains was taken to secure the strictest economy. But it was not finished, or scarcely so, before rapid changes took place in the country

—the Missionary body broke up—Thames, Waikato, Matamata, and Rotorua stations were formed, followed quickly by others, leaving the former scene of our Missionary labours but a small spot when compared with the new fields opened out; and soon your labourers were covering the whole length and breadth of the land. The Kerikeri store stands desolate; not a mark of wasteful expenditure, but a beacon, telling of the rapidity with which opening Missionary fields were filled up, leaving the old encampment with its before necessary appliances, because the long winter had unexpectedly ceased, and a time for action had arrived. But is it forgotten, that we were continually warned to form no more new stations, yet they were formed? We were remonstrated with, yet—more in faith than obedience—were their numbers increased. And so it was, that by the time the Popish Bishop and his emissaries arrived in New Zealand, the New Testament had warned the natives generally of the errors of Popery, giving such a check to Popish efforts, that it was only by receiving, and at once baptizing, the untaught heathen—largely, also, distributing gifts—that the Papists gained a footing in the various places where priests were located. The two parties—Protestant and Papist—under the growth of present circumstances, will soon present the same aspect, for the children of both are growing up in the same lamentable ignorance; while we, as Protestants, will not possess the advantages of prayers to saints, holy water, penances, pardons or indulgences, images, beads, crosses, wonder-working medals, lying pictures, or bits of saints.

We sympathise with you in the difficulties you are feeling from the many calls upon you to enter new fields of holy warfare; but it is matter of very grave consideration as to when is the suitable time to withdraw from infant churches. Permit me to say, surely not when means are required to establish, under God's blessing, the rising generation in their most holy faith.

ROTORUA, TARAWERA, AND TAUPŌ.

Report for the year 1853.

The Rev. S. M. Spencer, in his report, enters more fully into the circumstances connected with the outbreak of war adverted to by Mr. Chapman.

What I have principally to remark with regard to the Tarawera district is, the trial of faith which the professors of Christianity have been subjected to in a dispute about the possession of the celebrated hot-springs and lake of Rotomahana, originating with a tribe who formerly, with only a mutual hereditary right, forcibly held exclusively all the privileges connected with it. They, presuming upon the Christian forbearance of the other party, again demanded sole and undivided possession.

But the affair has been greatly aggravated by the coming in of a party from Rototiti, of the Rotorua district, to avenge the death of the principal instigator of the contest, who fell among the first, and was related to the Rototiti people. This latter party have suffered severely, and, with the original aggressors, were unwilling to come to terms of peace, on account of the great inequality in having suffered the loss of some of their principal chiefs; while the remarkable escapes of the self-defenders have so wrought upon the superstition of the aggressors, that they, attributing the comparative safety of their foes to their having the God of heaven on their side, attempted to join in prayers (*karakia*), and preached about those "who through faith subdued kingdoms," &c.; but I hope are beginning to see the hollowness of this resource at such a time, and for such a purpose.

I am happy, however, to state, that those hitherto considered hopeful remain steadfast, even though among the most deeply interested, having embraced a better part, and endeavour, to the utmost of their power, to restrain those with whom a desire for war, rather than possession, is a ruling motive.

The towns and coast settlements offer many inducements to the inland natives, so that in our connexion with them we are made to feel the transition process: yet we have to thank God that the blessed gospel has been introduced as a corrective for the evils incident to their coming in contact with a business world; and which, at the same time, manifests itself as the power of God in counteracting the evil tendencies of the native state.

OPOTIKI.

Report for the year ending Dec. 1853.

The report of this district, by the Rev. C. P. Davies, in several of the features which it presents, as-

simulates to those which have been already under our consideration—the prevalence of epidemics, alarms from threatened outbreaks of war, and difficulties connected with school arrangements.

It is with feelings of gratitude to Almighty God that I record His sparing mercies toward myself, family, and natives committed to my charge, during the epidemic which has been raging since the end of January last. Only one adult has fallen amidst the many that were afflicted at Opotiki: on the coast there have been many deaths, especially among the aged.

In the month of October we were alarmed by the account that the natives of the tribe Te Wanaapanui were making preparations of a warlike nature, to seek payment for a charge of cannibalism brought against them many years ago, by the tribes (to the eastward) Te Wanautehutu and Te Wanauatemaru. Lately, the principal calumniator was discovered, who had occasioned this hostile movement. On hearing the above, I immediately set out to visit the contending party; and I have to record the mercy of the God of Peace in restraining the outgoings of the natural heart. To Him be all the glory ascribed!

I am thankful in being able to report that the school for the native teachers, which has been attended by them five times during the past year, has continued I trust, with increasing desire on their part for a better acquaintance with the word of God. On my return from the country in the month of February, the girls re-assembled at school. During the year we have averaged eighteen, though there were at one time twenty-two in the house, a most inconvenient number for the accommodation. Owing to the floods, the natives lost a great deal of their crops, and I was unable, at any price, to purchase food for the support of the schools: consequently, at the close of October, I was most unwillingly obliged to dismiss the children until the new crops would come in. We regretted this very much, as the children were evidently improving, and were becoming more tractable. Mrs. Davies has attended closely to them in the afternoons, and holding Sunday-school with them.

Some natives, I regret to say, have forgotten the solemn vows made by them in their baptism: others are, I trust, adorning their profession by an in-

creased desire after a further acquaintance in the way of truth. The state of the whole district, with the exception of Te Waimana and Ohlwa, are, I consider, in a promising state. Sunday and day-schools are regularly attended; but still we long to see more cases of genuine repentance, more earnest cries, "What must I do to be saved?"

EASTERN DISTRICT.

TURANGA.

Report from Jan. 1 to Aug. 16, 1853.

The Rev. T. S. Grace continued in charge of this district until the return of archdeacon W. Williams from England in August of last year. Mr. Grace's report, therefore, to which we first refer, is limited to the first seven or eight months of 1853. Archdeacon W. Williams's accounts embrace the remaining period.

Before finally leaving this Station, it becomes my duty to furnish a report for the former part of the year, up to the 16th of August last, at which time archdeacon W. Williams arrived here. I fulfil this duty with peculiar feelings of thankfulness to Almighty God for many special blessings granted to us during our sojourn in this place.

Our Sunday-morning congregation at the station has always been good: that in the evening has, perhaps, lost a little, owing to parties having to return to a distance for food. At the outposts I have always found good congregations. The gospel, which has formerly been preached here, having produced a state of peace which now enables every man to retire to a distance from his village, to cultivate his own peculiar inheritance, without fear, together with the increase of industry, has made it much more difficult now for large numbers to meet for instruction than formerly.

Popery in this district has almost ceased to exist: I only know of one chief, with a very few of his people, who keep up that form of worship.

The industrial boarding-school has continued to meet our fullest expectations. In January last we commenced Hullah's system of singing, and have found the progress made satisfactory. Those of the young people who took a pleasure in it were able, at the end of six months,

to take their parts, and sing from notes several of Hullah's songs, and "God save the Queen." So much we cannot say of their English lessons. In sewing, Mrs. Grace reports considerable advance, as well as in their general domestic services. Amongst the young men, seven have learned to plough, some of whom came for that purpose, and afterward returned to their villages. Four natives have been taught to make the carpenter's work for a plough, two of whom also came from a distance for that purpose, and, having made their plough, returned. These may appear small matters, but, to a people in the present state of these natives, they are most important. Modern improvements in such things should, for the most part, be cautiously avoided, as throwing obstacles in the way of native advancement. In teaching school we begin with A B C; but, in teaching civilization, we too often commence with things analogous to words of seven syllables.

The Sunday-evening school has gone on without interruption, having been kept up by Mrs. Grace in my absence. The amount of Scripture that the elder portion of the establishment have committed to memory has surprised us. I have had nineteen years' experience in Sunday-schools at home, but have never had lessons of such a length learned so well, and so long persevered in. In addition to the collect, gospel, and epistle, we commenced the history of Joseph on Advent Sunday, Nov. 1852, and finished it by the middle of the July following, a few weeks before my work here was ended. Upon this Sunday-evening school I look back with greater pleasure than upon any other part of our labour here. We cannot but believe that the amount of Scripture which has been committed to memory, and the great number of Scripture subjects that have, in nearly three years, come under consideration, will, in God's good time, bring forth fruit.

In May last we had a native-teachers' school, when twenty-two native teachers and monitors, from this and the Uawa district, assembled for a fortnight. They worked hard whilst here, and, I humbly trust, carried home with them some little information as a reward for their toil. They caused a little more work than usual in our domestic arrangements; but our native girls seemed determined

to perform their part well. They provided the food with the greatest willingness and alacrity, and appeared untiring in their zeal to make them understand some of the advantages of a civilized life. Their interest in this subject, I believe, arose out of a discussion which took place at a former native-teachers' school, as to whether such a mode was applicable to natives, and in accordance with Scripture: the conclusion of which, as afterwards reported to us, was unanimously favourable.

The early part of this year was rather full of events of a varied character. In February I fulfilled a long-standing promise to some natives inland of taking Mrs. Grace with me to visit them. Our governess and eldest little girl, with most of the school-girls, accompanied us. The natives provided the ladies with horses, and our whole party with plenty of food. The journey occupied eight days, five of which were spent in travelling, during which time we met with many most pleasing instances of affection, which we can never forget. The natives also were evidently much pleased, and, I trust, benefited. This journey did not cost a farthing in any way, which is a proof that natives are not invariably covetous.

In March we had a flood, much greater than the oldest native remembers to have seen, which caused sad destruction: much food was washed away; many villages were inundated; and a winter of great scarcity has followed. Provisionally, no lives were lost in this district.

At this time, also, occurred the death of the greatest woman of this place. Her baptized name was Victoria, and many called her the Queen. She died of consumption, surrounded by friends who did all they could to persuade her that she was bewitched, among whom were, I regret to say, two native teachers. Consequently, my visits to her at first were not very welcome; but as her end drew near, her faith began to revive, and for some weeks before her death she bore testimony, both to Mrs. Grace and myself, of her faith in Christ alone. The night before her death I visited her for the purpose of administering to her the Lord's supper. She then told me that she was dying, and should soon be with her Lord. She spoke much of her Saviour; but it was impossible to understand all she said, so weak was her voice. She had frequently told me that she did

not believe that she was bewitched, but some of her friends believed it. She delivered several exhortations to her people, to give up their quarrelling and bad ways, and to "make strong" their service to God.

Two other happy deaths occurred soon afterward, in my absence, of which the natives gave most satisfactory accounts.

The death of Victoria had nearly involved us in a war with the great chief, Te Kani a taki rau. The tribe of Victoria, many of whom believed she had been bewitched by an old priest at Anaura, set out on the 11th of April, 150 strong, and well armed, to avenge her death. I felt it my duty to follow the army—for it had set off privately before I was aware. I did so with all haste, and overtook it in the evening. On the following days I kept a few hours' journey before the army, in order to appease the hostile villages before it arrived. After much trouble and many fears, I rejoice to say that our warfare terminated, after five days' march to Anaura, rather for the furtherance of the gospel of peace.

Our stay in this district, though short, has allowed us to mark the changes which are taking place in the condition of this people. Their trading, which is now considerable, has attained a degree of intelligence beyond what might have been expected in so short a time. In March 1852 I attended the first native feast off the station, conducted in English style, to celebrate the harvest-home. The food consisted of roast pork, potatoes, and apple-pudding, followed in the evening with a plentiful supply of well-sweetened tea, and good bread. This feast was entirely got up by natives, in imitation of one we had given to the school a little time before, upon finishing our first harvest. After dinner we were entertained with speeches, the tenor of which ran upon temporal advancement; and after having referred to the advantage of the use of money, which at this time they were beginning to appreciate, our motto was, "Ploughs, Sheep, and Ships," as a basis out of which was to spring European civilization. I had had much conversation with some of them individually before; but now they appeared in a body to lay hold of these ideas with a giant's grasp, and have, so far, continued to work it out with a steady perseverance, which I did not think their excitable temperaments capable of. And now the plough is in

full operation; sheep have been introduced; four small vessels purchased, and nearly paid for. Flour mills are anxiously desired. Several rough though better kind of houses have been erected, and timber sawn by natives for one substantial European house. A very considerable amount of wheat is now consumed by the natives; and, as they themselves have noticed, a great decrease has taken place in the number of deaths. It is rather remarkable that we have not buried one individual from the school since we came. As regards temporal things, the eagerness for instruction has been great. As regards their spiritual welfare, I may say, "O that there were such an heart in them:" yet, how often are even good men found to be wiser in providing for the things of time, than for those of eternity.

Report from August to December 1853.

We now subjoin extracts from archdeacon W. William's report, which contain much that is well worthy of attention.

As the country is daily undergoing great changes, it may be well on this occasion to take a general review of the progress of Christianity at this place, and of other alterations which have been incident upon it. The first visit paid by me from the Bay of Islands was in the year 1838; shortly after which a party of native teachers was located here; and at the beginning of 1840, when I came to reside permanently, the labour of the teachers had been so much blessed, that the body of the people were at once ranged on the side of Christianity. Much of this movement might be the effect of excitement. They heard the word gladly; but by-and-bye many were offended. And yet the falling away among professors was not so extensive as might have been anticipated. There was a relaxation of attention, but seldom did the people abandon the profession of Christianity; and very many, who left us for a time, returned again to a more steady and healthy profession of Christian principles. During an interval of fourteen years, beside the common trials to which new converts are subjected, there have been two causes at work which have put their Christian sincerity to the test.

First, the arrival of a Popish priest among us, introduced by two chiefs of influence, who had taken umbrage at some

of the proceedings of the Christian party, and who hoped thus to form a party peculiarly their own. For a time, all that were discontented and all that were in disgrace gathered round them, and the party seemed to assume some importance. But in a little while they dwindled away, and the priest withdrew for want of support.

The second cause which has been at work is one which brings with it greater danger. It is, worldly prosperity. The colonization of the country has had the effect of increasing trade; and the possession of property only increases the desire to possess more. They first cultivated wheat on my arrival amongst them in 1840; and now the demand of the Auckland market has greatly increased, and prices having been raised to an exorbitant height by the supplies required in the Australian colonies, they are stimulated to bestow a great amount of attention upon agriculture. In many respects this is an advantage to them, but still they are exposed to much danger. Our effort must be to influence them, if possible, that their prosperity may tend to their civilization; and that, while aiming at civilization, they do not lose their Christian simplicity. The introduction of the plough amongst them is clearly an advantage. The natives of Turanga have had before them, for some years past, the example of three or four English settlers; but they were slow to take up this improvement. At length, in 1849, I purchased two ploughs for them; and about the same time there was one enterprising native, then in charge of our school, who broke in four of our oxen, which have ever since been employed in work for the school. This native left the school shortly after my departure for England; but he has since broken in to the yoke other oxen for himself and his friends; so that now there are two teams regularly at work, and a prospect of a rapid increase of this assistance to labour. As yet, however, they have made no alteration in the construction of their houses, nor in their style of living, except that their diet is of a more wholesome character, by reason of the increased consumption of wheat.

With an improvement of worldly prosperity, and a consequent desire after the things of this life, it is not a matter of surprise that there should be less attention paid by many to religion. In short, in many cases the seed is choked

by the care of this world, and by the deceitfulness of riches. The congregations on the Sabbath-day improve, and the Bible classes are being diligently worked. This is a means of instruction which I think cannot be too much insisted on. To say nothing of the ignorance of the people, which needs line upon line and precept upon precept, I have found, by long experience in this Mission, that it is the most powerful means of attaching the natives to their minister in the closest bonds of affection, and that it gives him a moral influence among them which he would not otherwise possess.

The preparations towards the central establishment contemplated by the Society proceed slowly, but nearly half the amount of building required will be ready for the commencement of the teachers' school on the arrival of the Rev. W. L. Williams.

Our church, with all its elaborate carving, is still in an unfinished state. This is our first object, and the work is proceeding rapidly: the natives have come forward with liberal contributions in wheat to meet the expenses of work which is not within their reach.

The weekly meeting with the teachers has been kept up, when the principal exercise has been the preparation of a subject for the sermon of the following Sunday morning. Upon this we hope shortly to enlarge by the establishment of a regular teachers' school. God has now raised up a church in this land, which was so lately a stronghold of Satan. It remains for us to endeavour to build up and establish, by a perseverance in our work, and by carrying out such new measures as may be proposed.

UAWA.

Report for the Year 1853.

This district was placed under the superintendence of Mr. Grace during his residence at Turanga. He has forwarded a report, from which a few extracts must suffice.

In January I made a journey to Uawa for the purpose of seeing Hakopa, the native teacher, whom consumption had brought near to the gates of the grave. I had three interviews with him, in all of which he expressed the same faith and confidence in Christ his Saviour. To the question, "Are you not afraid to die?" he more than once, without the least hesitation, answered, "No." "Are

you not a sinner?" "Yes." "On what do you rest for salvation?" "On Christ: for His death my sins are forgiven." He also spoke much of the indifferent state of many of his people, and was evidently much concerned about them. From Uawa having been accustomed to have a resident Missionary, the people were no doubt less disposed to listen to him than those of other places who have not enjoyed that privilege: in addition to which, the people of Uawa appear more indolent in both spiritual and temporal things, than their neighbours. On the Sunday evening, according to custom, I had the native teachers and monitors of the neighbourhood to go over the gospel for the day with me at the Mission house; after which we had much conversation respecting the place, in connection with the approaching death of Hakopa. They appeared much affected, and pressed me very strongly to come and stay with them instead of going to Taupo; "for," said they, "we are left orphans." I reminded them that they had had a Missionary for many years, and that the Taupo people had had none. Poor Hakopa died a fortnight afterward, witnessing a good confession; all bearing testimony to the strength and clearness of his faith to the last.

When I visited this district again in April, it was in company with the fighting expedition of the Turanga people. I there found the two large pas of Uawa, as well as those of Puatal and Anaura, strongly fortified, at very great labour. Evidently they would not have been able to defend themselves against the army, yet there were a few desperate fellows amongst them who seemed to delight in war. The majority, however, were heartily glad to see me: my coming was to them an omen for good. And when I related to them the peace we had effected at Puatal with Te Kani, they were not a little relieved from the state of anxiety and suspense in which they had been kept. They had been having service three times a day for two or three weeks. No doubt this was, with many, the effect of fear; but some, I feel sure, made prayer their refuge in the hour of danger.

WAIROA.

Report for the year 1853.

The Rev. James Hamlin, in his report for the year 1853, adds the results of his experience to those which we have already presented

to our readers. It is impossible to read such documents, and not feel that we have not yet done our work in New Zealand; that much remains to be accomplished; and that the more vigorously we prosecute our labours now, the sooner we shall be enabled to bring them to a termination. We would direct attention to one point which appears prominently in this as well as in other reports—the important fact, that the population are now no longer concentrated in villages for mutual protection, but are being scattered abroad over the face of the country for the cultivation of their lands. If, therefore, adequate Christian instruction is to be continued to them, the number of effective native teachers requires to be increased, the more extended character of the work requiring, of necessity, an increase of agency.

We have no account to give of any new fields of labour having been entered by us; nor have we to record the triumphs of the gospel over any new heathen tribes. The cultivation of the old field is now the great work. To eradicate old and long-confirmed habits and customs, to form the character anew, and to induce the natives to adopt habits of industry, honesty, and cleanliness, is a work of no ordinary kind, particularly in Hawke's Bay, which is now become proverbial for wickedness, where are a number of whites whose words and actions are in direct opposition to the gospel of Christ, and to the well-being of society; and some of whom profess to be led by the principles of Tom Paine, which they fail not to instil into the minds of those by whom they are surrounded, when they have an opportunity.

I have continued to visit the natives at the various residences during the year with considerable regularity; and am thankful to be able to report that there has been an increase in the attendance at the Bible and other classes this year.

In my last visit round the inland parts of the district I was much encouraged to see the people willingly come forward to attend these classes, some of whom, on former occasions, had pleaded various ex-

cuses for absenting themselves from this profitable employment.

The church services on Sundays and on the usual week-days have been regularly conducted; and the congregations have generally kept up their numbers, both at the station and outposts, on Sundays; but the attendance on the week-day lecture has varied considerably. We have to mourn over many who still appear indifferent about the concerns of their never-dying souls; but others are advancing in Christian knowledge, and some, I hope, are growing in grace.

Amongst those who have joined the whaling parties some improvement is discernible. Several young men have left them, and declare that they do not intend to return to that employment; and most of these native whalers appear willing to listen to the word whenever it is spoken to them: but of others it may truly be said that they wax worse and worse. Petty thefts have lately increased at the Wairoa, but they are mostly confined to those who have joined the whaling parties, and their immediate relatives.

The natives are now more scattered than ever. Formerly, the more distant of them were only three days' journey from the station, but now many are distant five days' journey; and they state that it is necessary for them to cultivate these distant places to keep possession of their land. The difficulty, therefore, of visiting them is much increased; and the adult schools, which used to be kept up, have much decreased in their attendance, and at some places have ceased altogether; not from any disaffection on the part of the natives to attend, but in consequence of their being so scattered from each other. At Mohoka, and some other places, where the natives are more concentrated, I have frequently had upward of seventy adults in the classes assembled in school on Sundays and other days when I have visited them.

WESTERN DISTRICT.

OTAKI.

Reports for the Year ending December 31, 1853.

This district continues in charge of archdeacon Hadfield and the Rev. S. Williams. It will be seen that the archdeacon, in his report,

strikes the same chord which has been continually sounded in our ears throughout our review of this Mission—the danger of concluding our work to be done. We seem, indeed, to have reached that peculiar crisis in the New-Zealand Mission which is the hinge between the past and the future, and on the faithful improvement of which, not slackening our efforts as a Society, but following up the work of past years by well-sustained effort, the character of the future, humanly speaking, will depend. His testimony to the importance of schools will also be marked.

Archdeacon Hadfield's Report.

In reviewing the occurrences of the year now concluded, there appears much for which we should be humbled, but likewise much for which we should give thanks to our Heavenly Father, as tending to afford us encouragement in the work in which we are engaged. At times, improvement seems to proceed slowly: one seems inclined to ask, What has been done during the past year? But reflection brings the conviction, that no very visible religious or moral change can be expected in the population at large in that period of time. And with regard to individuals, while some disappoint our expectations, many give us great satisfaction.

The mortality has been about the average of other years; but this year two of the leading chiefs died within a fortnight of each other. The death of the elder was rather sudden. The younger died after a protracted illness, which he bore with Christian patience: he seemed to depart in the firm faith that a life of eternal bliss with Christ awaited him. On the death of the elder chief, many of his relatives, and, among these, Te Rangihaiata, came from a distance to weep and lament over the corpse; and I was surprised to find lamentations as loud and boisterous as in former years, and some of the people of this place looking on without any apparent attempt to check them. It was certainly twelve years since I had witnessed any scene of the kind. It is the occasional revival of such practices, long after they are supposed to be abandoned and forgotten, which warns

us not to relax our exertions or assume too readily that our work is done.

Considerable improvement has taken place in the habits of the people: they have made great progress in civilization I have been anxiously watching this change. It has lately been rather unduly accelerated by the high prices they receive both for their labour and their produce, arising out of the stimulus given to trade by the gold-diggings in the neighbouring colonies. On the whole, I am inclined to think that the result will be advantageous. I cannot but think that every thing which tends to raise them above their old native habits must be good in the main. Still, it is needful that they should be guarded and cautioned, lest their hearts should be drawn away from spiritual riches while occupied in amassing earthly goods. This, therefore, has been a new source of care to us. We have cause to be thankful that hitherto no obstacle to our usual work has been caused by this temptation. Though the charge of the converts is now an important part of our work—and, considering the state the natives of this country were in previous to their conversion, a far more important part of a Missionary's work than is probably imagined by those who have had no experience of similar work—we are still able to report some additions during the year. Eighty-three adults have been baptized; and it is satisfactory to observe, that whereas, in former years, males generally exceeded females in number, this number is now composed of twenty-four males and fifty-nine females. It is highly satisfactory for several reasons, but chiefly because it is a proof that women are not so degraded, nor kept in such a state of servitude, as they were in former years, but that they are interesting themselves more in Christianity, and may be expected ere long to occupy that position which is always afforded them wherever our holy religion produces any permanent impression.

The holy communion has been administered periodically in the district at five different places, as in previous years. The number of communicants has not decreased. They seldom or never absent themselves without coming to inform us that something has occurred which would induce them to remain away, unless we should not consider it a sufficient reason for advising them to take such a step. By this

Dec. 1854.

means we keep up a constant communication with them.

Our school arrangements during the year have been very much forwarded; and in no former year have we had so much ground for believing that the good to be done by means of these would be so great and so cheering as it appears to be. Till lately, it was only by the greatest exertion that we could persuade the people that schools were of much use; but now our school seems highly appreciated, and all connected with it appear to be in good spirits. Certainly the foundation of what may, with the divine blessing, become a valuable instrument for the evangelization of these people, seems to have been laid. Fruit is already visible: a great difference can be seen between those who have been under our care, and those who have lived in their own abodes. We trust, also, that higher principles actuate many of them. Nothing, however, requires more attention than such a school as ours: any neglect may ruin it.

WANGANUI.

For many years the Rev. R. Taylor has been the alone Missionary in the vast district of Wanganui, with Taupo, the central district of the island, annexed, where no Missionary has ever yet been resident. He has had the assistance, for some few years back, of an European catechist, Mr. T. Telford, stationed up the river at Pipiriki; and, more recently, of Mr. James Booth, as schoolmaster, at Wanganui. But still, the continued travelling and arduous efforts which have been unavoidable, in endeavouring to meet the necessities of his district, have been such, that we cannot be surprised—however we deeply regret to learn—that his health is seriously impaired.

The growing importance of New Zealand as the granary of the Australian colonies has placed the Maori race in a new and important position. They are at present the chief producers, and are likely to continue such. They are, therefore, confessedly a valuable element; and this will cause them, we

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trust, to be dealt with in a manner different from that to which so many aboriginal races have been subjected during the process of colonization. But without the penetrative and corrective influence of the pure gospel, whatever else may be done for them, they cannot be preserved as a people.

The following is Mr. Taylor's

Report for the year 1853.

The close of another year brings with it renewed cause for thankfulness to the Almighty, for all His mercies bestowed upon us as the humble instruments employed in making known His name amongst the heathen; and while we have had much to try and humble us, and cause us to walk with fear and trembling, we have still had sufficient to encourage us to persevere, and assure us that the Lord will not leave the work unfinished which has been so successfully commenced in this land.

My duties during the last year have been similar to those of the preceding ones: I have visited Rotoaira and Taupo, and taken my usual journeys to the other parts of my district. When at home, I have given two daily services, and held a weekly meeting with the communicants. I have administered the Lord's supper nine times in different parts of the Wanganui district. The number of communicants has been rather larger than that of the last year: this has also been the case with those baptized, amongst whom were two of the principal chiefs of the western coast. Mamaku, one of them, commanded the hostile natives during the late war at the Hutt, and also at Wanganui. Since that period he has lived very peaceably, with his tribe, on the Upper Wanganui; and for many years has been a diligent reader of God's holy word, and I trust a sincere inquirer after the truth. The great obstacle to his being sooner baptized was his having three wives. The sudden removal of them, however, one after the other, caused Mamaku to view this dispensation as a clear indication of the Divine will, and he immediately presented himself as a candidate.

Respecting the spiritual state of the natives in my district I have to report that they are living in peace; but, I fear, too generally in deadness and indifference

to religion. No longer being compelled to live in fortified pas, they are now dispersed, each family residing on its own inheritance; and thus, seldom having an opportunity of attending the means of grace, they gradually become careless and neglectful, and retrograde in spiritual knowledge.

The great increase in the value of food has also interposed a barrier to the continuance of the large assemblies of former years. The high price obtained for native produce has in many instances called forth the worst feelings of the mind, and concealed or choked the best. Too little of the seed now sown falls, it is to be feared, on the good ground. Still, however, there are many exceptions: the increased number of baptisms and communicants must be viewed as signs for good.

My Missionary meeting was well attended; and as the natives had just before been called upon to raise a large sum for the erection of mills, the amount collected—cash, 8*l.* 10*s.* promised, 1*l.* 10*s.*—was good, and great interest appeared to be taken in the proceedings.

From the cause above mentioned, the daily services are not so well attended as in former times, but the Sabbath congregations are generally good.

It is pleasing to behold the rapidly-increasing importance of the native race, which even the tide of emigration now setting into these shores will not diminish: they still continue to be the chief producers; and it is by them that the enlarged consumption of Australia is mainly supplied. Nor is it probable that the European will be able to compete with them, from the extreme scarcity and dearness of labour. We must regard this remarkable fact as being one of the grand providential bulwarks against the exterminating influence of European colonization.

All the energy of the native race is now given to the erection of mills; and the quick-sighted enemy, perceiving this, has made use of it as a means of spreading Popery, by the tempting promise of building mills. The Wanganui Popish Mission is provided with a lay associate, who is also a millwright. The first attack made by the priests on Otaki was by erecting a mill there; and having secured a lodgment in that district, they have now made a similar one on Wanganui, where they have built a small mill. It is not with the bread of life, but the bread that perisheth, they offer to sustain their followers.

We are now preparing for the erection of our new school-house. The building at present used for that purpose is very small, so that we can only accommodate a few as boarders: the number thus received has ranged from seven to nine; but the progress they have made has been very satisfactory. By taking the children at an early age, we are better able to lay a good foundation, and are more likely to avoid the effects of that depravity, which cannot but exist where the sexes are permitted to live promiscuously together. I feel it a duty, as well as a pleasure, to state my full satisfaction with the way of instruction adopted by the master, Mr. James Booth, and my conviction, that, should his life be spared, our school will prove a great blessing to the native race.

We regret to add that Mr. Taylor has been deprived of both his fellow-labourers; Mr. Telford having been obliged to leave the Wanganui district on account of its unsuitableness to his constitution. Mr. and Mrs. Booth have also been obliged to leave New Zealand, in consequence of his broken health, and return to this country.

Friendly Islands.

WESLEYAN MISSIONARY SOCIETY.

HAABAI.

THE Rev. Thomas West, in a Letter dated Jan. 6, 1854, gives an awful account of a

{ Volcanic Eruption.

It is my painful duty to apprise you of a remarkable and dreadful calamity which has befallen the island of Niua Foou, in the shape of a new and instantaneous volcanic eruption, which has caused loss of life, chiefly members of our Society; also the destruction of a chapel, and the entire devastation of about ten miles of valuable country. The particulars were brought here by a Native Teacher, who was sent hither to represent, both to the King and Missionaries, the dangerous position of the whole island, and the desire of the inhabitants to leave for some other land which King George may assign for their residence.

On the 24th of June, 1853, the island was visited by many severe and heavy earthquakes; but as these are exceed-

ingly common in their occurrence, no alarm whatever was felt. The earthquakes were most violent in a district called Ahau; most fortunately, this being the least populated, although most valuable part of the island. In the village of Ahau there resided a few families, numbering in all from forty to fifty individuals. A teacher resided among them, and a small chapel was attached to the village. On the evening of the above day nothing remarkable was observed, nor the slightest indications of the appalling catastrophe about to occur. All the inhabitants retired as usual to rest. At midnight an earthquake of unusual violence awoke the whole village in alarm; but this having subsided entirely, with the exception of a continued tremour of the ground, and an apparently distant rumbling sound, the people again betook themselves to rest, little thinking that they were actually sleeping over the very mouth of a volcano, whose fires should, in two short hours, hurry many of them into eternity, and devastate the land! Such, however, was the awful reality. At two, A.M., of the 25th of June, another tremendous earthquake rent the ground in sunder in the very centre of the devoted village; and in an instant the devouring flames and streaming lava of a new-formed volcano burst forth with terrific and overwhelming force. The whole was but the work of a few minutes. Houses with their inmates, and among them the chapel, were swallowed up and consumed by the ascending flames.

Loss of Life.

Of the inhabitants, twenty-five were thus instantaneously swallowed up or lost in the deluge of liquid fire. Eighteen individuals were saved as by a miracle, and some of these had their backs scorched by the pursuing flames. One man, in flying, stumbled into a rent of the earth, but happily regained his footing, and the next moment flames of fire were shooting up from the hole into which he fell. The suddenness and utterly unexpected character of this remarkable visitation, and the awful terror inspired in the minds of those who thus marvellously escaped, preclude the possibility of many particulars being given. In fact, as daylight dawned, the principal work of destruction was accomplished. In a very short time about ten miles of the most valuable gardening land in the island was covered to the depth of from five to twelve feet of

molten lava, which soon hardened into solid rock. The tremendous nature of this eruption will be better understood, when I state that no less than thirty distinct craters can be counted, some of which are large. This terrific visitation has been the means of thoroughly arousing the inhabitants of Niua Foon to seek the salvation of their souls. Many who formerly scoffed at hell-fire as a fabulous invention, now acknowledge their folly, and have fled from the "wrath to come," and taken shelter in the Redeemer's side. Such are the brief facts which I have been able to collect regarding one of the most remarkable and striking phenomena of modern times. Verily there is a God who ruleth in the earth.

North-American States.

BAPTIST BIBLE SOCIETY.

(American and Foreign.)

Summary for the Year 1853-54.

Receipts: 46,097 dollars, 31 cents—*Payments:* 46,390 dollars. Beside this, 55,000 dollars have been collected or promised for the purchase of new premises in Nassau Street. *Issues:* 12,176 Bibles; 38,856 Testaments.

BOARD OF MISSIONS.

Summary of the Forty-fourth Year.

Receipts: 314,922 dollars, 88 cents—*Payments:* 310,607 dollars, 59 cents.

Missions and Labourers—Missions, 28; Stations, 111: Out-Stations, 38: Missionaries, 157, of whom 6 are Physicians; 1 Licentiate; 6 Physicians; 20 Male Assistants, 205 Female Assistants, principally wives of Labourers; 39 Native Preachers; 192 Native Assistants: total, 620 Labourers.

Communicants—25,714, of whom 2016 were added during the year.

Education—There are 9 Seminaries and 487 Pupils; 23 Boarding Schools and 645 Pupils; 712 Free Schools and 21,993 Pupils; total: 23,152 Pupils, of whom 11,771 are supported by the Hawaiian Government.

Publications—At 11 Printing Presses 37,127,251 pages have been printed.

BAPTIST MISSIONS.

FORTIETH ANNIVERSARY.

Summary for the Year 1853-54.

Receipts: 136,802 dollars, 42 cents—*Payments:* 146,388 dollars, 36 cents. The Society has 21 Missions; 86 Stations;

539 Out-Stations. These are supplied by 66 Missionaries; 220 Native Preachers and Assistants. There are 15,219 members, of whom 1820 have been baptized during the year. There are 88 Schools, and 1992 Pupils in connection with the Society.

BAPTIST HOME MISSIONS.

Summary for the Year 1853-54.

Receipts: 62,730 dollars, 26 cents—*Payments:* 58,427 dollars. There have been 184 Missionaries employed during the year, of which 56 are new appointments. There have been 612 Stations and Out-Stations supplied, and 30 Ministers ordained. For the erection of edifices 5678 dollars have been received and expended.

FREE-WILL BAPTISTS.

Summary for the Year 1853-54.

Receipts: 6245 dollars, 93 cents—*Payments:* 4630 dollars, 23 cents. The Society has 2 Stations and 1 Out-Station in India: 4 Missionaries, 1 Female Assistant, 1 East-Indian Assistant, 3 Native Preachers.

METHODIST EPISCOPAL BOARD OF MISSIONS.

THIRTY-FIFTH ANNIVERSARY.

Summary for the Year 1853-54.

Receipts: (for 20 months) 238,068 dollars, 39 cents—*Payments:* 288,506 dollars, 88 cents.

PRESBYTERIAN BOARD OF MISSIONS.

SEVENTEENTH ANNIVERSARY.

Summary for the Year 1853-54.

Receipts: 173,453 dollars, 5 cents—*Payments:* 173,185 dollars, 50 cents. There are 7 Missions to the American Indians, and 6 Missionaries, 61 Assistants are labouring among them, and they have 600 pupils in their 11 Schools. The Society has 2 Missions in Western Africa, connected with which are 6 Stations and Out-Stations, 6 Ordained Missionaries, 1 Licentiate, 8 Male and Female Assistants, 120 Communicants, 7 Schools, 250 Pupils. Also 4 Missions in Northern India, containing 13 Stations and Out-Stations, 26 Missionaries, 1 Licentiate, 25 Native Assistants; 260 Communicants; 27 Schools; 3000 Pupils; and 4 printing presses. In Siam there is 1 Mission; 2 Missionaries; 1 Licentiate; 1 Native Assistant; 1 School; 30 Boarders. In China there are 3 Mis-

sions; 12 Missionaries; 2 Physicians; 3 Native Assistants; 7 Schools; 170 Pupils; 3 printing presses. The Board has recently commenced a Mission for the Chinese in California, and the Roman Catholics in South America.

BAPTIST PUBLICATION SOCIETY.
Thirtieth Anniversary.

Receipts: 49,612 dollars, 68 cents.

Payments: 49,552 dollars, 12 cents.
Printing: 32,149,000 pages, of which 6,909,000 were of new publications. There are 450 publications on the Society's list, of which 208 are bound volumes. There have been 62 Colporteurs labouring for the Society; and 25,000 dollars received for the Building Fund.

Recent Miscellaneous Intelligence.

Church Miss. Soc.—October 31, the Committee took leave of the Rev. Dr. Krapf, on his return to the East-Africa Mission; and of the Rev. A. Stern, student from the Institution, Islington, on his departure to the Calcutta and North-India Mission. They were commended in prayer to the care and protection of Almighty God, by the Rev. J. Ridgeway, M.A.—The Rev. Dr. Krapf left London on the 7th of November, for Jerusalem and Abyssinia; and the Rev. J. Deimler, on the 10th of the same month, for Bombay. They hope, in the course of another year, to meet at Mombas and join the East-Africa Mission.—The Rev. G. Candy embarked at Southampton, November the 4th, for Bombay.—The Rev. A. Stern embarked at Gravesend, November 4, for Calcutta.—The Rev. L. Crodoek embarked at Southampton, October 20, for Madras.—The Rev. T. K. Nicholson left Madras, September 24, on account of ill health; and arrived at Southampton on November 2.—Archdeacon Hunter, with Mrs. Hunter and child, left Cumberland House, June 16, and York Factory September 20, on a visit to this country; and arrived in London October 23.

London Miss. Soc.—Mrs. Porter embarked for India on the 22d of October.

INLAND SEAS.

Church Miss. Soc.—Mr. J. Huber was united in marriage to Miss Burger, at Nazareth, October 12, by the Rev. J. Bowen—Mrs. Klein, wife of the Rev. A. Klein, died at Nazareth on October 19.

INDIA WITHIN THE GANGES.

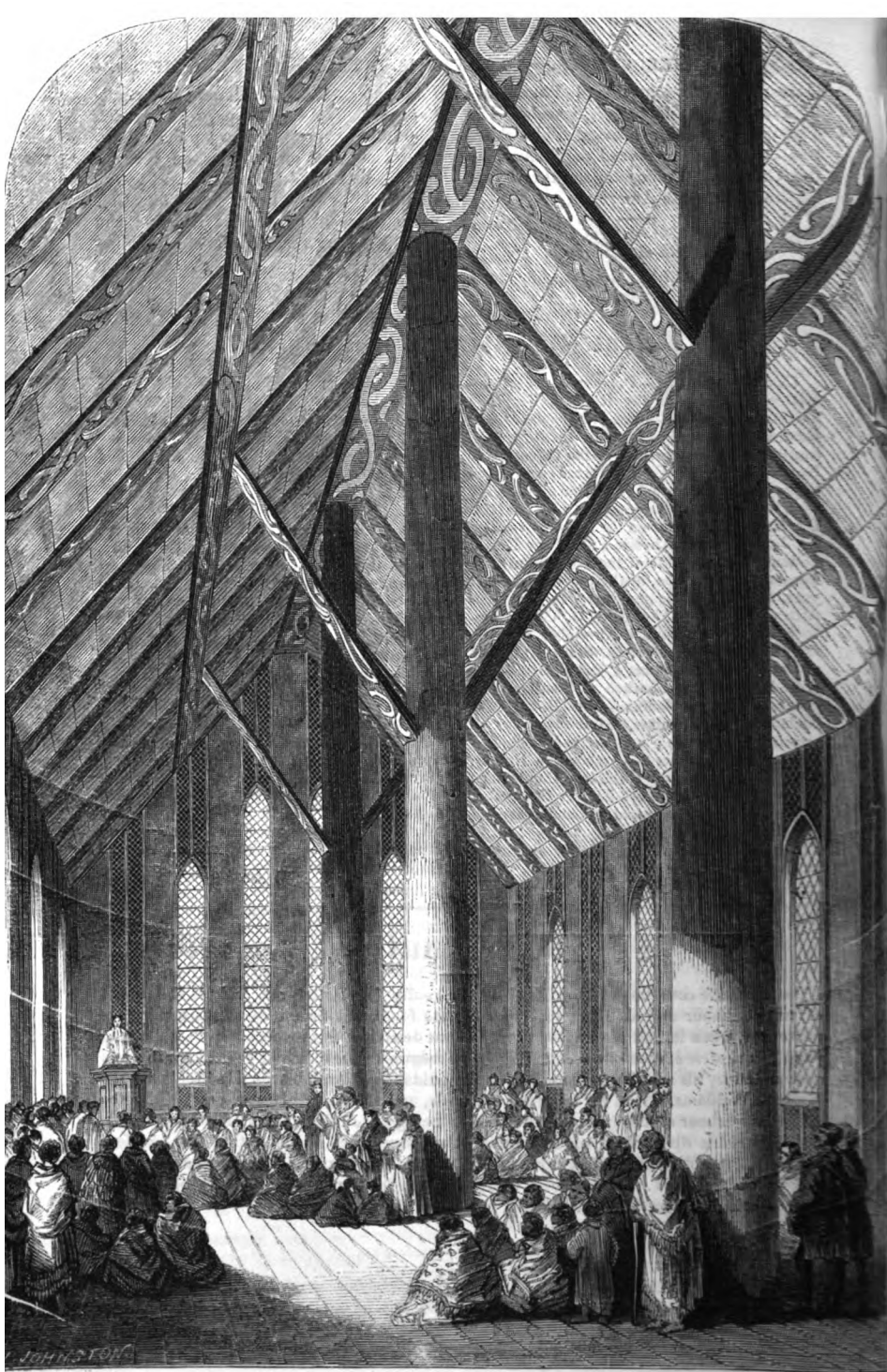
Church Miss. Soc.—The Rev. James Spratt, after ten years of devoted labour in Tinnerelly, died on the 14th of November, from general decline and prostration. He had for some time suffered in health, but nothing serious was apprehended till within a few days of his decease. His end was peace.—The Rev. E. Trumpy safely arrived at Bombay on the 21st of June.

NEW ZEALAND.

Church Miss. Soc.—Mrs. Davis, wife of the Rev. R. Davis, died in the early part of April last; she had been unwell for some years.—Mr. John King, one of the first labourers sent out by the Society to New Zealand, died at Tepona on the 6th of May last, in the sixty-eighth year of his age, and fortieth of his labours in the Mission. His end was calm and peaceful.

Miscellanies.

SOME of the churches of New Zealand are really fine structures, and, as the result of native labour and skill, are most appropriate for the public ministrations of a native pastorate, when it shall please God to realize our desires in this respect. On the following page is a representation of the church at Otaki, begun by the old chief Te Rauparaha, and completed by his son, Tamahana, under the guidance of Archdeacon Hadfield and the Rev. S. Williams. It is 80 feet long, 36 wide, and 40 high. It was erected by the voluntary labour of the natives, the timber being carefully selected from the forest, and brought a distance of several miles—the ridge-pole, a solid totara-tree, 86 feet long, no less a distance than twelve miles. The building was commenced in 1849, and opened in 1851. It has been valued, by one of the superintendents of government works, at from 2000*l.* to 3000*l.*



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